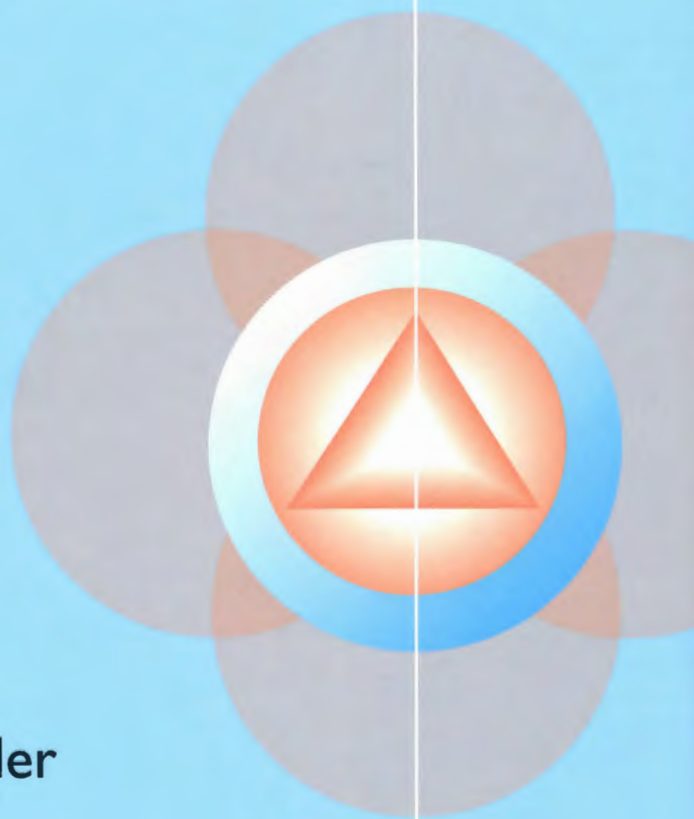


The Epistles

in the Light of Christian Science



Max Kappeler

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THE EPISTLES
IN THE LIGHT OF
CHRISTIAN SCIENCE



Kappeler Institute Publishing
PO Box 99735, Seattle, WA 98139-0735

Phone: (206) 286-1617

FAX: (206) 286-1675

E-mail: mail@kappelerinstitute.org

Website: www.kappelerinstitute.org

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COMPENDIUM FOR THE STUDY OF CHRISTIAN SCIENCE
(*Ten booklets written in collaboration with E. Bütikofer,
M. Rudin and B. Schurter*)

WHY STUDY CHRISTIAN SCIENCE AS A SCIENCE?

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FOREWORD

This book is based on the teachings of Christian Science, as discovered by Mary Baker Eddy, and is addressed predominantly to advanced students of Christian Science who are already familiar with the fundamentals of this Science, namely, with the spiritual meaning of the seven synonymous terms for God as Mind, Spirit, Soul, Principle, Life, Truth, Love, and of the four sides of the New Jerusalem, the Holy City, as Word, Christ, Christianity and Science. Nevertheless I am convinced that other readers, also, can gain much help and stimulus from it.

The Bible as the book of Life contains the divine Principle of real life. But Principle can be understood only through its ideas and these again can be taught only by the slender means of illustrating them in various ways. "Spiritual teaching must always be by symbols" (S. & H. 575: 13-14). The writers of the Biblical books were voicing the various aspects of the divine Principle by illustrating them to the thought of their age in a way comprehensible to their contemporaries and adapted to the problems of their time. Though the divine Principle forever remains the same, the illustration of its operation varies from generation to generation. Succeeding eras may lose interest in the way divine facts have been illustrated in the past, but interest in the divine Principle remains. Our task to-day is, therefore, not primarily to investigate the Biblical illustrations as such, but to discover the divine Principle behind these illustrations, its laws, orders and system. If we succeed in doing this and begin to understand the Principle of Life itself, and not only the way it has been symbolized at various stages in Biblical time, we shall be able to interpret the eternal Principle anew in the language of today and apply it to the demands of our age.

This has been the method I have followed in writing this book. No attempt has been made to interpret the Epistles verse by verse, to comment on these different verses and to elaborate on their spiritual meaning. The purpose has been to investigate the spiritual Principle behind the text, and the divine laws, orders and system which constitute the divine Principle of Christianity. In the measure

that we find the answer, we can detach ourselves from the illustrations used in the Epistles and formulate the Principle of Christianity in the metaphysical language of today and the form suited to our scientific age. "Divine metaphysics is now reduced to a system, to a form comprehensible by and adapted to the thought of the age in which we live" (S. & H. 146: 31-1). The Christianity Matrix is the form to which the system underlying the Epistles can be reduced, just as the Christ Matrix was the form of the system in the Prophets (see my book: *The Minor Prophets in the Light of Christian Science*).

The following suggestion may be found helpful in studying this book: As my interpretation of each Epistle is somewhat condensed, the student is recommended to read through the Biblical text first, and having read my exposition to go back to the Bible, before passing on to the next Epistle, in order to decide for himself how far my interpretation harmonizes spiritually with the Bible matter.

Where I have gone into the scientific structure of an Epistle in greater detail, the text is printed in smaller type. At a first reading such passages can be passed over without losing the main thread.

Max Kappeler

*Sihlstrasse 3
Zurich 1, Switzerland
Summer 1962*

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This book was written in close collaboration with Morel Hauser, whose inspiration and scientific sense greatly helped me in defining the divine system of the Epistles and in formulating the spiritually scientific laws underlying their messages. I wish to record my deep gratitude for her invaluable spiritual contribution, and my appreciation of her selfless co-operation in producing the manuscript.

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ABBREVIATIONS

ABBREVIATIONS FOR THE WORKS OF MARY BAKER EDDY:

S. & H. = *Science and Health with Key to the Scriptures*

Mis. = *Miscellaneous Writings*

Ret. = *Retrospection and Introspection*

My. = *The First Church of Christ, Scientist, and Miscellany*

A. THE FUNDAMENTALS OF THE EPISTLES

THE LAW

THE LAW OF THE JEWS

Paul, the liberator from the law. It can be truly said that it was Paul who saved Christendom from narrowing down into a small Jewish sect, and perhaps disappearing completely. His liberation of Christendom from the constricting views of the Jewish-Christians was the determining factor in bringing Christianity to the Gentiles. He opened the flood-gates for all nations to accept the Christ-idea. He was the real world-pioneer for Christianity.

How did it happen that it should have fallen to a full-blooded Jew to free Christianity from Judaism? For it was Paul's great mission to become an apostle to the Gentiles. Jesus spoke of him in a vision to Ananias as "a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel" (Acts 9: 15).

Paul could really pride himself on having been a model Jew. "Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless" (Phil. 3: 5, 6). He had studied theology and law for many years with the best Jewish teachers, like Gamaliel, was thoroughly convinced of the rightness of the Jewish law, and had served it zealously and devotedly. If later he became the liberator from the law it was only because of a great transformation which took place in him, and changed him from Saul into Paul. This was shown in his altered attitude to the Jewish law. If we are to grasp the newness of Christianity in its full magnitude, we, too, must undergo a similar change of consciousness.

The written law. What laws were the Jews asked to obey? Primarily the written law which was contained in the Old Testament. This in itself comprised a variety of laws. The law could mean simply the Ten Commandments of Moses, or the particular ordinances governing divine worship, the places of worship, the priests, offerings, feast and fast days, the administration of justice, and civic life. Often it meant the complete Pentateuch (Genesis, Exodus, Leviticus, Numbers, Deuteronomy) and later, even the entire Old Testament.

To the Jew the law comprised the sum total of commandments and rules which God had given His people, Israel, for guidance in life. In them God had revealed His will.

The "tradition of the elders". The written laws handed down from Moses had been to a great extent adapted to meet the needs of the times. As the Israelites developed from a nomadic tribe into a settlement living under completely different economic, social, and political conditions, new laws became necessary. Each successive epoch necessitated more comprehensive legislation. Many Mosaic laws became inadequate as time went on, and it became the work of the Scribes to devise new laws from the old laws to meet the changed conditions. These new laws were passed down from one generation to the next, and were called "the tradition of the elders". Naturally, no one dared to abolish the old laws, even though for the most part they had become meaningless. Thus the number of laws multiplied until, at the time of Paul, it was beyond the capacity of the average Jew to learn and, consequently, to keep them. It is therefore not surprising that the law became to the Jews an ever increasing burden. Only a small élite, the Pharisees, took it upon themselves to observe meticulously, not only the written law of divine origin, but also the multitude of regulations governing the smallest details of daily life. The law set up so high a standard of conduct as to be unattainable in practice. Thus over a period of more than a thousand years the law had become a mixture of the wise and the meaningless, the divine and the human, the eternal and the temporal. Finally, the Jews attributed divine authority to laws which had been conceived only by the Scribes.

The inward laws. Many of the laws could be termed inward laws, because they related to commandments to do with the inward man, commandments of holiness, love for one's neighbour, mercy,

honesty, righteousness. Outwardly, however, it was not possible to tell whether they were being observed, for no one could judge what went on in the hearts of his fellows. How could anyone tell whether the tithes and sacrifices were offered from genuine devotion or reluctantly from a sense of obligation?

The outward laws. It was quite different with the large number of outward laws, comprised in the Mosaic law and particularly in the "tradition of the elders". These could be controlled objectively. It was very easy, for instance, to check whether the offerings required by the law in the way of calves, sheep, doves, food and drink were made in the proper quality and quantity and whether the food regulations or the Sabbath laws were being observed.

As the Jew had to be very careful to keep the law, it was understandable that he attached most importance to observing those laws which could be outwardly controlled. Thus each one could assess for himself whether he could count on the reward which the law promised him. It was not surprising that in time more and more attention was given to the outward laws, while the inner laws fell into neglect. This led to an ever growing hypocrisy.

The same problem exists today. Many seekers sincerely desire to please God, but find it difficult to approach Him in a genuinely Christian and spiritual way because they do not know how to set about it. In many cases they would prefer to be asked to comply with a series of outward demands. They would, for instance, be willing to get up early to carry out certain rituals, or gladly read a daily text, or do other outward things, if only they knew that the observance of such commandments would justify them before God. However, man can fulfil the divine law only through an inner, divine attitude, which the seeker finds far more difficult.

OBEDIENCE TO THE LAW

The Jewish religion was a *religion of law*: it was in the observance of its laws that the Jew saw the essence of his religious life. For him the prosperity or failure both of the individual and of the whole race was dependent upon the extent to which the laws were kept.

Thus the Jewish God was a *God of law*, who demanded obedience to the law from His people. Long ago this God had made a covenant with Israel and had promised that they should be His favoured

people, a kingdom of priests, and a holy nation, if they would hear His voice and keep His covenant.

According to the Jewish concept of the law, every one who kept the divine covenant might expect to be judged righteous before God on the day of judgment. He could also be certain that as a reward for his obedience he would attain paradise, eternal life. In other words, the Jew felt an obligation to obey the law because it offered him the highest possible reward, the attainment of *life eternal*. The covenant read: "Ye shall therefore keep my statutes, and my judgments: which if a man do, he shall live in them: I am the Lord" (Lev. 18: 5). But if a man were to fail to fulfil the demands of the law, he would reap *eternal damnation*, as we find it further stated: "Cursed be he that confirmeth not all the words of this law to do them" (Deut. 27: 26).

This fundamental proposition, according to which obedience and faithfulness to the law lead to life, and disobedience to destruction, formed the nucleus of Habakkuk's prophecy: "Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith" (Hab. 2: 4). Paul often recalled this sentence in considering the fundamental doctrine of the Old Testament through the lens of the Christ-consciousness, which completely transformed its meaning. We should remember this passage from Habakkuk because, through Paul, it becomes the central point of the new attitude we find in the New Testament.

THE PURPOSE OF THE LAW

We may ask ourselves why Jewish theology was built up on laws, why the law was necessary at all.

The law lays down an ideal. God has an ideal and it is God's plan that all men should conform to this ideal, but in each one there seems to be something which opposes the fulfilment of this ideal. In order to help him live up to it, the Old Testament set up laws which, if obeyed, would serve to *bind the lawbreaker in man*.

"Where no law is, there is no transgression" (Rom. 4: 15). "Sin is not imputed when there is no law" (Rom. 5: 13). Only through the law did man become conscious of that which opposes the divine ideal, namely, sin and the lusts of the flesh. Paul states this effectively: "law brings only the consciousness of sin" (N.E.B. Rom.

3: 20) and "I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead" (Rom. 7: 7, 8). The law awoke not only the consciousness of guilt, but also the recognition that there was something which resisted God. This gave rise to the feeling that it would never be possible to attain the ideal.

The law becomes a yoke. The lawbreaker in man rebels against the laws which are intended to serve him. When we remember the immense number of laws which accompanied the Jew from morning to night, we readily understand how they inevitably became an intolerable burden. Peter described the law as "a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear" (Acts 15: 10). Such a religion smothered all joy of life. Instead of being a gospel, bringing glad tidings, it had an oppressive and stultifying effect on man.

THE LAW OF SIN

What is sin? Sin means "missing the mark, a failure to meet the divine standard" (Scofield Bible, p. 1194), it is "a summary term for all evil forces, anxieties, or disasters which threaten and beset mankind. . . . The 'powers of this world', the 'god of this world', the 'evil world-age', Satan and his angels, the flesh, the demons, death itself, are all fellow-conspirators with sin in compelling the downfall of man" (The Clarendon Bible: Romans, pp. 61 and 52).

Man's effort to keep the law is powerless against sin. The feeling of powerlessness against the lawbreaker weighed heavily on Paul. He had once been wholly devoted to the Jewish law, but at the same time he could feel the powerful law of sin opposing it. He, therefore, declared: "I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members" (Rom. 7: 21-23). It depressed Paul beyond measure as an ardent Jew to be willing and anxious to act according to the law, but to find himself unable to do so in all circumstances. The readiness was present but not the ability of

performance. He felt that sin had its claim on him and seemed to have its own laws. It was as though sin were more powerful than man's ability to resist it. He was thus torn between the divine law and the law of sin, forever seeking a means whereby the power of the divine law could prevail. He writes in this respect: "For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do" (Rom. 7: 18, 19).

What an unbearable position this must have been for Paul! From the Scriptures he knew that the crown of eternal life could be won only through the fulfilment of the law, which he felt incapable of accomplishing. He was only too strongly aware in himself of the fatal law of sin. "O wretched man that I am! who shall deliver me from the body of this death?" (Rom. 7: 24).

Sin is impersonal. From this position Paul reached a startling conclusion: "Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me" (Rom. 7: 20). He saw that *he* was not the origin of sin, that it is not man who sins, but that it is sin which commits the sin. In Christian Science the impersonality of sin is explained very clearly: "Sin existed as a false claim before the human concept of sin was formed; hence one's concept of error is not the whole of error. The human thought does not constitute sin, but *vice versa*, sin constitutes the human or physical concept" (Ret. 67: 1-5). In other words: It is not man that commits sin; *it is sin that sins the sinner*, that sins mortal man. Paul realized that under the law man feels guilty of something for which sin, not he, is responsible. He saw that the law gave the Jew a task which of his own will he was incapable of fulfilling. Man cannot fulfil the divine law until he has freed himself from the power of sin. The Jewish concept of law, however, did not endow man with the power to do this, but demanded of him the impossible task that he should engender the necessary ability of himself. This brings us to a further feature of Jewish law, that of man's own righteousness.

NO JUSTIFICATION THROUGH THE WORKS OF THE LAW

The cardinal doctrine of Judaism was that each one must obtain his own salvation of his own power. This goal was reached by rigid

obedience to the demands of the law. The Mosaic law of "Thou shalt" and "Thou shalt not" was accepted as being addressed to something in man which he had the power to control, and woe to him if, despite his willingness, he failed to do so. For "cursed be he that confirmeth not all the words of this law to do them" (Deut. 27: 26). According to Jewish view it was on the outcome of one's own personal efforts that sentence would be passed on the day of judgment. Those who had been able predominantly to keep the law would qualify for a place in paradise. The Jewish way of salvation was self-redemption on the basis of one's own righteousness, one's own personal effort, personal will and self-discipline. Man's salvation was thus dependent on his own power and ability. How inadequate this was is evident to everyone who feels the law and power of sin. Paul was quite definite about this; he knew that the law of sin is too strong in the flesh for man to master it of himself and that "by the works of the law shall no flesh be justified" (Gal. 2: 16).

THE LAW ALONE CANNOT GIVE LIFE

Instead of receiving life by keeping the law, Paul felt only the curse of sin weighing him down. "For I was alive without the law once: but when the commandment came, sin revived, and I died" (Rom. 7: 9). The law curses those who do not keep it and Paul was unable under the old dispensation to conform to it. Of this experience he wrote: "For as many as are of the works of the law are under the curse" (Gal. 3: 10). Thus he concludes that the law cannot give life, "for if there had been a law given which could have given life, verily righteousness should have been by the law" (Gal. 3: 21). One can, therefore, easily understand Paul's disillusioned cry: "the commandment, which was ordained to life, I found to be unto death" (Rom. 7: 10).

JESUS AND THE LAW

Jesus acknowledged the divine authority of the Law and the Prophets, and thus of the holy books of the Jews. For him the Scriptures were the Word of God to which he fully subscribed. He clearly attached great importance to the observance of the ethical

commandments of the law; but he did not feel bound by the numerous "traditions of the elders", that is, by the mass of legal elaboration added by the Scribes throughout many generations and venerated by many Pharisees even more than the law itself. In fact, he declared war on this accumulation of well-intentioned, traditional precepts which had become a burden. Some of these laws he regarded as only temporary and in some instances he ignored them entirely. He always subordinated the ritual to the moral and the moral to the spiritual. Jesus' whole teaching was such as to transcend the legalistic standpoint and to adhere to a new covenant—the covenant of man's unity with God—in which legalism has no place.

The Jewish law was hard on disobedience. Transgressions were heavily punished, some even by death. Jesus' claim to be the Son of God broke a Jewish law. "The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God" (John 19: 7). Jesus was not only a victim of hate, but even more of the Jewish concept of law.

At the time of Jesus' crucifixion Saul was probably in Jerusalem, where in the circle of the Pharisees and Scribes he would have followed with great interest the discussions on the trial. We know from Acts (6: 8—7: 60) that he was involved in the sentencing and stoning of Stephen and must have heard him declare that he saw Jesus standing on the right hand of God; hence that he proclaimed Jesus to be the Son of God. Saul was acting out of his zeal for the law and genuinely believed he was helping to preserve Israel from disaster and the vengeance of God. His deeds, on this occasion and subsequently, were fully supported by the Jewish law.

SAUL'S CONVERSION

After the stoning of Stephen, Saul began to persecute the young Christian churches, throwing men and women into prison. He obtained authority from the high priest to go to Damascus to arrest the Christians there and bring them to Jerusalem. The Bible describes how on the way to Damascus he was enveloped in a bright light and heard Jesus talking to him (Acts 9: 1-31). Now Saul must have realized that this was the same Jesus who a few years before had been crucified for transgressing the law, and should, therefore,

be dead. Until now Saul had never doubted the rightness of the course of justice in sentencing Jesus. But through this experience he suddenly saw that Jesus *lived*! Did this mean that the interpretation of the time-honoured Jewish law was wrong? His insight into the law darkened and affected him physically; he was blind for three days. Saul must have wondered how one who was supposed to be suffering eternal damnation (the state of being dead) could possibly be alive since only obedience to the law could attain eternal life. Jesus was the first to furnish proof that man's life is eternal. He, who had violated the Jewish law, must therefore have served a law superior to it. He had not needed to await the coming judgment day but had taken his seat, fully justified, on God's right hand. Saul's whole religious outlook was utterly shattered and he had to find his bearings anew.

Paul needed considerable time to ponder this revolutionizing experience. For three years he went to Arabia and then returned to Tarsus. Briefly and secretly he conferred in Jerusalem with Peter and James, the brother of Jesus, before spending a further four years in Tarsus inwardly preparing himself for his coming mission. He searched the Old Testament, which he knew so well, for an explanation of Jesus' Messianic mission which could be reconciled with it. During this period of deep research he must have discovered the footsteps leading from the old covenant to the new covenant. Let us now endeavour to follow this way, and thereby exchange the consciousness of the old dispensation for that of the new.

THE OLD AND THE NEW COVENANTS

From the covenant of the law to the covenant of the Son. How did the old covenant develop to the new covenant? In the old covenant God and the people were as two parties to an agreement, with their relationship established by the law. Through the prophetic era this *covenant of the law* developed into the new covenant of the New Testament, where God and man no longer appeared as two separate parties, but were united in the spiritual oneness of Father and Son. This is the *covenant of the Son*, on the basis of which Jesus could say: "I am the Son of God" (Matt. 27: 43) and "I and my Father are one" (John 10: 30). It was a transformation in which the bond of the covenant drew man ever closer to God, until at last it appeared as the perfect oneness of God and man in His image and likeness.

If we in consciousness follow this way, it leads us likewise to this Christian standpoint, where each one of us recognizes and acknowledges his indivisible oneness with God and holds within himself the consciousness of being the son of God. In the first Epistle of John we read: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God" (I John 3: 1). As soon as we reach in consciousness this covenant of the New Testament, it replaces the old covenant.

THE OLD COVENANT

Let us recall the main points of the Mosaic covenant: "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation" (Ex. 19: 5, 6). This was God's promise: His people were to be a peculiar treasure unto Him and a holy nation. We find here the promise of man's holiness, a very high goal. But it was a promise whose fulfilment was still far off and, according to the old covenant, dependent on whether man, separate from God,

had of himself sufficient obedience and power to keep its laws. The Old Testament conditions were: "Ye shall therefore keep my statutes, and my judgments: which if a man do, he shall live in them: I am the Lord" (Lev. 18: 5) and further: "Cursed be he that confirmeth not all the words of this law to do them" (Deut. 27: 26).

THE PROPHETS

The prophetic era brought the realization that it was hardly possible for man to keep the Mosaic law purely on the basis of the Old Testament. The prophets saw that it could not be God's intention to curse forever those who fell short of complete obedience to the law. They laid increasing stress on the inner laws and began to speak of a new covenant of grace and of mercy. This conception of the new covenant developed gradually for seven hundred years, until it reached the point where Mary was able to realize it spiritually and give birth to the Messiah. He, then, not only preached the oneness of God and man, but also proved it in spite of all opposition.

Let us see how this consciousness of God's covenant with man gradually developed through the four Major Prophets, Isaiah, Jeremiah, Ezekiel and Daniel before it appeared in its practical form as Jesus.

Isaiah. The prophet Isaiah seemed to be far from sharing the general view of the Jews of his time, according to which the man who could not keep and confirm "all the words of this law to do them" was to be forever cursed. In place of God's strictness a concept of God's grace was gaining ground in his thought. He saw God's relationship with man as a covenant of peace, as God's *covenant of mercy*. According to the Mosaic covenant, God had given man the promise to make His people a "holy nation", and God would remain faithful to this covenant, even if man on his side were to become unfaithful to God. Isaiah was quite clear about this when he wrote: "For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee" (Isa. 54: 10).

Thus Isaiah saw a new covenant, the eternal covenant of mercy; "I will make an everlasting covenant with you, even the sure mercies of David" (Isa. 55: 3). Isaiah repeatedly stressed God's great mercy

and grace towards man. However much he had to reproach the people, he often concluded his utterance with the moving basic truth that "his hand is stretched out still" (Isa. 5: 25). Isaiah did not believe that man could ever be forsaken and lost.

Jeremiah. This prophet took a further step towards the oneness of God and man. The beginning of his prophecy may well be permeated with the aspect of the Mosaic law that disobedience inevitably brings trouble and disharmony which no lamentation or supplication can avert. But Jeremiah saw, too, that this concept of things did not fully cover God's relationship to man. To him God was the God of Love who never rejects or deserts man. "The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee" (Jer. 31: 3).

From the thirty-first chapter onwards we can see a change in his prophecy: Jeremiah speaks of the coming new covenant. He recognized that if God is merciful, this God would form a covenant with man which would enable man to partake of this mercy under all circumstances, even if he should sin "seventy times seven". The old covenant had proved insufficient; a new covenant was to be formed. "Behold, the days are coming, says the Lord, when I will make a new covenant with the house of Israel and with the house of Judah; not like the covenant which I made with their fathers . . . because they nullified my covenant, so I also despised them, says the Lord"¹ (Jer. 31: 31, 32). It was to be a new covenant by which the Lord would no longer despise His people, a covenant of mercy. But this covenant was also to enable man to keep the law of God. Jeremiah saw, therefore, that it would have to be a *covenant of the heart*. He wrote: "But this shall be the covenant that I will make with the house of Israel; 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 neighbour, 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" (Jer. 31: 33, 34). Here was the forward step. For Jeremiah, God was no longer

¹ *Holy Bible from the Aramaic*, translated by George M. Lamsa.

enthroned afar off in heaven, the exacting counterparty of a covenant, but was so close to man that He could put His law into the core of his very being.

Ezekiel. Ezekiel gained an even more comprehensive sense of the oneness of God and man. He, too, saw the covenant of peace, from which God always spoke: "Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them" (Ezek. 37: 26), but beyond this he beheld God's spirit dwelling like a sanctuary in man. "And I the Lord will be their God, and my servant David a prince among them" (Ezek. 34: 24). By the servant David the prophets meant the coming Messiah, the Christ, who, Ezekiel prophesied, would dwell in their midst, in their hearts. "A new heart also will I give you, and a new spirit will I put within you: . . . And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them" (Ezek. 36: 26, 27). In our spiritual unfoldment of consciousness we have here reached the point where we can see that fundamentally the spirit of God dwells in the heart of man, that His spirit is put into our inner being, and that it is this spirit of God which is active in us, enabling us to walk in His statutes and faithfully keep His commandments. The fulfilment of the law is no longer dependent on the capacity or incapacity of the human will. It is the *spirit of God* which is at work in us and forever *remains as a sanctuary in our midst*; "and [I] will set my sanctuary in the midst of them for evermore" (Ezek. 37: 26). For Ezekiel, God was the God of mercy and of grace who can and will always work out His own holiness in man. When one grasps the whole of Ezekiel's prophecy, one feels strongly that, though man's unfaithfulness may bring punishment, God lets grace and mercy prevail, not for the sake of human righteousness but for the sake of His holy name. If God promises to sanctify His creation, He must also provide the means to ensure the sanctification, later to be revealed as the Christ. Already at this time the view that man can be justified through his own merit was receding more and more.

Daniel. The last of the four Major Prophets expressed this fact very clearly. He, also, knew well that the law in itself was right and that disobedience to God's laws brought trouble and disharmony. He confessed: "We have sinned, and have committed iniquity, and

have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments: . . . Neither have we obeyed the voice of the Lord our God, to walk in his laws, which he set before us by his servants the prophets. . . . As it is written in the law of Moses, all this evil is come upon us: yet made we not our prayer before the Lord our God, that we might turn from our iniquities, and understand thy truth" (Dan. 9: 5, 10, 13). Daniel did not stop at this confession, however, but carried his prayer to a spiritual point which concluded the Old Testament and formed the bridge to the New Testament. He declared: "for we do not present our supplications [prayer] before thee for our righteousnesses, but for thy great mercies" (Dan. 9: 18). So far the Jew had relied on his own success in keeping the law to gain him salvation. But Daniel clearly saw that *the law of God could only be fulfilled through the grace of God*, not through trust in "our righteousnesses". This was a tremendous step forward.

In Daniel we meet the *angel Gabriel* for the first time in the Bible. It is significant of Daniel's vision that Gabriel came to him at the point in his prayer when he rose to a higher plane of consciousness. Gabriel means "God is strong" or "God's powerful and mighty one" and refers to the recognition that the power of salvation lies in God. Mary Baker Eddy defines Gabriel as follows: "Gabriel has the more quiet task of imparting a sense of the ever-presence of ministering Love" (S. & H. 567: 1-3). Man finds the power of salvation in God's unchanging love for man.

THE NEW COVENANT

Zacharias and Elisabeth. At the beginning of the New Testament the angel Gabriel appears again as a spiritual messenger by coming to Zacharias' consciousness. In the Gospel of Luke we read of Zacharias and Elisabeth: "they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless" (Luke 1: 6). Hence, both strove towards salvation according to their highest lights of conscience and understanding of the law. Then the angel Gabriel appeared to Zacharias in the performance of priestly duties and prophesied to this noble Jewish consciousness that his wife would bear a son who would turn "the disobedient to the wisdom of the just" (Luke 1: 17), that is to say

he would prepare the way for divine righteousness. Thus Gabriel, this consciousness of "the ever-presence of ministering Love", came to a typically Jewish thought and offered, out of love for mankind, a way of salvation which would lead disobedient human consciousness into obedience. The offspring, John the Baptist, was fully conscious that he was to prepare the way for the coming Messiah, just as the law in fact prepares the way for the Christ.

Mary. At the same time the angel Gabriel appeared to Mary, who was ready to receive an even higher sense of the Gabriel-consciousness. She perceived the idea of Love in its fuller sense. In her consciousness she heard Gabriel say: "Hail, thou that art highly favoured, *the Lord is with thee*" (Luke 1: 28). She understood that we are the "highly favoured" of God, the beloved of God, and like her, we also come to the realization: The Lord is with me, I have "found favour with God" (Luke 1: 30). In such a consciousness the divine promise that man is God's peculiar treasure can be fulfilled. "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God" (Luke 1: 35). The demonstration that we are the sons of God originates from the consciousness of man's oneness with God. To Mary was promised that she would bring forth a son by the name of Jesus, or Saviour. This son would "be great, and . . . called the Son of the Highest: . . . and of his kingdom there [would] be no end" (Luke 1: 32, 33). Through our conscious unity with God, we can inherit God's power against which the so-called law of sin is powerless. The New Testament demands this higher state of consciousness by which we can rise above material laws and material origin, a consciousness which has a redeeming effect on the whole world, or as Mary expressed it: "My soul doth magnify the Lord, . . . for, behold, from henceforth all generations shall call me blessed" (Luke 1: 46, 48). In such a consciousness we are no longer beset by a world of sin and evil, but are carried and lifted up by a universe of the powers of good.

Jesus. Again, another step forward. Jesus claimed for himself sonship with God in every detail of his life. He found the filial relationship with God; he knew that he was the Son of God, and the covenant under which he lived was the *covenant of the Son*. This covenant rests on the oneness of God and man; it is not a

two-party covenant like that of the Old Testament. While Mary realized the ever-presence of the Lord, Jesus rose even higher in consciousness working from the basis of his great doctrine: "*I and my Father are one*" (John 10: 30). John's Gospel particularly stresses this oneness again and again, as for instance: "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" (John 5: 19). The divinity of this consciousness of the Son is also expressed in that Jesus "sat down on the right hand of the Majesty on high" (Heb. 1: 3).

Thus the Bible teaches us to resolve the consciousness of duality into a consciousness of *man's oneness with God*. As spiritual thought unfolded, the gulf between God and man narrowed. We may first entertain a consciousness of man standing face to face with God. Then we must rise above this erring consciousness to the point where we accept ourselves as one with God. The prophets prepared the way step by step. In Isaiah we learn that God has a covenant of mercy with us, in Jeremiah we perceive that God shows forth this mercy by putting His laws into our hearts, while Ezekiel carries us on to the realization that God abides as a sanctuary in our hearts, and Daniel comforts us with the assurance that God will fulfil His laws in us by His grace. Mary demonstrated that God is really already at work within us and, finally, Jesus consciously claimed his oneness with God.

Christ. Jesus proved the redeeming power of his Son-consciousness, by which he became the Messiah, the Saviour. Messiah is the Hebrew term for Christ. Hence, Christ is not a corporeal person, but a redeeming consciousness which, as we have seen, rests on the oneness of God and man in His image and likeness. Writing on the office and meaning of Christ, Mary Baker Eddy states: "Thus it is that Christ illustrates the coincidence, or spiritual agreement, between God and man in His image" (S. & H. 332: 32-2). Jesus and Christ are, therefore, not synonymous terms; Jesus was a corporeal man, born of a woman, and "was in all points tempted like as we are" (Heb. 4: 15); whereas *Christ is the consciousness of the perfect coincidence of God and man in God's image and likeness*.

The eternity of the Christ. Christ is a state of consciousness, as timeless as God, which existed before Jesus and will exist forever. Christ is "the same yesterday, and to day, and for ever" (Heb. 13:

8); 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). Paul tells us that Christ has existed from all eternity, and that we received a holy calling "in Christ Jesus before the world began" (II Tim. 1: 9). This Christ-consciousness was perceived already by the patriarchs, though only in a faintly developed form. "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" (S. & H. 333: 23-26). The Epistles refer to this Christ-consciousness as appearing from time to time in the Old Testament. Abraham caught a glimpse of it when he offered the tithe to Melchisedec, the prototype of Christ. At the time of Moses the Christ appeared through the symbol of the rock from which flowed the stream of life. Paul refers to Moses and the wilderness experience of the fathers when he writes that they "did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ" (I Cor. 10: 4). He tells us that Moses esteemed "the reproach of Christ greater riches than the treasures in Egypt" (Heb. 11: 26) and exhorts us not to "tempt Christ, as some of them also tempted, and were destroyed of serpents" (I Cor. 10: 9). The prophets, too, were already imbued with "the Spirit of Christ" and "testified beforehand the sufferings of Christ, and the glory that should follow" (I Peter 1: 11). They prophesied of the Messiah and beheld in this Christ-consciousness the only redeeming power. While the prophets always postponed the coming of the Messiah to some future time, Jesus arrived at the recognition that the Christ-consciousness is an ever-present fact which, therefore, not only can but must be claimed and acknowledged here and now. But after Jesus had completed his earthly mission the Christ still remained an ever-present fact. The apostles and Paul were imbued with the Christ-spirit and so are all today who open their hearts to it.

Christ Jesus. Jesus received the divine title "Christ". Jesus Christ or Christ Jesus signifies that the corporeal man Jesus became aware of his divine sonship, that he claimed his Christ-consciousness and used it to its fullest extent. He embodied the Christ in such a measure that he was completely imbued with the Christ-spirit in all he did, felt, thought and said. Thus Jesus is "the highest human

corporeal concept of the divine idea, rebuking and destroying error and bringing to light man's immortality" (S. & H. 589: 16-18).

Being filled with the Mind of Christ, Jesus had the power to follow the way of Life without sin; he "was in all points tempted like as we are, yet without sin" (Heb. 4: 15). He proved that the Christ-consciousness bestows on man God's spiritual nature, empowering him to dispel the claims of sin, sickness and death. With this consciousness of divine dominion he mastered the material world. Referring to this consciousness the Epistles often use the term "Lord Jesus Christ", "Lord" conveying the dominion which lies in the Christ-consciousness.

In the time of Mary, the mental atmosphere in Palestine was pregnant with expectancy of the advent of the Messiah or Christ, and there were many who professed to be the awaited Messiah. But how could the real Messiah be recognized? What would mark his presence? Opinions were varied and speculative. The Jews hoped that he would free them from the Roman yoke, yet Jesus made no attempt in this direction. His mission had a far wider range than the mere solving of an immediate, temporary and localized political and racial problem; he offered something which would bless all mankind for all time, namely, freedom from the universal claim of sin, sickness and death. The ecclesiastical authorities of Judaism rejected such a concept of a saviour and Jews today still await the Messiah. The apostles were, therefore, most emphatic that Jesus and no other was the Christ. John wrote: "Who is a liar but he that denieth that Jesus is the Christ?" (I John 2: 22). Although the Epistles stress the fact that Jesus is the Christ, "that at the name of Jesus every knee should bow, . . . and that every tongue should confess that Jesus Christ is Lord" (Phil. 2: 10, 11), this does not mean that Jesus and Christ are synonymous, but merely that no other pretending Messiahs had the Christ-consciousness.

All men can identify themselves with the Christ. Jesus made a great discovery for himself and for us all. By his pioneering work he furnished the proof that by consciously claiming man's oneness with God full salvation can be demonstrated. Thus Jesus became our Way-shower, who was not ashamed to call us brethren (Heb. 2: 11). He taught that each one can and must follow his example if he would attain "the day of rest". By exemplifying what the Christ-consciousness can do for man, Jesus taught us to put on the same

Christ-consciousness, to follow him and to do the works he did, and even "greater works" (John 14: 12). Never did Jesus give the impression that he alone could have the Christ; it was his mission rather to exhort each one of us to claim the Mind of Christ for himself, just as he did, and thereby perform similar deeds to his.

Through the Christ-spirit all men are sons of God. Thus we see that the new covenant is based on a full and complete acceptance of the ever existing oneness between God and man in His image and likeness. Obedience to the law by personal will and of one's own power is now replaced by the consciousness of the Son, the Christ-consciousness. While in the Old Testament we are told that obedience to the law gains eternal life, we read in the New Testament: "He that believeth on the Son hath everlasting life" (John 3: 36), that is, he who accepts the consciousness of the Son, he who has faith in the covenant of the Son, has eternal life. It is on this fundamental proposition that the Epistles build up their whole teaching of Christ's Christianity. Through faith in Christ we are all sons of God. "For ye are all the children of God by faith in Christ. . . . For as many of you as have been baptized into Christ have put on Christ" (Gal. 3: 26, 27).

God's words to Ezekiel concerning the new covenant were: "I will put my spirit within you" (Ezek. 36: 27). According to Paul, "it is God who . . . as a pledge of what is to come has given the Spirit to dwell in our hearts" (N.E.B. II Cor. 1: 22), and through this spirit we all receive sonship with God. The glory of the new covenant lies in the fact that thanks to the spirit, i.e. spiritual consciousness, we can at any time claim and enter upon sonship with God. "For all who are moved by the Spirit of God are sons of God . . . and if children, then heirs. We are God's heirs and Christ's fellow-heirs" (N.E.B. Rom. 8: 14, 17). Through the pledge of the spirit we can partake of the Christ-consciousness and thus "receive the adoption of sons" (Gal. 4: 5). We are all "predestinated . . . unto the adoption of children" (Eph. 1: 5) and can enter upon our divine heritage.

How does this pledge enable us to accept the full heritage of Christ? Through faith alone.

FAITH

FROM THE LAW TO FAITH IN CHRIST

Fulfilling the law through the Christ-consciousness. Let us recall that Saul, the Pharisee, could say of himself that he was "touching the righteousness which is in the law, blameless" (Phil. 3: 6) and also that Jesus said: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil" (Matt. 5: 17). Although Jesus and Saul, the Pharisee, were both anxious to fulfil the law, Jesus won eternal life, while Saul complained: "the commandment, which was ordained to life, I found to be unto death" (Rom. 7: 10). Both affirmed their allegiance to the law, but with different results. This must later have greatly disturbed Saul when he had seen that Jesus still lived, although according to the law he should have suffered eternal damnation. Throughout seven years of solitary pondering he sought an explanation for this. The answer lay not in changing the law, but in the method of fulfilling it. Under the old dispensation people tried to fulfil the law by their own personal efforts, by human means; whereas Jesus fulfilled the law through the consciousness of the Son, the Christ-consciousness. He found the power of salvation in his oneness with God and not in human capacity.

Paul grasped this essential point. From then on he also built on the Christ, on the coincidence of God and man in His image and likeness. He admitted to himself that the true man is the "favoured" of God, the full manifestation of God. He no longer strove to live by his own power, but by the power which is inherent in the Christ-consciousness, the divine power which exceeds any other so-called power. From this moment the Christ became for Paul the power of salvation. In his letters he preached the gospel of God, the gospel "concerning his Son . . . declared to be the Son of God with power, according to the spirit of holiness" (Rom. 1: 3, 4). This gospel gave him the divine power which he had so long sought in order to master the power of sin. He announces in telling words:

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth" (Rom. 1: 16). Paul's new and great discovery was a method of salvation accessible to each one through faith in Christ and conferring the power of God on each one who has this faith. Obedience to the law was now replaced by obedience to faith. Faith in God and in Christ became Paul's central theme.

THE MEANING OF "FAITH"

Exact terminology. Bible translations have the disadvantage of not always conveying the exact original meaning of certain words. Every translator in this respect meets with considerable difficulties. In the first place, in every language there are certain words for which there are no identical equivalents. In such cases the translator must choose the word nearest to the original. Secondly, one must not forget that in the course of two thousand years the meaning of a word can change. This applies particularly to the word translated in the English Bible as "faith".

In everyday language one generally attributes to "faith" the meaning of blind trust. Hence religious faith is often thought of as being a blind—if trustful—faith in an invisible God who is believed to exist but nevertheless remains the great Unknown. But this is not the faith of which the Bible speaks.

"Faith" in the Old Testament. The Hebrew word which has been translated as "faith" means: steadiness, firmness, steadfastness, constancy, loyalty, fidelity, trustworthiness, faithfulness; often it is the parallel of "righteousness". Habakkuk's well-known doctrine, "the just shall live by his faith" (2: 4) really means that "the just shall live in his faithfulness". The Century Bible remarks on this verse: "The righteous man . . . who is faithful in all the relations of life and is sincere and upright in heart and purpose, has in his character a principle of permanence which cannot be shaken, and which, whatever external troubles may assail him, should be to him a source of moral strength and security."

"Faith" in the New Testament. In the New Testament the word "faith" acquired a new meaning. In the Gospel of John, especially, the concept of faith is most pronounced, meaning there the consent of reason to the revealed Truth, so that faith and under-

standing become well-nigh synonymous. For Paul God was not the great Unknown but the great Known One. In Athens he came upon an altar with the inscription: "TO THE UNKNOWN GOD". This caused him to say to the people of Athens: "Whom therefore ye ignorantly worship, him declare I unto you" (Acts 17: 23). Paul's *faith in God* was a trustful reliance on a trustworthy and understood God; by "faith in God" we can, therefore, understand a reliance on a divine Principle which is known and understood. Such faith relies trustfully on the rightness of a spiritual Principle and seeks no support by sensible evidence; "now faith is the substance of things hoped for, the evidence of things not seen" (Heb. 11: 1).

The New Testament complements faith in God with *faith in Christ*, hence with faith in the consciousness of the Son; it gives us faith in the fact that God and man in His image and likeness coincide and are one. This faith requires, however, that man should be un-resistingly open to the working of God, trustfully relying on Him to realize in man the fulness and holiness of His beloved Son and to carry out His will in man. Such faith is free from human will and always shows forth the attitude typical of Jesus: "nevertheless not my will, but thine, be done" (Luke 22: 42). This meekness belongs to the Christian faith; self-will is excluded. In the Bible this Christ-attitude is often symbolized by the lamb. Isaiah had already used this symbol to describe the coming Messiah: "He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth" (Isa. 53: 7). But then we read: "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing" (Rev. 5: 12). The Christ-attitude is like a lamb, willing to set aside its own will, its own plans, its own wishes, its own aims, its own methods of acting, its own ambitions and longings, its own righteousness, and to place itself completely at the disposal of God. It is willing to let God manifest and unfold His own idea in us, willing to let God work out the plan He has for us.

It now becomes clear why the prophets had to precede Christ's Christianity as lived and exemplified by Jesus and taught and explained in the Epistles. The purpose of the prophetic period was to show that God has an ideal which He enforces under all circumstances. The impelling and enforcing power of the divine ideal was

to the prophets the coming Messiah. They impressed the seekers of their time with the fact that God has His own plan and that in Him alone lies the power to fulfil and establish this plan. Man must, therefore, meekly subject himself to this divine impulsion. But since the purposes of God are good and His divine promise to lead us into the sanctuary is true, we may joyfully and meekly entrust ourselves to this dynamic power. It was this that Jesus did and ultimately "sat down on the right hand of the Majesty on high" (Heb. 1: 3).

Definition of "faith". The faith of the New Testament, which is faith in God as well as faith in Christ, can be described as follows:

Faith means trustful reliance on a God we understand and of Whom we know that He is faithful and fulfils His promise. Furthermore this faith is coupled with an inner willingness completely to accept God's oneness with man and to let God's will work in us fully.

Thus we see that the New Testament understands faith as something completely different to the meaning generally attached to this word. It is the New Testament meaning that should be applied to the word "faith" whenever it appears in the subsequent text.

"Faith" in Christian Science. In Christian Science we would preferably call such faith *spiritual understanding*, in order to distinguish it from blind faith. As we practise and strengthen true faith, there grows "from faith to faith" (Rom. 1: 17) an enlightened understanding, which ripens into spiritual understanding. Mary Baker Eddy refers to this unfoldment of faith when she states: "Until belief becomes faith, and faith becomes spiritual understanding, human thought has little relation to the actual or divine" (S. & H. 297: 28-31). She further states: "Life, Truth, and Love are the realities of divine Science. They dawn in faith and glow full-orbed in spiritual understanding" (S. & H. 298: 2-4). The great realities of being begin to "dawn in faith". But as we practise this faith continually and experience its blessings, these great realities "glow full-orbed". The more we allow faith to predominate the more we let in the light of spiritual understanding. "Every trial of our faith in God makes us stronger" (S. & H. 410: 14). Faith, as understood in Christian Science, is not a blind belief; "ignorance of God is no longer the stepping-stone to faith" (S. & H. vii: 17-18). The contrary is true; "faith relies upon an understood Principle"

(S. & H. 487: 30), it "understands divine Love and how to work out one's 'own salvation, with fear and trembling'", it "demands self-reliant trustworthiness, which includes spiritual understanding and confides all to God" (S. & H. 23: 25-27, 30-31). Scientific faith is "an absolute faith that all things are possible to God,—a spiritual understanding of Him, an unselfed love" (S. & H. 1: 2-4).

FAITH FREES FROM SIN

Through faith sin is dead to us. There is immense grace in having faith in Christ, in accepting man's coincidence with God, and in admitting to ourselves that we are the image and likeness of God in which the ever-present spirit of God is working out glory and perfection. But the overwhelming wonder is that through the Christ-consciousness man is atoned with God and, therefore, is "dead to sin" (Rom. 6: 2). Fundamentally, sin is nothing more than a name for the state of being in disharmony with God, lacking spiritual agreement with God. But through the Christ-consciousness man identifies himself with God's ideas and consequently sin loses its assumed dominion and becomes dead to him.

The Christ-man is free of sin. The working out of our salvation no longer begins with regarding ourselves as sinners, as under the old dispensation, but starts from our basic oneness with God and thus from the eternal perfection and wholeness of our true manhood. This recognition led Paul to an entirely new definition of sin: "for whatsoever is not of faith is sin" (Rom. 14: 23). It would be a sin to regard man as a sinner. We sin the moment we deny in any way our sonship with God or when for ourselves or for our fellow men we do not acknowledge the complete fulness of Christ now and forever. Man is only that which is in perfect coincidence with God and, therefore, sinless. Consequently in the Christ-consciousness lies the Saviour from sin and death, "for the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (Rom. 8: 2). What man cannot accomplish through observing the law alone is rendered possible through faith in Christ. Through our conscious unity with God and God's working we have the power to master every claim of sin and to forgive the sinner. God's righteousness is seen in the fact that sin, not the sinner, is destroyed and that the sinner, not sin, is forgiven.

JUSTIFICATION BY FAITH

The righteousness of God. Under the old dispensation man could attain righteousness only through the works of the law. "For Moses describeth the righteousness which is of the law. That the man which doeth those things shall live by them" (Rom. 10: 5). But Paul introduces a completely new meaning of the term "righteousness" when he writes of "the righteousness of God" (Rom. 1: 17). For him this term has neither a legal nor a moral meaning, but a metaphysical one. The Century Bible says of "righteousness": "It is now generally taken for granted that it can only mean a righteousness which is the gift of God to man, the state of forgiveness and acceptance before God, which has been provided for mankind in the work of Christ, and is bestowed on man at justification" (Romans, p. 92). Through the righteousness of God, man is so completely justified before God as to be regarded as Godlike and a partaker of eternal life. When, therefore, in the Epistles we encounter the word "righteousness" we must be careful not to attribute to it our human concept of the term.

Man is always justified by God. Only God's righteousness counts before Him, and because God, through His Christ, always manifests Himself in man as His own image and likeness, man is always justified before Him. Man's righteousness—his "all-rightness" with God—means complete correspondence with God's purpose for him. "Justification of man" does not mean giving a man his deserts, or making him just or righteous. Paul's doctrine teaches that man is righteous, that by God's grace he is free from all guilt. In short, he is God's own perfect idea.

Man is justified by faith, not by "the works of the law". According to the Jewish concept of the law, man had to justify himself before God by "the works of the law". In the New Testament faith in Christ takes the place of "the works of the law", and instates justification through faith. "But now the righteousness of God without the law is manifested, . . . even the righteousness of God which is by faith of . . . Christ unto all and upon all them that believe" (Rom. 3: 21, 22). We see a tremendous change take place. Paul draws the conclusion which was to revolutionize religious thought: "man is justified by faith without the deeds of the law" (Rom. 3: 28). Without faith in Christ, that is, without the Christ-consciousness,

man will never find himself justified before God, "for if righteousness come by the law, then Christ is dead in vain" (Gal. 2: 21). Paul again refers to Habakkuk's doctrine, but it is now no longer faith in or faithfulness to God alone that is essential, but faith in Christ. He quotes: "he shall gain life who is justified through faith" (N.E.B. Rom. 1: 17). Taking Paul's interpretation we could formulate this fundamental doctrine as follows: Thanks to our faith in God and Christ, man is justified before God, and this is the new life. This is the basic theme discernible throughout all Paul's letters. We meet it in every shape and form and learn to recognize its manifold aspects.

LIFE BY FAITH

What particularly impresses thought is the fact that man finds true life only on the basis of his faith in the Son of God, and never on the basis of his own righteousness, of his own obedience to the law. "He that believeth on the Son hath everlasting life" (John 3: 36). It is now no longer only he who meticulously observes the law who will live, for life has become the result of faith in Christ. "The life which I now live in the flesh I live by the faith of the Son of God" (Gal. 2: 20). Hence, only through faith in Christ, through accepting man's unity with God, are we "justified", i.e. put in the right relation with God. Thus we are enabled to live on a higher level of existence, a spiritual plane of being, and "walk in newness of life" (Rom. 6: 4). Through our unity with Christ we experience an ever evolving process of what Paul calls the "sanctification" of our life. We should, therefore, clearly impress this new doctrine on our thought:

Faith—justification—life.

Only he who has faith—is justified—and thereby wins eternal life.

THE MAN OF FAITH

Through faith in Christ the true sense of man is brought forth. Only that which constitutes the Christ-consciousness can be termed man, "for ye are the children of God by faith in Christ" (Gal. 3: 26). Thus man is not the physical progeny of a mortal, but a divine consciousness. Paul tried to explain this in terms adapted to his

time: "Know ye therefore that they which are of faith, the same are the children of Abraham" (Gal. 3: 7), i.e. the children of God's promise (Gal. 3: 29).

We can be called man only in so far as we possess the Christ-spirit, "for as many as are led by the Spirit of God, they are the sons of God" (Rom. 8: 14). The material concept of man is not man; all that matters is the spiritual man, eternal, indestructible; "but though our outward man perish, yet the inward man is renewed day by day" (II Cor. 4: 16). Through our faith in Christ the material concept of man disappears and the new and true concept is born; "therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (II Cor. 5: 17).

As the children of Spirit and not of the Adam-race, all men have one common Father, "one God and Father of all, who is above all, and through all, and in you all" (Eph. 4: 6). Thus all men reflect the same God and constitute one universal family, one manhood, in which all share in the same common divine interest. Being "like-minded one toward another according to Christ" (Rom. 15: 5), "perfectly joined together in the same mind" (I Cor. 1: 10), all men work together to establish this one Christ-manhood, until "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 fulness of Christ" (Eph. 4: 13).

With such a Christlike sense of manhood all human classifications of mortals become meaningless, or in Paul's words: "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" (Gal. 3: 28). The divine Principle of being knows only one man, the Principle-like man.

Through a Principle-like or Christlike consciousness we find our immortal manhood, we find that our "life is hid with Christ in God" (Col. 3: 3). The eternal Christ knows no death and through faith each one of us can say: the "Christ liveth in me" (Gal. 2: 20). In this understanding lies the key of immortality. Thus the gospel of Christ makes us "heirs according to the hope of eternal life" (Titus 3: 7).

The Epistles never tire of stressing the brotherhood of man resulting from a Christlike concept of man. Not only do we find the constantly recurring theme "love one another" but also the explanation that all we do in a Christlike spirit will not only be for

our good but also for the good of everyone else. Paul emphasizes the great fact that every truth is collective, that what blesses one blesses all, that every idea blesses and is blessed by every other idea, that every Christlike man is a help and support to every other Christlike man.

Knowing that only the Christ-man is the true man we can know the truth about every man, so "that we may present every man perfect in Christ" (Col. 1: 28). Having true faith in the one, universal Christ we become conscious of the perfect status of all men and thus entertain one perfect manhood.

GRACE BY FAITH

Grace, not works. It should be the greatest relief to realize that we are justified through faith in Christ alone. It takes from us a heavy burden, for every mortal is only too conscious of his sinfulness, his insufficiency and his disobedience. "For there is no difference: for all have sinned, and come short of the glory of God" (Rom. 3: 22, 23). By Old Testament standards we could have justified ourselves before God only by fulfilling the law through our own personal volition and abilities; but now we are "justified freely by his grace through the redemption that is in Christ" (Rom. 3: 24). This is the fulfilment of Daniel's prayer: "for we do not present our supplications before thee for our righteousnesses, but for thy great mercies" (Dan. 9: 18). Paul beholds *grace*, granted not as the reward of human achievement, but as a *gift of God*. "To him that worketh is the reward not reckoned of grace, but of debt" (Rom. 4: 4). But now: "And if by grace, then is it no more of works: otherwise grace is no more grace" (Rom. 11: 6). Thus Paul concludes: "ye are not under the law, but under grace" (Rom. 6: 14).

Faith gives access to grace. Grace means "favour" or "loving-kindness"; it is God's gift extended to man in its infinite variety. But man can partake of it only by opening his consciousness to it through faith in Christ, "by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God" (Rom. 5: 2). Through faith man accepts God's grace as an unmerited gift of God and lets it operate freely in him.

We can ask ourselves how many among those who today profess Christianity are still fettered by the Old Testament viewpoint that

only their right-doing will gain their entry into heaven. The laws observed by modern man may differ outwardly very much from the rules and precepts of the Old Testament, but the inner attitude still lingers: that salvation rests on personal merit and achievement, instead of on the grace of God.

SUMMARY OF THE MEANING OF "FAITH"

The transition from the Old Testament to the New Testament involves a basic change of consciousness. The consciousness of the New Testament

- is based on faith in an understood God,
- accepts faith in Christ, i.e. accepts man's oneness with God as an eternal, ever-operative fact,
- draws its power from the power of God and does not rely on human will-power,
- expects salvation from God and no longer through human effort based on one's own power,
- obtains salvation by grace and not in recognition of merit,
- is certain that the Christ works in us the maximum of good.

Newness of life is grounded in this faith. It is truly a gospel, "glad tidings", for to such a faith each can unconditionally and unrestrictedly turn and entrust himself. God is no respecter of persons, whatever they may have done and whether their past judged by human standards of right is good or bad. Through faith Paul justified himself before God, although as Saul he was involved in the death and torture of many of the early Christians.

"CHRIST IS THE END OF THE LAW"
(Rom. 10: 4)

THE LAW IS THE "SCHOOLMASTER TO BRING US UNTO CHRIST"

Paul gained the realization that the way of salvation must be based not only on the law but also on faith. We can well imagine how he searched the Old Testament for guidance on this point. He must, in fact, have found that the Old Testament speaks of faith as the means of divine justification, and that the great Bible characters found their courage and strength in their faith in God. The eleventh chapter of Hebrews gives what is probably the most striking account of the various deeds of faith in the Old Testament, and in reading these passages we cannot fail to be deeply impressed by the power of faith. But, at the same time, we find a bitter truth: "These all died in faith, not having received the promises, but having seen them afar off" (Heb. 11: 13). Their faith was only partly developed, in that they put their trust in a God up in heaven. This was not yet faith in Christ, but only the first gleam of it. They had not yet the Christ-consciousness which would have compelled them to identify themselves there and then with God's ideas, but still saw the promises as something to be fulfilled in the future, as "afar off, and were persuaded of them, . . . and confessed that they were strangers and pilgrims on the earth" (Heb. 11: 13). They had not yet taken possession of their right to be the "heirs of God, and joint-heirs with Christ" (Rom. 8: 17), and no longer to be "strangers and foreigners, but fellowcitizens with the saints, and of the household of God" (Eph. 2: 19). They, therefore, could not as yet enter upon the "day of rest".

In his letter to the Galatians (3: 1-4: 7) Paul expresses his views on the relationship between law and faith, which might be paraphrased as follows: Abraham had received his wide-reaching promises on the basis of his faith in God; God had made an eternal covenant with him, by which this faith would have a "seed", an heir. This heir Paul understands to be the Christ. But because this

Christ-faith was as yet only faintly developed, the men of the Old Testament did not find enough strength in themselves to master the law of sin. For this reason, "because of the transgressions", the "law" was added four hundred and thirty years later until the heir, the spiritual understanding of Christ, should come. This "law" was intended to discipline man and to help him to resist and not succumb to the law of sin. Rules can be a great help against the temptation to turn freedom into licence. "But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith" (Gal. 3: 23, 24).

Thus faith in God must first be reinforced by the discipline of the law until man accepts faith in Christ. "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 LAW IS GOOD

At first sight it is not always easy to decide from Paul's letters whether he regarded the law as good or bad. He sometimes seems to contradict himself in this respect. In one place we read: "the commandment, which was ordained to life, I found to be unto death" (Rom. 7: 10). Shortly afterwards he says: "the law is holy, and the commandment holy, and just, and good" (Rom. 7: 12), and later on: "we know that the law is spiritual" (Rom. 7: 14). To Paul, the law, especially the law of God, was good, particularly when used as it was intended. To his loyal fellow worker Timothy he wrote: "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" (I Tim. 1: 8, 9). The divine law, the Word of God, is holy. Fundamentally, it was not a question of whether the law was good or not but how it was to be observed—by one's own power and efforts, or by faith in the unity of God and man, faith in Christ. If one tries to fulfil the law by personal will-power the law becomes a yoke, while the law fulfilled through faith in Christ leads to life. Paul writes: "For I delight in the law of God after the inward man" (Rom. 7: 22).

True law is spiritual; to Paul it was "the law of the Spirit of life" (Rom. 8: 2). Therefore, the law can be fulfilled only through spirituality—"that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit" (Rom. 8: 4)—and not in any material, human or ritual way, and its fulfilment is a present possibility because fundamentally God "as a pledge . . . has given the Spirit to dwell in our hearts" (N.E.B. II Cor. 1: 22). Thus the spirit of the Christ is that divine power which enables us to resist the law of sin and to find justification by grace instead of through the "works of the law". "If ye be led of the Spirit, ye are not under the law" (Gal. 5: 18). Against such as bring forth the fruits of Spirit, "there is no law" (Gal. 5: 23).

The law has not been abrogated but the "law of faith" has replaced the "law of works". The sense of law remains, but it is now the law of Christ. In this way we arrive at Paul's great realization, that "Christ is the end of the law for righteousness to every one that believeth" (Rom. 10: 4). The law is not annulled through faith, rather is it fulfilled through faith in Christ. Now we can understand why Jesus could say: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil" (Matt. 5: 17). Jesus fulfilled the law through the covenant of the Son, through the Son-consciousness. The law was never for him a heavy yoke: "For my yoke is easy, and my burden is light" (Matt. 11: 30).

THE SEAMLESS ROBE OF CHRIST

The City Foursquare. The law is good, but it is not everything; it does not comprise both the beginning and the end. The end of the law is the Christ-faith. Here we come upon a fundamental realization, namely, that in metaphysics single footsteps may be right in themselves but cannot lead to the desired goal if all steps have not been taken and in their spiritual sequence. We must have the whole Christ and its seamless robe. The climax of the Bible is the Holy City which "lieth foursquare", the New Jerusalem, "descending out of heaven from God" (Rev. 21: 10, 16). The four sides of this city symbolize divine consciousness as: (1) the Word of God, (2) the Christ, (3) Christianity, (4) divine Science (S. & H. 575: 18-20). They characterize the four great steps of consciousness which we must take in order to have a consciousness which is

divine, whole and complete in itself. In such a consciousness there is only room for divine glory; "for there shall be no night there. And they shall bring the glory and honour of the nations into it. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie" (Rev. 21: 25-27). It is, therefore, extremely important that we always embody all four phases of this holy consciousness and do not stop after the first, second or third step. We must follow the irrevocable order.

The Word of God (1). First we must recognize the Word of God, the divine law through which the will of God and His purpose are revealed. By the Word all was made that was made (John 1: 1-3). The Old Testament gives the revelation of this divine will. We read time and again: "and God said . . ." or "I am the Lord thy God who . . .". Through the revelation of this divine will we become acquainted step by step with the divine nature.

The Christ (2). As the second step the recognition of the Christ enforces itself. Already the prophets had pointed to the coming Messiah. They did not only voice the nature of God, their purpose was rather to show Israel that this God has an ideal which He enforces and brings to fulfilment with all His power. Reading the prophetic writings we sense in them a dynamic force, an irresistible power emanating from God to establish the Word of God in its true purpose. God, however, accomplishes His ideal in His own way which is above human opinions and unaffected by human resistance. All must bow before the might of God.

Christianity (3). We must not stop at the recognition that there is a Christ, but must take a third step by fully accepting this Christ in consciousness and relying on it at all times. This is the challenge of Christianity, where the Christ is accepted and used so that practical, living Christianity may be demonstrated. God not only has a Christ which establishes the spiritual agreement between God and man, but also has a Christ-man, namely, the man who fully accepts and represents the Christ-attitude. The Christ-man no longer does according to his own will, which he has crucified and buried, but now embodies an attitude which says: "not my will, but thine, be done" (Luke 22: 42). Through this Christ-man the fulness of Christ in its perfection is manifested. The Epistles teach that faith in Christ, that is, spiritual understanding, is necessary for

this true sense of Christianity. They speak of this active, living faith in all situations. They teach us what perfect faith is and how this faith fulfils true Christianity.

Divine Science (4). Christianity would lack something essential without the fourth side of the Holy City, divine Science. Divine Science denotes the purpose of Christianity: God's glorification through His own idea. The Word of God makes use of its Christ and its Christianity with the sole exalted intention of realizing the glory of divine Being, and not for the fulfilment of human desires. Without this divine purpose, man would be tempted to use Christianity for selfish material ends. Christianity without Science cannot manifest true Christianity; it must be complemented by a knowledge of God's fundamental purpose. Christianity must serve the Science of God; divine Science cannot serve human aims and desires.

The irrevocable order of Word, Christ, Christianity, Science. It cannot be stressed enough that the sequence of Word, Christ, Christianity, and Science forms an irrevocable order. First, we must acquaint ourselves with the *Word of God*, the law of God, for it provides us with a knowledge of what God is. The Word answers the question: What is God? In the Pentateuch we already learn to know the nature of God and the promises given to Israel, God's people. Without a knowledge of God the way of salvation is barred. In the Prophetic Books particularly we hear the cry that "there is no . . . knowledge of God in the land" (Hos. 4: 1), that though "the ox knoweth his owner, and the ass his master's crib: . . . Israel doth not know, . . . doth not consider" (Isa. 1: 3). A knowledge of God is the first necessity in order to advance spiritually. Because "the people that do know their God shall be strong, and do exploits" (Dan. 11: 32).

Then the prophets heralded the Messiah, *the Christ*. They realized that man with a knowledge of the Word of God alone, could not justify himself before God. Without the Christ the law lacks something essential. Mary Baker Eddy illustrates the connection clearly in her definition of Moses: "a type of moral law and the demonstration thereof; the proof that, without the gospel,—the union of justice and affection,—there is something spiritually lacking, since justice demands penalties under the law" (S. & H. 592: 11-15). The end of the law must be Christ. Only with the Christ-consciousness can the Word of God be fulfilled.

Solely on this basis, the premise of the Word and the Christ, can the holiness of man be worked out; only on this foundation can true *Christianity* be practised. Lacking the one or the other, we are in danger. If we do not have the Word, our faith is a blind faith in an unknown God, with which we try in vain to live and establish something that does not correspond to the divine nature. Without the Christ our lives become a burden, as with the Jews. The Jew professes the law, yet rejects the Christ and then tries to live up to the law without the Christ-power. Unconsciously he is attempting to jump from the standpoint of the Word to that of Christianity, and missing out the Christ. Like the Christian, the Jew tries to live divinely, but without faith in Christ. Thus, of his own power, he lives in obedience to the law, while the Christian lives in obedience to the law of God through faith in Christ. Faith in Christ "is the power of God unto salvation to every one that believeth" (Rom. 1: 16). The man of the Old Testament works up to God by human will-power, the man of the New Testament, the Christian, works with God, by the power of God, up to holiness. John explains this as follows: "And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven" (John 3: 13).

Another great danger, especially today, is the tendency to start with the fourth side of the Holy City, the statements of *divine Science* which deal with the perfection of man and the universe. In Biblical language this amounts to sitting "on the right hand of the Majesty on high" (Heb. 1: 3) at once, without having first followed the sequence of salvation through the Word, the Christ, and Christianity in the practical experience of life. It is very easy to *think* from the absolute standpoint, but extremely dangerous unless we have proved that we *live* in the absolute, which is only possible after having complied with the Word, the Christ and Christianity. To start at the end instead of following the way from the beginning is an insidious claim. This so-called absolutism has a particular attraction for the halfhearted, for it promises much without demanding the price of life. Mary Baker Eddy strongly rebukes this tendency when she writes: "But let us not seek to climb up some other way, as we shall do if we take the end for the beginning or start from wrong motives. Christian Science demands order and truth. . . . My students are at the beginning of their demon-

stration; they have a long warfare with error in themselves and in others to finish, and they must at this stage use the sword of Spirit. They cannot in the beginning take the attitude, nor adopt the words, that Jesus used at the *end* of his demonstration" (Mis. 215: 10-13, 23-29).

These few indications will suffice to make it clear that not only do we need all four sides of the Holy City in consciousness, but that we cannot avoid following their irrevocable divine order, "lest at any time we should let them slip" (Heb. 2: 1) and find ourselves "drifting from our course" (N.E.B. Heb. 2: 1).

PRACTICAL CONSEQUENCES FOR THE STUDY OF CHRISTIAN SCIENCE

Study of the Word of God (1). In Christian Science we must observe divine order. First, we learn to know the Word of God, that is, the definition of God as "Mind, Spirit, Soul, Principle, Life, Truth, Love" (S. & H. 465: 12, 13). This definition embraces the highest law, the law of God. Through the study of the seven synonymous terms of God we learn to know the ideas of God, thus the whole standard of God which comprises the ideas of Mind, the ideas of Spirit, the ideas of Soul, the ideas of Principle, the ideas of Life, the ideas of Truth, the ideas of Love. Paul complained that through the law he became conscious of transgressions. Only by learning the divine standard, the Word of God, do we also realize that all which does not measure up to this standard must be recognized as sin. The better we grasp the definition of God through His ideas, the more we can realize what sin is. When Paul felt this he exclaimed: "the commandment, which was ordained to life, I found to be unto death" (Rom. 7: 10). Similarly only by studying the synonymous terms for God do we begin to realize how often during the day our consciousness deviates from the divine standard. The first reaction may even be that of a sense of guilt, because we realize how much within us is striving against the divine standard and we feel unable to find the strength to conform to the divine ideal. Therefore at the point of the Word we cannot as yet find the solution for the false. The standpoint of the Word of God alone is not enough.

Wed the Word of God to the Christ (2). Paul found the solution to his problems in his faith in Christ. He saw that the high standard of the divine laws was unattainable by personal effort. Without the

Christ-faith the Word of God finds no fulfilment in the human, "the word preached did not profit them, not being mixed with faith in them that heard it" (Heb. 4: 2). Neither can we live the ideas of God by our own will-power, however great this may be. It would always be too heavy a task. Thus we must in consciousness wed the Word of God to the Christ and from our unity with God draw "the power of God unto salvation to every one that believeth" (Rom. 1: 16). The ideas of God cannot be demonstrated through thought-power or will-power, but only through the power of God effective in man. In other words, only the power of Christ can fulfil an idea; it alone can charge an idea with the dynamics of self-fulfilment. But it also means that we must be ready to accept the Christ in our consciousness and let it work freely in us, even if it should take us into paths foreign to our human wishes. With such a Christ-consciousness we always draw from the infinite source of God, from the fulness of Mind, from the fulness of Spirit, from the fulness of Soul, from the fulness of Principle, from the fulness of Life, from the fulness of Truth, from the fulness of Love. In this way we make use of God's power, the power by which all that is true, good and perfect in us is manifested, unfolded, identified, demonstrated, vitalized, verified and fulfilled.

Joint-heirs with Christ (3). Through the Christ-consciousness we make ourselves sons of God, heirs of God and joint-heirs with Christ. "For as many as are led by the Spirit of God, they are the sons of God. . . . And if children, then heirs; heirs of God, and joint-heirs with Christ" (Rom. 8: 14, 17). Man is, therefore, both the heir of God and joint-heir with Christ. This means that as the heir of God, man is the idea of Mind, the idea of Spirit, the idea of Soul, the idea of Principle, the idea of Life, the idea of Truth, the idea of Love; he is the compound idea of God. As joint-heir with Christ, man has the living consciousness that the compound idea of God is constantly at work in him; that is, that the power of Mind is always at work in him, that the purity of Spirit is always at work in him, that the determining quality of Soul is always at work in him, that the whole dynamics of Principle are always at work in him, that the inexhaustible spring of Life is always rising in him, that the dominion of Truth is always attesting itself in him, that the plan of Love is always placing him in its service. This is God's promise and He will accomplish it. This is God's promise—the Word; He

will accomplish it—the Christ. In this way the ideas of God are fulfilled in us, and we increasingly embody the Son of God. Then our “life is hid with Christ in God” (Col. 3: 3).

Paul expresses this “togetherness-with-Christ” in many ways; it means living with him, being glorified with him, being raised up with him, sitting with him in heavenly places and reigning with him; but it also means complying with the demands of Christ, suffering with him, being crucified with him, being dead with him, being buried with him. Yet it is not man but our false concept of man that must be crucified and buried in order to make us joint-heirs with Christ. “It is a faithful saying: For if we be dead with him, we shall also live with him: if we suffer, we shall also reign with him” (II Tim. 2: 11, 12). As joint-heirs with Christ, we are reconciled with him and thereby dead with him to sin. “For the law of the Spirit of life in Christ . . . hath made me free from the law of sin and death” (Rom. 8: 2).

Divinely scientific understanding (4). This exalted view which, through Christ’s Christianity, we gain of man’s oneness with God and from which follows man’s perfection, is however only perceptible to spiritual sense. Faith is spiritual and relies only on the spiritual. “Now faith is the substance of things hoped for, the evidence of things not seen” (Heb. 11: 1). This faith obtains no confirmation from the world, for the world knows neither God, nor Christ, nor the true man, “therefore the world knoweth us not, because it knew him not” (I John 3: 1). We must be quite clear that not only human opinions but also the concept of a material world, and the evidence of the physical senses testify against this faith, against a spiritual understanding.

With Paul this brings us to an essential, new point. For him the solution of the question of faith was not dependent on “flesh and blood” nor was his battle against “flesh and blood”. He declares that all we ever have to deal with are erroneous views and false reasoning, so that fundamentally the battle is fought on a mental, never on a material plane. Our enemies are of a mental nature and this is why we can only defeat them on the basis of our unity with the divine Mind. “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). We engage in this mental warfare even though we still live in

the flesh and we do so in the consciousness that the Mind of Christ is "bringing into captivity" all material beliefs and every claim of mortal thought. In Paul's apt words: "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" (II Cor. 10: 3-5).

Paul taught that we should resolve things into thoughts and reduce all evil to mortal mind. To him matter or flesh meant material or fleshly mindedness, "for they that are after the flesh do mind the things of the flesh" (Rom. 8: 5), and he saw that material mindedness is the basis of mortality and spiritual mindedness the source of life, "for to be carnally minded is death; but to be spiritually minded is life and peace" (Rom. 8: 6). Thus he led the thought of his age and ours to the recognition that the question of life and death is but a question of consciousness, of either entertaining an immortal or a mortal consciousness.

In order to bring mortal consciousness "into captivity", a spiritual understanding of God and His laws is necessary. Christianity without a spiritual Science would remain in the realm of blind belief. Immortal consciousness must, therefore, be wedded to Science, to "the law of faith" (Rom. 3: 27). The Epistles illustrate the laws of Christianity in a divine system and it will be our task to educe them from the text.

THE STRUCTURE OF THE EPISTLES

The object of our investigation. All the Epistles have one great common denominator: Christianity. They all centre their interest on explaining what is meant by saying that man is the image and likeness of God, that man is the son of God, and that he is as perfect as God. Furthermore, they show how we can all demonstrate this divine sense of man here and now. The Epistles analyze and reduce this sense of Christianity into sixteen standpoints.

It is outside the scope of this book to give a detailed interpretation of the text of the Epistles. This is left to the study of each student. But he may be helped if he sees the framework within which they are written. Therefore it is intended to deal with the basic questions underlying the Epistles. These are: (i) to define each of the sixteen fundamental standpoints which we must take "in faith" in order to make our attitude in Christianity complete; (ii) to show the spiritual order connecting one standpoint with another so as to bring out the spiritually scientific system of the Epistles; and (iii) to define the spiritual laws underlying each of the sixteen standpoints.

THE CHRISTIANITY MATRIX

It may be helpful to the reader to acquaint him already at this stage with the whole layout of the Epistles in order to give him a pattern as he proceeds from one Epistle to the next in his study. At the end of the book, when the reader will have become familiar with each Epistle, a more detailed survey of the whole system of Christianity will be given.

Matrix. The Epistles can be classified according to the main framework of the four sides of the New Jerusalem, interpreted in Christian Science as Word, Christ, Christianity and Science. However, no classification of metaphysics can stand by itself, but must always reflect the others too; in like manner, therefore, the four fundamental processes of Being reflect one another and so constitute $4 \times 4 = 16$ aspects of Being. The structure of such a reciprocal

reflection is termed a Matrix. The Matrix is the divine womb in which through sixteen stages of development a divine fundamental proposition is evolved into its full and complete form. Every fundamental fact of Being is always contained within the matrix of immortality and is brought to full fruition through the eternal process of Word, Christ, Christianity and Science. Having already dealt with the subject of the Matrix in some detail in my book "The Minor Prophets in the light of Christian Science", I will not dwell on it further here. The reader would be greatly helped by reading at this stage pages 17-19 of that book.

The Matrix reflects itself in Matrices. The fundamental Matrix of Being can be viewed from all basic aspects of metaphysics; as for instance from the Word when we view Being through the Word Matrix; or from the Christ through the Christ Matrix, as illustrated for example through the sixteen Prophets. The Epistles present Being from the point of view of Christianity, giving us an illustration of the Christianity Matrix.

The categories of the Christianity Matrix (see Chart I). The Epistles are classified under the overall category of Christianity, which I propose to call the "roof" category. Under this "roof" category we have two great categories:

- I. Christianity from an absolute point of view with its four accompanying classifications of the Word, the Christ, Christianity and Science, indicated on the chart horizontally by (1), (2), (3), (4);
- II. Christianity from a relative point of view with its four classifications of the Word, the Christ, Christianity and Science, indicated on the chart vertically by (a), (b), (c), (d).

Because these categories and classifications all come under the "roof" category of Christianity, they all have a touch of Christianity in their meaning. For this reason the chart substitutes for the terms Word, Christ, Christianity and Science, as (1), (2), (3), (4) and (a), (b), (c), (d), more specific designations, all having some shading of Christianity. When compared with those of the Christ Matrix, as illustrated through the Prophets¹, these designations show a marked difference, because the two Matrices vary distinctly in their metaphysical purpose.

¹ See chart on page 20 of my book *The Minor Prophets*.

The Christianity Matrix

CHRISTIANITY

Chart I

= the reciprocal relation of man to:

	(1) The grace of God WORD	(2) The glory of Christ CHRIST	(3) The idea of man's perfection CHRISTIANITY	(4) The Science of man SCIENCE
(a) <i>Accepting</i> the new faith WORD	Romans	Galatians	Colossians	Pastoral Epistles (I Timothy) (II Timothy) (Titus)
(b) <i>Claiming</i> the new faith CHRIST	I Corinthians	Ephesians	I Thessalonians	Philemon
(c) <i>Steadfastly abiding</i> in the new faith CHRISTIANITY	II Corinthians	Philippians	II Thessalonians	Hebrews
(d) <i>Proving</i> the new faith by <i>living</i> it SCIENCE	James	I & II Peter	I, II & III John	Jude

Christianity viewed divinely. Viewed from the "roof" category of Christianity, the Epistles present man as one with God, as contained in Love's motherhood, eternally perfect as God is perfect.

Christianity viewed absolutely. This intimate unity of God and man is then explained in its inherent relationships in four aspects. Through faith or *understanding* man is shown to have a reciprocal relationship with:

1. Word: Through faith man is one with God and partakes of *God's grace*.
2. Christ: Through faith man is one with Christ, and is heir to *Christ's glory*.
3. Christianity: Through faith man is one with *the idea of man's perfection* and thus reflects true manhood.
4. Science: Through faith man is one with *the Science of man* and operates as an agent of universal salvation.

Christianity viewed relatively. The reciprocal relationship of man with the Word, the Christ, Christianity, and Science, as indicated by (1), (2), (3), (4), which exists in understanding, must be demonstrated by man. This *demonstration* takes place in four phases reflected in a fourfold attitude of man:

- (a) Word: Through faith man must *accept* the absolute relationship as depicted in (1), (2), (3) and (4).
- (b) Christ: Through faith man must then *claim* for himself what he has accepted in (a), *affirm* it, *base* himself on it and *use* it.
- (c) Christianity: Through faith man must *steadfastly abide* in (b), be *unwaveringly, unflinchingly perseverant* in it until he triumphs.
- (d) Science: Through faith man must be a *living proof, a living witness* of this true faith.

The standpoint of each Epistle. Christianity has two great wings, namely, understanding and demonstration. Through (1), (2), (3) and (4) the leading constituents of *understanding* are defined, while through (a), (b), (c) and (d) the method of their *demonstration* is given. Each Epistle combines these two wings, but always from a different aspect. Through a close study of the Epistles it can be seen that each is written from a different standpoint, defined at the point of intersection of either (1), (2), (3) or (4) with either (a), (b), (c) or (d). In order to demonstrate the full sense of Christianity all sixteen standpoints of the Christianity Matrix are essential.

The laws of Christianity. Each Epistle is not only written from a specific standpoint, but also develops that standpoint in an ordered way. Thus the text of each yields a definite scientific law underlying its message. Today we can translate the language of the Epistles into the language of the seven synonymous terms for God and can consequently elaborate these laws infinitely by substituting for the synonymous terms for God all the ideas characterizing these synonyms. Thus we can give infinite scope to these laws, which being divinely scientific and eternal are, therefore, applicable to everyday problems.

B. THE EPISTLES

THE EPISTLE TO THE ROMANS

The new gospel. In the Epistle to the Romans Paul proclaims the gospel of God, the gospel "concerning his Son Jesus Christ our Lord, . . . declared to be the Son of God with power, according to the spirit of holiness" (1: 3, 4). Paul is filled with this sense of the covenant of the Son and the consciousness of sonship, partly because of the divine power which he recognizes in it, but mainly because he sees the universal accessibility of this gospel to all, whether Jew or Gentile. This is the great truth which Paul has discovered. "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth" (1: 16). The "gospel concerning his Son" is not limited to Jesus, it is the gospel of the consciousness of the Son, and each one of us who has faith in it becomes aware of his sonship with God. Paul is breaking away from the Jewish view which saw only Israel as the chosen people; his gospel is offered to the whole world, irrespective of race, origin and nation. Paul was the elected apostle of the Gentiles, "a chosen vessel" to bear the name of Christ "before the Gentiles, and kings, and the children of Israel" (Acts 9: 15).

Doctrinal exposition of the new gospel. The Epistle to the Romans is a clear presentation of the dogmatic foundation underlying the Pauline doctrine of the new gospel. In it the apostle deals with the fundamental questions which arise in connection with the revelation of faith in Christ. Romans is the cornerstone on which the whole structure of his teaching rests. Once we have understood the basic meaning of this Epistle, we shall find it very easy to grasp the whole structure of the ideas conveyed throughout all his letters. In his life Jesus exemplified step by step Christ's whole system of ideas. He thereby furnished visible proof that inherent in this consciousness of ideas lies the power of God, a power able to overcome all that

seeks to deny the glory of God's man. Paul's task was different; his aim was to make this sublime doctrine of Christ understandable to the human consciousness and thus bring it close to the heart of all mankind.

Grace through faith. In this Epistle Paul deals predominantly with two fundamental questions which people of every religious denomination must ask:

I. How do we find God?

II. When we have found Him, how does He translate Himself to us, how does He come to us?

I. While many religions seek God through sacrificial or other forms of ritual, the Jews believe that obedience to the law brings them to Him. Paul shows us a new way: Faith in God and in Christ. Let us recall Paul's views on faith. Faith, to him, means a trustful reliance on a God we understand, of Whom we know that He is true and fulfils His promises, namely, that God and man are one, that God dwells in the hearts of men, and that, therefore, God works at all times in man to achieve his perfection. This reliance is coupled with unresisting readiness to be receptive to God's working and allow it to rule in us (see page 23).

II. God translates Himself to man in His fulness through grace and we are able to partake of this grace by reason of our faith which renders man's unity with God accessible to us. Paul always addresses his readers as "saints", out of his deep conviction that man, through his faith in Christ, is always righteous before God. Seen through this righteousness man is never anything but the sanctified of God. In this lies the immense grace of faith. We see that God is always translating Himself to man in an abundant flow of grace. The way to God is through faith in God and Christ, which opens the flood-gates of grace.

The Christ order. In Romans Paul teaches that the way to God is to be found through faith, and not through the law. Through seven great subjects he shows how God comes to man in a great outpouring. These subjects follow the Christ order: Principle, Life, Truth, Love, Soul, Spirit, Mind, which is the order we find in "The Scientific Translation of Immortal Mind" (S. & H. page 115: 13-14).

This link between Romans and Science and Health is a striking reminder that the same spirit which moved Paul to write this impressive treatise to the Romans also guided Mary Baker Eddy's

pen nearly two thousand years later when she presented the *modus operandi* of the Christ, the order of the Christ translation. It would be too extensive a digression to explain this order in greater detail here other than to say that it illustrates the ordered stages of consciousness through which God, the divine Principle, translates Himself to man until the idea of this Principle is manifested in man (Mind). This is why the Christ order begins with Principle and ends with Mind.¹

THE MESSAGE

Law: *By accepting faith in God, we become partakers of His nature.*

Let us now examine the broad outline of the Epistle to the Romans and see how the Christ translation appears in Paul's teaching.

Principle: Through faith in God man partakes of the divine Principle; man is righteous before God (1: 1-3: 31).

At the beginning of Romans Paul contrasts human and divine righteousness. This is a difficult problem for many people. To Paul there is only one righteousness, that which is valid before God. God offers this righteousness to every man, and all who have faith in God and Christ partake of it. Paul considers human righteousness inadequate; it lacks divine power. He is familiar with Isaiah who centuries before had described "all our righteousnesses . . . as filthy rags" (Isa. 64: 6). Paul knew that men could not be righteous of themselves. He saw that men "became vain in their imaginations, and their foolish heart was darkened" (1: 21) (Mind). They had "changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things" (1: 23) (Spirit) and lived in "their own depraved reason" (N.E.B. 1: 28) (Soul). He sees them doing evil (2: 9) (Principle) and living not according to the spirit, but by the letter (2: 29) (Life). Paul's description of human inadequacy is summed up in the words: "Let God be true, but every man a liar"

¹ For further information on the Christ order see:

John L. Morgan: *The Two Translations.*

Peggy M. Brook: *The Divine Infinite Calculus.*

(3: 4). He further quotes from the Psalms, "There is none righteous, no, not one" (3: 10) (Truth). The man who does not live by faith in God and Christ sees in his own petty, insufficient ego the source of his doing and being; and a selfhood claiming to be independent of God is never real (Love).

Paul realizes this clearly and, therefore, announces the new teaching: "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of . . . Christ unto all and upon all them that believe" (3: 21, 22). Atonement is offered to everyone without fulfilling the works of the law, irrespective of what an individual may have believed and done in the past. "For there is no difference: for all have sinned, and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus" (3: 22-24). All are made righteous by grace through faith in Christ.

Unfoldment of subject: Paul is aware that God, the divine Principle, always manifests himself as Principle's own idea and that, therefore, every idea is perfect and righteous before God. What is meant by saying that man is always righteous before God?

Mind (1: 1-7): The divine Principle manifests itself in man as "obedience to the faith" (1: 5), so that we are "called to be saints" (1: 7). Man manifests the perfection of Principle's idea.

Spirit (1: 8-17): The divine Principle strengthens the spirit in each one who believes, so that man can "impart . . . some spiritual gift" (1: 11) and can "have some fruit among you" (1: 13). Man manifests the fruits of Spirit.

Soul (1: 18-32): The divine Principle identifies itself to everyone through spiritual understanding (1: 19, 20) and burns up all sinfulness. The man of God manifests only the sinless sense of spiritual understanding.

Principle (2: 1-16): The divine Principle judges "the righteous judgment of God" (2: 5) in an impersonal way, with "no respect of persons" (2: 11). It justifies the "doers of the law" (2: 13), those who "are a law unto themselves" (2: 14) and who show "the work of the law written in their hearts" (2: 15). Principle's man works the works of God.

Life (2: 17-29): The divine Principle expresses itself through a living faith, through the practice of the spirit and not through the teaching of the letter only (2: 29). The man of Principle shows forth an inward obedience and not only an outward one.

Truth (3: 1-20): The divine Principle demonstrates itself as the "truth of God" (3: 7). The unfaithfulness of mortals cannot annul the faithfulness of God. "Let God be true, but every man a liar" (3: 4).

Mortal man is a liar and Paul describes the depravity of mortal manhood in a sevenfold sequence in 3: 11-18: he does not seek God (Mind), nor does he any good (Spirit); he is sinful and deceitful (Soul), his "mouth is full of cursing" (Principle), he is a murderer (Life), he is destructive and inharmonious (Truth) and knows no peace (Love). Therefore mortals cannot be made righteous of themselves. "By the deeds of the law there shall no flesh be justified in his [God's] sight" (3: 20). Only the man of Principle is true before God.

Love (3: 21-31): The divine Principle redeems through "faith without the deeds of the law" (3: 28). Through faith in Christ man is "justified freely by his [God's] grace" (3: 24) and needs no other means of propitiation.

Life: Through faith in God man partakes of divine Life; he partakes of grace as a gift of God, not as a reward for his deeds (4: 1-5: 21).

Here we have one of the most beautiful dissertations on grace ever written. Paul contrasts the reward of works with the grace of God. He proclaims the glad tidings that man is justified by grace through faith in Christ and that this divine method abrogates justification as a reward for works personally accomplished.

Paul turns back his spiritual gaze to view the Old Testament in the new light of faith and grace. He looks upon Abraham, the father of faith,—“For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness” (4: 3). Thus even Abraham had been made righteous through faith and not because of his obedience to the law. Paul reasons further: “Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness” (4: 4, 5). Thus he who has faith receives righteousness not as a reward, but as a gift of grace.

Abraham had received his promise before the law was formulated. He became the father of all who look for the fulfilment of God's promises on the basis of faith and not of the law. By faith and not through the law Abraham received “the promise, that he should be the heir of the world” (4: 13) and be made “a father of many nations” (4: 17). He had faith in this promise, because he knew God to be Life, “even God, who quickeneth the dead, and calleth those things which be not as though they were” (4: 17). This faith was counted to him for righteousness, because by human standards

there was no likelihood that this promise could be fulfilled, since both he and Sarah were well past the age for propagation. But Abraham, the exemplar of faith, had faith in this promise, "against hope [he] believed in hope" (4: 18). "Being not weak in faith, . . . he staggered not . . . through unbelief; but was strong in faith, giving glory to God; . . . being fully persuaded that, what he had promised, he was able also to perform" (4: 19-21).

Through faith we all partake abundantly of grace, and, as Paul indicates, we experience it ever more fully as we become conscious of our transgressions. Thus grace will "reign through righteousness unto eternal life" (5: 21).

Unfoldment of subject: Through faith we become partakers of the gift of grace. How does grace manifest itself in us?

Mind (4: 1-17): The grace of Life comes through "the righteousness of faith" (4: 13) and not through the law, which only "worketh wrath" (4: 15). Grace is a gift of God that "quickeneth the dead, and calleth those things which be not as though they were" (4: 17). Abraham received his promise to be "a father of many nations" (4: 17) through faith.

Spirit (4: 18-22): The grace of Life works through strength of faith in spite of contrary material arguments and circumstances. Though the bodies of Abraham and Sarah were past the age for propagation, their promise was fulfilled because Abraham "against hope believed in hope" (4: 18) and was "not weak in faith" (4: 19), but "strong in faith" (4: 20).

Soul (4: 23-25): The grace of Life resurrects all true identities of being. Through faith Jesus was "raised up . . . from the dead" (4: 24).

Principle (5: 1-5): The grace of Life demonstrates life with certainty. Through faith it gives "access . . . into this grace" (5: 2), giving us that hope which "maketh not ashamed" (5: 5), but proves us righteous.

Life (5: 6-11): The grace of Life bestows God's "love toward us" (5: 8) under all circumstances. It bestows it "while we [are] yet sinners" (5: 8) and enemies, through "the death of his Son" (5: 10) and it bestows it even more through the life of Christ when we are reconciled with God.

Truth (5: 12-19): The grace of Life gives abundance of life to all men. As through the Adam-consciousness "death passed upon all men" (5: 12), so through the consciousness of *one* man, the Christ-consciousness, "the free gift came upon all men unto justification of life" (5: 18).

Love (5: 20, 21): The grace of Life abounds much more than sin and "reign[s] . . . unto eternal life" (5: 21). Thus through faith man partakes of eternal life as a free gift of grace.

Truth: Through faith in God man partakes of divine Truth; he partakes of the sonship of God and receives the "spirit of adoption" (6: 1-8: 39).

In the measure that our consciousness bases itself on the faith of man's unity with God, it is filled with divine truths, and fleshly consciousness disappears. Faith in the covenant of the Son, that is, in divine sonship, frees us from the liar, from the false concept of sinful manhood. If we serve in the new spirit of faith, we cannot at the same time continue in the fleshly sense of things. Man, redeemed from the slavery of sin and the law, enters upon his inheritance: the liberty of man's sonship with God.

When we have accepted God in consciousness, we can ask ourselves with Paul: "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" (8: 35). Nothing whatever can separate us from the love of Christ, for "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 Christ . . . our Lord" (8: 37-39). Paul speaks not only of the love of God, but of "the love of God, which is in Christ". He sees quite clearly that only when we do not wed the Word of God to the Christ can anything separate us from the love of God. Without the Christ-consciousness no actual coincidence of God and man would exist. In similar ways Paul stresses repeatedly that we cannot halt at the standpoint of the Word, but must seek the fulfilment of the Word in Christ, in the conscious, willing, unresisting acceptance of the fact that God is at work in us.

Unfoldment of subject: In the foregoing subject of Life, Paul teaches that all there is to us is a gift of grace, and concludes that the Christ-man is the man of grace. What is this man of grace, the man God knows?

Mind (6: 1-14): The man of grace is incorporeal, being composed of ideas. In Christ we know "that our old man is crucified with him, that the body of sin might be destroyed" (6: 6), but we also know that we are "alive unto God through . . . Christ" (6: 11). The Christ-man is "not under the law, but under grace" (6: 14); he is not corporeal but incorporeal and "liveth unto God" (6: 10).

Spirit (6: 15-7: 6): The man of grace serves "in newness of spirit" (7: 6), bringing forth the fruits of Spirit. Paul shows here the difference between the man of the law and the Christ-man, between "the servants of sin" and "the servants to God". Before we had faith in Christ, we "were the servants of sin" (6: 17), but through Christ we are "now . . . made free from sin, and [have] become servants to God" (6: 22).

As "servants of sin" we brought forth "fruit unto death" (7: 5), but now, as "servants to God" we "bring forth fruit unto God" (7: 4).

Soul (7: 7-25): The man of grace is sinless and serves the law of God. Here we find an excellent exposition that sin sins the sinner, while the Christ-man "delight[s] in the law of God after the inward man" (7: 22). Paul realizes that his will to do right is powerless of fulfilment, "for the good that I would I do not: but the evil which I would not, that I do" (7: 19), concluding that it is "but sin that dwelleth in me" (7: 20) which makes him sin. And how can we be freed from this "captivity to the law of sin" (7: 23)? Paul answers: "Through . . . Christ our Lord" (7: 25). Through the Christ-consciousness man is freed from sin.

Principle (8: 1-9): The man of grace is always justified before God. By accepting "the Spirit of life in Christ" (8: 2), we no longer "walk . . . after the flesh". "There is therefore now no condemnation to them which are in Christ" (8: 1), because through the Christ-consciousness "the righteousness of the law" is "fulfilled in us" (8: 4) and "the Spirit of God" (8: 9) dwells in us.

Life (8: 10-13): The man of grace partakes of eternal life. "If Christ be in you", then "the Spirit is life because of righteousness" (8: 10). Whenever we are one with Christ, we are one with divine Life, which "raised up Jesus from the dead" and "shall also quicken your mortal bodies" (8: 11).

Truth (8: 14-25): The man of grace is the son of God, the heir of God and joint-heir with Christ (8: 17). "For as many as are led by the Spirit of God, they are the sons of God" (8: 14), they "have received the Spirit of adoption" (8: 15). As children of God we are "heirs of God, and joint-heirs with Christ" (8: 17), having found "the glorious liberty of the children of God" (8: 21).

Love (8: 26-39): The man of grace is God's glorified, "God's elect" (8: 33), predestined "to be conformed to the image of his Son" (8: 29), and never "separate . . . from the love of Christ" (8: 35). The spirit of Christ "comes to the aid of our weakness" (N.E.B. 8: 26) and "pleads for God's own people in God's own way; and in everything, as we know, he co-operates for good with those who love God and are called according to his purpose" (N.E.B. 8: 27-28).

Love: Through faith in God man partakes of divine Love; he cannot escape salvation (9: 1-11: 36).

If nothing can separate us from the love of God which is in Christ, then God works out salvation in each one of us, and no one can in the long run escape it. God's plan of salvation operates through faith and through it universal salvation is established. Paul outlines the whole plan of salvation in the Bible, which began with Abraham's faith. This plan blesses all, both those who have

faith and those who have not; it embraces both the Gentiles, who had hitherto received no divine promises, and the Jews, who had fallen away from the faith of Abraham and only observed the law.

How can the promises given to Abraham benefit all mankind if they referred only to his direct descendants, the people of Israel, the twelve tribes of Jacob? The truth is that God's promises were not given to Abraham's descendants in the flesh, but to the children of his consciousness of faith. The faith of Abraham was the seed which determined his offspring. Through the seed of faith we receive the promises of God. This seed then unfolds and multiplies until finally it embraces all; it is the idea of the universal parent Mind; all springs from it and it becomes the "father of many nations". Christ's idea of salvation is not selective; it will save all without distinction and aims to "call them my people, which were not my people; and her beloved, which was not beloved" (9: 25), as proclaimed by the prophet, Hosea. This idea is available to everyone. "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: 12).

We are strongly reminded of Isaiah's covenant of grace from which Paul quotes: "All day long I have stretched forth my hands unto a disobedient and gainsaying people" (10: 21). None of us is ever excluded by God, for in each one of us a remnant remains which can be reached by the grace of God. Man cannot escape salvation, because fundamentally the spirit of God dwells in his heart, whether he is conscious of it or not. In some way he has part in God, "for if the firstfruit be holy, the lump is also holy: and if the root be holy, so are the branches" (11: 16). Since the firstfruit, the truth about God's man, is holy, this fact leavens all erring human consciousness until it stands holy before God. Man in God's image and likeness is the root, and since he is holy, he hallows all the branches, all men.

God's plan is too vast for human comprehension and penetration. No human planning for world salvation could ever approach God's farsighted intentions. God has His plan and works it out in His own way. Man becomes a co-worker in God's plan when in genuine Christian faith he willingly accepts it and subjects himself to it, without necessarily being able to discern its wisdom. Tremendous awe is due to God's greatness. "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? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory for ever" (11: 33-36). From God, through God, to God; this is the eternal, divine cycle. The consciousness of perfection must revolve in this cycle and only in this way can the natural incidence of universal salvation be explained, for true man comes from perfection, remains in perfection, for the purpose of perfection. In the Christ-consciousness man neither falls away from perfection, nor returns to perfection.

Unfoldment of subject: It is Love's purpose to save all mankind. How does divine Love work out its plan of universal salvation?

Mind (9: 1-13): Love always knows its own idea. Only the man of God's creating is the seed of promise, "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" (9: 8).

Spirit (9: 14-21): Love knows no duality, but only its own idea and, therefore, orders everything into its plan of salvation. In God's plan all serve a good purpose, even Pharaoh, so that God's "name might be declared throughout all the earth" (9: 17).

Soul (9: 22-29): Love always blesses its own idea and fulfils its destiny, the glorification of the idea. Through the transforming power of God, Love redeems all and "will call them my people, which were not my people; and her beloved, which was not beloved" (9: 25). Love always saves the "remnant" in each one.

Principle (9: 30-10: 21): Love saves all who through faith in Christ believe in the Word of God. The Gentiles "have attained to righteousness" (9: 30) because they accepted the Christ. "But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness" (9: 31). Why? "Because they sought it not by faith", they rejected the Christ, "they stumbled at that stumblingstone" (9: 32) and went about "to establish their own righteousness" (10: 3). Israel did not understand that the Christ "is the end of the law for righteousness to every one that believeth" (10: 4). Through the Christ we identify ourselves with the Word of God, so that "the word is nigh thee, even in thy mouth, and in thy heart: . . . For with the heart man believeth unto righteousness" (10: 8, 10). Everyone, therefore, who believes in Christ attains righteousness.

Life (11: 1-10): Love saves by grace. If people, like Israel, reject the Christ, are they lost? Whatever man's attitude towards God may be, "God hath not cast away his people" (11: 2). There is always "a remnant according to the election of grace. And if by grace, then is it no more of works: otherwise grace is no more grace" (11: 5-6). Love's hand of

mercy is always stretched out and Love's Christ will always rouse the smallest good in each one (the remnant) and bring it to full expression.

Truth (11: 11-32): Love delivers all mankind. Some people may accept the Christ sooner than others, but it is Love's plan to save all. God is the Father of man and so all men partake of God's nature. "For if the firstfruit be holy, the lump is also holy: and if the root be holy, so are the branches" (11: 16). God's promise does not change, "for the gracious gifts of God and his calling are irrevocable" (N.E.B. 11: 29). The way in which Love works out universal salvation may not be clear to human reasoning, but is none the less inevitable in God's plan.

Love (11: 33-36): Salvation is of God alone. His ways are unsearchable, but we know that "of him, and through him, and to him, are all things: to whom be glory for ever" (11: 36). Because it is Love's nature to save, man is saved.

The translation of the divine ideal to the human. So far Paul has presented the exalted theory of divine grace, having as its purpose universal salvation to be accomplished through faith in Christ. If Paul had broken off at this point, we should have been left with a theory, undoubtedly true, but lacking the essentials for practical application. We should immediately ask: Do we need only faith and beyond that can we give free rein to our normal daily life? Having faith, is anything else necessary? Paul's answer given in the next three subjects of Soul, Spirit, Mind is: There are conditions of faith which man must fulfil; he must be ready to sacrifice whatever is opposed to faith and willingly allow to take place the transformation which faith will effect in him. "The divine must overcome the human at every point" (S. & H. 43: 27). Through Principle, Life, Truth and Love, Paul has presented his new theory of salvation and now proceeds to translate this theory through Soul, Spirit, Mind into terms of practical experience of salvation in daily life, so that the divine and human coincide. Thus the Christ order illustrates how to establish "the human and divine coincidence, . . . as divinity embracing humanity in Life and its demonstration, —reducing to human perception and understanding the Life which is God" (S. & H. 561: 16-20).

Soul: Through faith in God man partakes of the nature of Soul; he represents a sinless attitude to daily life (12: 1-13: 14).

From the beginning of this subject we are aware of a complete change of mood. Paul now exhorts his readers to translate their

faith into every detail of their human lives. "Therefore, my brothers, I implore you . . . to offer your very selves to him: a living sacrifice, dedicated and fit for his acceptance, the worship offered by mind and heart. Adapt yourselves no longer to the pattern of this present world, but let your minds be remade and your whole nature thus transformed. Then you will be able to discern the will of God, and to know what is good, acceptable, and perfect" (N.E.B. 12: 1, 2). Paul's faith is not one applicable only to the absolute but one which, much more, needs to be lived on the human plane. It does not ask us to neglect "this world" of corporeality, the flesh and the human, but demands a reformation in men. Paul exhorts us to preserve our faith in the face of "this world" and not to let ourselves be misled, tempted or distracted by its claims and pretensions. Though we may still live in it, we no longer conform to it, but walk in faith *in spite* of it. This reformation is, however, achieved through faith, not through the works of the law; through divine power, not through human will.

Unfoldment of subject: How does this reformation take place?

Mind (12: 1, 2): The reformation of mortals begins by turning mentally away from "the pattern of this present world", by letting our "minds be remade"; then we "will be able to discern the will of God, and to know what is good, acceptable, and perfect" (N.E.B. 12: 2).

Spirit (12: 3-8): Reformation unfolds as each one uses "the measure of faith" (12: 3) which he has received of God. "The gifts we possess differ as they are allotted to us by God's grace, and must be exercised accordingly" (N.E.B. 12: 6). The spiritual talents in each one of us must be cultured and used.

Soul (12: 9-21): Reformation demands practising the rules of Soul. Paul enumerates here rules of selflessness and humility which teach that in Soul all interests are identical with the common interest of God. Selfishness and self-interest must go.

Principle (13: 1-7): Man must willingly subject himself to Principle and to a common interest. "Let every soul be subject unto the higher powers. For there is no power but of God" (13: 1). If each one allowed himself to be governed by his own personal sense of right, there would be anarchy.

Life (13: 8-10): Reformation demands giving instead of getting or taking. Loving is giving and by giving love we support the whole universe, for "love worketh no ill to his neighbour" (13: 10).

Truth and Love (13: 11-14): Reformation demands putting off illusive consciousness and putting on the whole Christ-consciousness. "Cast off the works of darkness, and let us put on the armour of light. But put ye on . . . Christ" (13: 12, 14).

Spirit: Through faith in God man partakes of the strength of Spirit; his faith is strengthened through faith (14: 1-15: 13).

Though we live in an unreformed world which does not as yet correspond with our faith, but has a different concept of good and evil, we nevertheless still live in the realm of our faith. All genuine faith is faith in God and in Christ, and carries within itself the power of God. It can, therefore, exist in this world and each one who has it "shall be holden up: for God is able to make him stand" (14: 4). It is of less account whether our faith be great or small, for all faith is spiritual and unfolds and grows stronger "from faith to faith" (1: 17). Faith can uphold the weak. Each one may possess it in a different degree, and it is not our task to measure it in our fellow man but rather to nurture and to strengthen it. Only in this way will all come into perfect faith and "abound in hope, through the power of the Holy Ghost" (15: 13). Because there is only one Spirit, there is also only one faith and, therefore, we may be certain that the faith of each one can be fully unfolded.

Unfoldment of subject: How can the "weak in the faith" (14: 1) be strengthened until finally all mankind has faith in God?

Mind (14: 1-4): God can empower everyone who has faith. The "weak in the faith" (14: 1) is not to be held in contempt, "for God is able to make him stand" (14: 4). It is no use trying to "settle doubtful points" (N.E.B. 14: 1) with him for all honest faith is accepted by God.

Spirit (14: 5-12): What is important is that every man should be "fully persuaded in his own mind" (14: 5) and that whatever he holds to is because he has faith "unto the Lord" (14: 6). "So then every one of us shall give account of himself to God" (14: 12).

Soul (14: 13-18): We can help to strengthen the faith of our fellow man by being careful not to put an "obstacle or stumbling-block" (N.E.B. 14: 13) in his way. We should try to uplift his faith, not to grieve him.

Principle (14: 19-23): Faith is not shown forth in outward obedience, but is a matter of Principle, of an honest inward attitude. "Hast thou faith? have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth" (14: 22). Whatever we do is right—"all things indeed are pure" (14: 20)—if it is done in honest faith, "for whatsoever is not of faith is sin" (14: 23).

Life (15: 1-3): The strong in faith must help those of weaker faith, and "bear the infirmities of the weak" (15: 1). "Let every one of us please his neighbour for his good to edification" (15: 2).

Truth (15: 4-6): In faith we must "be likeminded one toward another according to Christ Jesus" (15: 5), so that we shall gather with one mind unto one God.

Love (15: 7-13): Faith in the one Christ frees all mankind, for God is universal. "And may the God of hope fill you with all joy and peace by your faith in him, until, by the power of the Holy Spirit, you overflow with hope" (N.E.B. 15: 13).

Mind: Through faith in God man partakes of the driving force of the divine Mind; he becomes a "doer" of the faith (15: 14-16: 27).

By constant culturing, our faith is finally so strengthened that we become active exponents of it. We begin to feel the power of faith, and thus manifest the Christ-idea not only in speech, but in "word and deed, through mighty signs and wonders, by the power of the Spirit of God" (15: 18, 19). We "come . . . with a full measure of the blessing of Christ" (N.E.B. 15: 29). This Christ-faith is an active one which is real *only* when we cannot help practising it. This inner state is attained when, through genuine faith, we allow the full Christ translation to work upon us, and we act from an inward compulsion. As long as we feel that *we* must practise faith from an outward sense of obligation, we are far from being true "doers" of the faith.

We must also observe that the power of faith may not be used to fulfil selfish human desires, but must be applied to its proper purpose, service to God and man. Paul cites as "doers" of the faith those who have helped to further the ends of the church, often at great risk, "helpers in Christ", those "who labour in the Lord" (16: 1, 3, 9, 12). He indicates here how faith in Christ impelled the Christians in Rome to be "doers of the faith", how they directed their faith towards the fulfilment of faith's ultimate purpose, "to bring [all nations] to faith and obedience" (N.E.B. 16: 26). Repeatedly Paul exhorts us not to lose sight of this single aim.

Unfoldment of subject: In what form does the Christ translation manifest itself?

Mind (15: 14): Mind manifests itself as infinite intelligence, so that we are "filled with all knowledge". This knowledge must serve to help our fellow men "to admonish one another".

Spirit (15: 15-21): Mind manifests itself as "the power of the Spirit of God" (15: 19), so that all are "sanctified by the Holy Ghost" (15: 16) and "shall understand" (15: 21).

Soul (15: 22-29): Mind manifests itself as boundless activity. Paul saw no limit to his work; while he was in Macedonia and Achaia, he was preparing to go to Jerusalem and already planning to visit Rome and go on to Spain. Activity in Soul-sense cannot help being expressed in

unlimited blessings. "I shall come to you with a full measure of the blessing of Christ" (N.E.B. 15: 29).

Principle (15: 30-33): Mind manifests itself through true prayer as spiritual power, as the power of deliverance from evil and as the power to do God's will.

Life (16: 1-16): Mind manifests itself in Christians as active followers of Christ. Paul mentions numerous members of the church in Rome who have proved their living faith in their deeds, such as Phebe who "hath been a succourer of many" (16: 2), Priscilla and Aquilla "who have for my life laid down their own necks" (16: 4), Mary "who bestowed much labour on us" (16: 6). Others named are described variously, as a "helper in Christ" (16: 9) and such that "laboured much in the Lord" (16: 12). They all proved their readiness to sacrifice everything for Christ.

Truth (16: 17-24): Mind manifests itself in us as the power to rebuke and to destroy error, as the ability to discern error and those that "deceive the hearts of the simple" (16: 18), and as the power to "bruise Satan under [our] feet" (16: 20). Mind makes of man a "workfellow" (16: 21) of Christ.

Love (16: 25-27): Mind manifests itself fully; it reveals the long-hidden mystery of Christ, now "made known to all nations, to bring them to faith and obedience" (N.E.B. 16: 26). God, all-wise, fulfils His own idea. "To God who alone is wise, through Jesus Christ, be glory for endless ages!" (N.E.B. 16: 27).

Summary. Romans illustrates the great fact of the Christ translation. It shows us the way through faith to the inexhaustible fount of God, and reveals that through this true approach the flood-gates are opened for God's full stream of grace to pour into man's consciousness.

Through faith in God we know that we are always righteous before God, that fundamentally we are the sanctified of God (*Principle*).

Through faith in God we attain this divine righteousness as an act of His grace and not for personal merit (*Life*).

Through faith in God we receive through grace the inheritance of God and "the spirit of adoption" (*Truth*).

Through faith in God each one has within himself the seed of the promise; none can, therefore, escape salvation (*Love*).

Through faith in God all our interests are changed and reformed (*Soul*).

Through faith in God our faith becomes ever stronger (*Spirit*).

Through faith in God the strength of faith impels us to become "doers" of faith (*Mind*).

THE SCIENTIFIC LAW

The standpoint (1a): The Word reflecting the Word. The Epistles begin with Romans, which presents the statement of the great new doctrine (Word as Word) of Christianity. It states that as we have true faith in God, God translates Himself to us making us partakers of God's nature. Consequently Paul states the subject in the order of the Christ translation.

Standpoint: By our accepting conscious unity with God, He, through His grace, lets us partake of His nature.

The problem. If ever we feel that God is remote from us, that we have no intimate relationship with Him or He with us, that He does not care for us or love us, we are greatly helped by taking the standpoint of Romans. Then we know that not only does God love us dearly but that we are always perfect and holy in His sight.

The elements of the law:

- I. By accepting our conscious unity with God,
- II. we partake of His nature.

The elaboration of the law. For instance, we can know:

Principle. By accepting our conscious unity with the divine Principle, we partake of the authority, government and righteousness of Principle.

Life. By accepting our conscious unity with Life, we partake of the grace, mercy, vitality and newness of Life.

Truth. By accepting our conscious unity with Truth, we partake of the standard, form and stature of Truth.

Love. By accepting our conscious unity with Love, we partake of the universality, completeness and superabundance of Love.

Soul. By accepting our conscious unity with Soul, we partake of the incorporeality, sinlessness and selflessness of Soul.

Spirit. By accepting our conscious unity with Spirit, we partake of the reality, order and infinite substance of Spirit.

Mind. By accepting our conscious unity with Mind, we partake of the power, might, activity and faculties of Mind.

THE FIRST EPISTLE TO THE CORINTHIANS

Through the gift of grace we are what we are. In his Epistle to the Romans Paul sets forth the theoretical basis of his gospel: Through faith in God and Christ we find access to God's grace; if we tap this source, we receive an abundant outpouring of grace. Paul, however, does not leave the subject in this basic form. In I Corinthians he draws the practical conclusions.

The divine outpouring bestows on us great gifts of grace. Spiritual ideas quicken in us and we begin to feel the new life in Christ. At the very beginning of I Corinthians Paul points to the enrichment experienced through the Christ translation, which he has so vividly described in Romans. "I thank him [God] for all the enrichment that has come to you in Christ" (N.E.B. 1: 5). Later on he says, "by the grace of God I am what I am" (15: 10). He sees that the flow of grace constantly comes to man and works in him. Paul recognizes that all he accomplishes is due to the grace of God working in him and not to his own personal efforts. "I laboured more abundantly than they all: yet not I, but the grace of God which was with me" (15: 10).

Build only on the foundation of Christ. Paul now ordains that we should build our daily lives on no other foundation than faith in God and Christ, the message of Romans. "For other foundation can no man lay than that is laid, which is . . . Christ" (3: 11). This is the essence of I Corinthians. If the flow of grace from the Christ-consciousness can enrich us, then clearly we must build on this consciousness at all times. This is the call with which Paul begins his letter, addressing himself to "all men everywhere who invoke the name of our Lord Jesus Christ—their Lord as well as ours" (N.E.B. 1: 2). The main theme of I Corinthians is, therefore, to take the Epistle to the Romans as our daily basis. All that we do must rest on this, and our resurrection is rooted in it. Only as we build on the Christ-consciousness can we expect the harmonious solution of our daily problems.

A new style of life. As we make the Christ-consciousness and the Christ translation the foundation of our daily living, we adopt a new standard of life built up on completely new values and thus a new style of life unfolds within ourselves, bringing a new manhood to manifestation.

Crucify the old style of life. Paul is aware, however, that the new style of life cannot be expressed unless the old style of life with its false basis is first given up or crucified. He deals at the beginning of his letter with crucifixion and at the end with resurrection. He knows that without crucifixion there is no resurrection, that without giving up the old there can be no newness of life. His gospel does not promise that the Christ will render the mortal immortal, but proclaims the necessity of surrendering the mortal basis. This is what Paul means when he says, "I die daily" (15: 31). What, therefore, must be crucified and die is not our body but our old consciousness; this crucifixion, this dying, goes on daily and hourly in every Christian.

Thus we hear in this letter the constant call of Paul to crucify the old sense of life through the Christ-consciousness. He preaches "Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God" (1: 23, 24). He stresses this again, saying: "For I determined not to know any thing among you, save Jesus Christ, and him crucified" (2: 2). This whole letter shows us how the crucifixion takes place and how it brings resurrection. "For as in Adam all die, even so in Christ shall all be made alive" (15: 22).

The resurrection to the new style of life. Resurrection is an ordered way of consciousness, which Paul in his letter describes through seven subjects in the Word order. These seven subjects illustrate how reliance on the Christ-consciousness develops step by step the new style of life and how in this attitude is found the divine power which enables us to lay down the old foundation. We clearly recognize here again that resurrection cannot be attained through our own strength and efforts, but only through the power and grace of God, based on man's unity with God. In place of the old view of fulfilling the law by one's own effort, Paul sets up the demand of faith to work only and always on the basis of God's power.

THE MESSAGE

The Epistle to the Romans shows that through faith in God we gain access to the fulness of God, which translates itself to us so that we become partakers of it. I Corinthians goes a step further and summons us always to build on this law, to claim it and to use it.

Law: *When we base ourselves on our faith in God, He evolves in us a divine mode of life in place of a mortal mode of life.*

The following seven subjects describe this law in the Word order (S. & H. 465: 10), exemplifying the gifts of grace of Mind, Spirit, Soul, Principle, Life, Truth and Love which are being evolved in us.

Mind: *When we take our unity with the divine Mind as our foundation, Mind evolves true wisdom in us (1: 4-2: 16).*

The divine Mind translates itself to us as the knowledge of God, as true wisdom. This wisdom has nothing in common with the wisdom of this world, which does not come from God. Paul gives here a remarkable exposition on the necessity of distinguishing clearly between human and divine wisdom. Only wisdom based on the divine Mind through faith in Christ provides a reliable foundation for our lives. He shows us that what the world regards as wisdom is foolishness before God, and what is wisdom before God is foolishness in the eyes of the world. But this wisdom has a divine power which shames the wisdom of the world. With great clarity Paul reveals the important fact that human wisdom can never understand divine wisdom; only our unity with the divine Mind makes us receptive to divine wisdom, "even so the things of God knoweth no man, but the Spirit of God" (2: 11). Through faith "we have the mind of Christ" (2: 16), and clothing ourselves with the Mind of Christ we put off the wisdom of this world.

Unfoldment of subject: When we base ourselves wholly on the divine Mind, we receive through Mind's translation the Mind of Christ, which resurrects us from human wisdom. What is the measure of the Mind of Christ?

Mind (1: 4-9): Through the Mind of Christ we "possess full knowledge and . . . can give full expression to it" (N.E.B. 1: 5) and are enabled to keep it forever.

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Spirit (1: 10-16): Through the Mind of Christ we are "firmly joined in unity of mind and thought" (N.E.B. 1: 10), so that there are no "divisions" and no "contentions" in us.

Soul (1: 17-25): The wisdom of Mind is far above "the wisdom of the wise". "The world of wisdom" (1: 21) does not know God and, therefore, the wisdom of Mind makes "foolish the wisdom of this world" (1: 20), destroys "the wisdom of the wise", and brings "to nothing the understanding of the prudent" (1: 19), thus proving that Christ, "the wisdom of God" (1: 24), is superior in wisdom and power to the wisdom of men. The wisdom of Mind can save men, the wisdom of men cannot.

Principle (1: 26-31): The wisdom of Mind has spiritual power; it confounds the wise and mighty of the world. All glory belongs to the divine Mind. "He that glorieth, let him glory in the Lord" (1: 31).

Life (2: 1-5): The wisdom of Mind is a living faith and a living power; it does not express itself in "enticing words of man's wisdom, but in demonstration of the Spirit and of power" (2: 4).

Truth (2: 6-13): The wisdom of Mind alone can reveal Truth. The "princes of this world" (2: 8) cannot fathom the wisdom of Mind; the Mind of Christ alone can do this, "even so the things of God knoweth no man, but the Spirit of God" (2: 11). But we have received through grace "the spirit which is of God; that we might know the things that are freely given to us of God" (2: 12).

Love (2: 14-16): With the Mind of Christ we can discern all things spiritually and know "the mind of the Lord" (2: 16), but can no more be judged humanly.

Spirit: When we take our unity with Spirit as our foundation, Spirit evolves true spiritual growth in us (3: 1-4: 21).

As soon as we rely on our unity with Spirit, it is God "that giveth the increase". Paul says: "I have planted, Apollos watered; but God gave the increase" (3: 6). This law destroys our yearning to build on a material foundation, on "gold, silver, precious stones, wood, hay, stubble" (3: 12). Relying on Spirit we give Spirit's developing power free rein to unfold spiritual being fully within us.

Paul aptly begins his subject with the "babes in Christ" (3: 1); he shows how through Spirit our first faint devotion to Christ is unfolded and strengthened step by step, until we become "ministers of Christ, and stewards of the mysteries of God" (4: 1). Finally, like the Corinthians, we are "beloved sons" (4: 14).

Unfoldment of subject: When we base ourselves on Spirit, Spirit translates itself to us as that which alone is real, substantial and able to develop spirituality in us. How does this ordered spiritual development take place?

Mind (3: 1-4): Its beginning is meek. The human mind can receive the fullness of Spirit only by degrees; at first it can receive only "milk, and not . . . meat" (3: 2), i.e. better thoughts but not yet ideas.

Spirit (3: 5-9): God alone "giveth the increase" (3: 7). Spirit unfolds in each one that which he has received of God and which he has already made his own. Mortals cannot foster spiritual growth.

Soul (3: 10-15): Only that which is founded on the Christ-spirit remains indestructible and abiding; but everything built on material beliefs, on "gold, silver, precious stones, wood, hay, stubble" (3: 12), will be burned and lost.

Principle (3: 16-4: 5): Through "the Spirit of God" we are what we really are, the "temple of God" (3: 16), which "is holy" (3: 17). "Therefore let no man glory in men" (3: 21); we are what we are because we "are Christ's; and Christ is God's" (3: 23). The Christ-spirit judges and justifies man before God. Then "shall every man have praise of God" (4: 5).

Life (4: 6-13): The Christ-spirit makes us Christians and gives us all we need to be followers of Christ, to endure persecution and buffeting, to be despised, reviled and defamed. We possess nothing which we have not received from God.

Truth (4: 14-17): Only that which is the offspring of Christ can be called "man". This man is the "beloved son" (4: 17).

Love (4: 18-21): Man's realm is spiritual not dialectical, "for the kingdom of God is not in word, but in power" (4: 20), and this power is unfolded in us through love and "the spirit of meekness" (4: 21).

Soul: When we take our unity with Soul as our foundation, Soul evolves sinlessness in us (5: 1-6: 20).

Through our faith in God, Soul, we find in consciousness the coincidence with the sinless nature of God. This unity carries within itself the power of Soul to silence sin in us. Soul does not permit sin to remain unrebuked in us; it must be brought face to face with its own nothingness. However, we do not have of ourselves the power to carry out this process; we can do it only by being one "in spirit, with the power of our Lord" and in the name of Christ consign sin "to Satan for . . . destruction" (N.E.B. 5: 4, 5). Paul deals here with all phases of sin; he writes of fornicators, the covetous, extortioners, idolaters, railers, drunkards, the unrighteous, the unbelievers, adulterers, the effeminate, the abusers, the revilers and thieves. Thanks to the fact that through our faith in Christ we are one with Soul, we have the power to command like Paul: "Put away from among yourselves that wicked person" (5: 13). The more we build on our unity with Soul, the more sin dies in us; the

body ceases to be the servant of sin and becomes the servant of sinlessness. "But he that is joined unto the Lord is one spirit. . . . What? know ye not that your body is the temple of the Holy Ghost which is in you? . . . therefore glorify God in your body, and in your spirit, which are God's" (6: 17, 19, 20). Paul is not asserting here that the body is divine, but maintaining that a body controlled by a sinless consciousness glorifies God more than one serving sin.

Unfoldment of subject: When we base ourselves on Soul, Soul translates itself as sinlessness. How does sinless Soul resurrect us from sin?

Mind (5: 1-5): The power of Soul delivers sinful deeds to destruction.

Spirit (5: 6-8): The leaven of Soul "purge[s] out . . . the old leaven" (5: 7), "the leaven of malice and wickedness" (5: 8).

Soul (5: 9-13): The integrity of Soul judges all that is sinful within us, all that would "keep company" (5: 11) with sinfulness.

Principle (6: 1-6): The judgment of Soul can judge heaven and earth, angels as well as the "things pertaining to this life" (6: 4).

Life (6: 7-11): The grace of Soul washes away sinfulness, sanctifies and justifies us in the name of Christ. We may have been sinners, but through faith in Christ we are so no longer.

Truth (6: 12-17): The dominion of Soul brings us under the rule of sinlessness, thereby demonstrating the full resurrection which brings us into unity with God. "But he who links himself with Christ is one with him, spiritually" (N.E.B. 6: 17). Soul resurrects the Christ-man within us.

Love (6: 18-20): The redemption of Soul transforms the lustful body into the body of the Holy Ghost; "know ye not that your body is the temple of the Holy Ghost which is in you" (6: 19). Identification with the Christ is the price we have to pay for this redemption.

Principle: When we take our unity with the divine Principle as our foundation, Principle evolves in us a true sense of authority and of relationship with people (7: 1-40).

Paul finds himself faced with the task of imposing on the Corinthians laws and rules to govern their harmonious interrelationship, so that their common effort may further the well-being of the community. In life we are repeatedly confronted by certain decisions for which no human or moral precepts exist for our guidance. While Jesus laid down a number of fundamental rules of general conduct, it was not part of his mission to provide specific instructions for the solution of mankind's myriad problems throughout future generations. This was what the Jews had attempted and it proved to be their undoing. After Moses had given them the

Commandments, the Scribes had worked out thousands of petty laws and precepts to govern every detail of daily life, and these lay upon them like a heavy yoke. Such laws can never be adequate to cover the individuality of every case.

Paul's solution is quite different. By giving every man access to his individual unity with the divine Principle he thereby endows him with the authority to make right individual decisions. Through his faith in Christ each man becomes his own lawgiver and enters upon divine self-government.

Although Paul gives much instruction in this subject, he can make only occasional reference to actual commandments of Jesus. Elsewhere he says that he has "no commandment of the Lord", but his authority enables him always to devise new instructions in line with Principle adapted to the prevailing need. Thus he states: "I give my judgement as one who by God's mercy is fit to be trusted" (N.E.B. 7: 25). His vision, however, does not spring from human wisdom, for he declares: "That is my opinion, and I believe that I too have the Spirit of God" (N.E.B. 7: 40). The Principle which authorized Paul to devise rules is also accessible to each one of us and enables us to take decisions which are in accord with the divine will and suited to the need of the hour.

Unfoldment of subject: When we base ourselves on our indissoluble unity with Principle, Principle translates itself to us as the establishment of true relationship among men. What is this relationship?

Mind (7: 1-9): Observance of humanly moral laws aids the stability of human society rather than their neglect, even though such laws are not divine commandments.

Spirit (7: 10-16): Mutual sanctification must be the motive for human relationships; difference in belief is no reason for separation to take place.

Soul (7: 17-24): We are all very different from one another. Social status (circumcised or uncircumcised, servant or freeman) is of no importance. All that matters is that we identify ourselves with God. "Brethren, let every man, wherein he is called, therein abide with God" (7: 24). Each one is God's representative and as such he is always "the Lord's freeman" and "Christ's servant" (7: 22).

Principle (7: 25-28): Being bound to persons always brings disharmony and "trouble in the flesh" (7: 28).

Life (7: 29-31): Temporal bonds must be subject to eternal bonds. "The time we live in will not last long" (N.E.B. 7: 29) and "the fashion of this world passeth away" (7: 31). Therefore, we must always be aware that only our unity with the eternal facts matters.

Truth (7: 32-38): He that is free from human and temporal bonds is free to care "for the things that belong to the Lord, how he may please the Lord" (7: 32); he can "attend upon the Lord without distraction" (7: 35). The others must care "for the things that are of the world" (7: 33) and how to please their partners. It is, therefore, better to be free.

Love (7: 39, 40): Into whatever relationship we enter it is important that it is done "only in the Lord" (7: 39).

Life: When we take our unity with divine Life as our foundation, Life evolves in us a constructive and life-giving love (8: 1-11: 1).

Through faith in true Life, the selfish, egoistic, self-satisfied sense of human life is crucified. Paul does not serve the Christ-consciousness for any advantage of his own, but sees that the purpose of his unity with divine Life is to express it in life-giving constructive action.

Life translates itself to us as true love for our neighbour—as charity, for "charity edifieth" (8: 1). Paul dedicates himself to this ministering love, being willing, even at great personal cost, to make every sacrifice for it. His one concern is to spread the gospel and gain adherents to it. He says of himself: "Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved" (10: 33). He is ready to become "every man's servant, to win over as many as possible" (N.E.B. 9: 19). He goes on: "To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some. And this I do for the gospel's sake, that I might be partaker thereof with you" (9: 22, 23). Life demands the sacrifice of self-interest and self-love, of egoism. "Let no man seek his own, but every man another's wealth" (10: 24).

Nevertheless, although true love for one's neighbour may be a Christian command, it should not be practised from a mere sense of obligation prompted by a moral law. It should arise through faith in divine Life awakening in us truly life-imparting love.

Unfoldment of subject: When we base ourselves on divine Life, Life translates itself to us as infinite fatherhood, infinite provision, infinite love to all men. What does such unselfed, life-giving love involve?

Mind (8: 1-13): A knowledge of God cannot alone win others. Only when coupled with love is it true wisdom and exerts an edifying influence. "Knowledge puffeth up, but charity edifieth" (8: 1).

Spirit (9: 1-15): According to Moses and Jesus it is right that the gospel should provide a means of livelihood; "they which preach the gospel should live of the gospel" (9: 14). But when Paul sees that this law can be misunderstood and can actually be a hindrance, he has sufficient love to renounce his right to ask payment for his work, lest he should "hinder the gospel of Christ" (9: 12). He knows that his love for the gospel and its work has in itself all the substance to provide for his needs.

Soul (9: 16-23): Though we are "free from all men" (9: 19), without also love for all men we cannot win them. Paul says, "I made myself servant unto all, that I might gain the more" (9: 19). By giving up his own freedom for the love of men, he could "gain the Jews", those "that are under the law", those "that are without law", and "the weak" (9: 20, 21, 22).

Principle (9: 24-27): In order to spread the gospel we must first discipline ourselves in the gospel. Unless we first demonstrate for ourselves what the gospel teaches, we cannot expect to win others.

Life (10: 1-13): The grace of God is given to each one of us. They "did all eat the same spiritual meat; and did all drink the same spiritual drink" (10: 3-4). But unless we have enough love for Christ to withstand all temptations we shall be "overthrown in the wilderness" (10: 5).

Truth (10: 14-22): We cannot divide our love between God and "the devils". Our love must be *one* undivided love for Christ, Truth, "for we are all partakers of that one bread" (10: 17), "ye cannot be partakers of the Lord's table, and of the table of devils" (10: 21).

Love (10: 23-11: 1): Perfect love is selfless. Paul calls on us to follow his example in Christ: "Let no man seek his own, but every man another's wealth" (10: 24), because all is God's and does not belong to any single one of us; "for the earth is the Lord's, and the fulness thereof" (10: 26, 28). In its full sense love means the love of God; therefore, "whatsoever ye do, do all to the glory of God" (10: 31).

Truth: When we take our unity with divine Truth as our foundation, Truth evolves in us true manhood (11: 2-14: 40).

A new manhood can be established only if every man gets rid of his own willfulness and subordinates himself to the one Christ in all aspects of life. Human self-conceit and pride must bow to the Christ, for "the head of every man is Christ; . . . and the head of Christ is God" (11: 3). When every man has subordinated himself to the authority of God and the one Christ, *one* great manhood is formed.

Paul calls this manhood "the body of Christ", often rendered as "the church", a translation responsible for considerable misunder-

standing. In Chapter 12, verses 12-31, Paul gives a striking illustration of the symbol of body, in which he shows that just as the individual parts are necessary for the functioning of the human body as a whole, so do all men who are one with Christ go to make up one compound manhood.

How is this compound manhood to be brought about? By being one with the *Christ, Truth*, we give up our personal sense of "true" and "false". The Christ-ideal becomes the guiding factor in our lives, the true standard of man. If we serve this ideal from sheer love, it becomes a power in us. Our love must, however, be combined with a scientific understanding of the whole structure of Truth. This has a universal saving effect, and establishes true manhood.

Unfoldment of subject: When we base ourselves on divine Truth, Truth translates itself to us as the establishment of an undivided universal manhood. How does this take place?

Mind (11: 2-16): In order to have a single united manhood, all must subordinate themselves to the one head, the Christ, "and the head of Christ is God" (11: 3). All things are of God (11: 12), and each must give up his self-will to the authoritative power of God and His Christ: the man his pride (have the head uncovered) and the woman her attractiveness and charm (she must cover her hair).

Spirit (11: 17-34): Any materialization of true worship tends to create divisions among men, but uniting in the spirit of Christ chastens affections and binds mankind into a coherent whole.

Soul (12: 1-26): Mankind can be likened to the human body. "For the body is not one member, but many" (12: 14). Though there are many parts, there is only one body. When each part carries out its appropriate function, the body is whole. Similarly, Christ is the body of all mankind. "Now there are diversities of gifts, but the same Spirit" (12: 4). "In each of us the Spirit is manifested in one particular way, for some useful purpose" (N.E.B. 12: 7). If our interests are united in Christ, we serve and manifest *one* manhood.

Principle (12: 27-31): As members of the body of Christ, all have their own functions which work together harmoniously.

Life (13: 1-13): Only love can establish an everlasting, united manhood. Without love nothing can last. "Love will never come to an end" (N.E.B. 13: 8). If we do not work with love, our efforts will fail.

Truth (14: 1-25): God's gifts can save mankind only when coupled with scientific understanding. He that speaks with "the language of ecstasy" cannot elevate mankind, "for no man understands him" (N.E.B. 14: 2). Emotionalism does not lead anywhere. "It is prophecy that builds up a Christian community" (N.E.B. 14: 4). Only a language with a precise meaning can inspire and give an understanding of Truth.

Love (14: 26-40): "Let all things be done unto edifying" (14: 26). Let all contribute "decently and in order" (14: 40), so as to fit into the divine design. Only then can their contributions comfort and bring peace.

Love: When we take our unity with divine Love as our foundation, Love evolves in us the way of salvation, a complete resurrection above the corruptible (15: 1-58).

Through unity with divine Love we gain the power to finish the course indicated in the first six subjects. Each step confers upon us a new gift of grace, but at the same time demands the giving up of false values, which die off by degrees: "I die daily", Paul says. With this daily dying, however, a daily resurrection takes place. Death and resurrection are not happenings of an instant; they are a continuous inner process. It is a great comfort to know that only that which is false can and must die, "and as we have borne the image of the earthy, we shall also bear the image of the heavenly" (15: 49). The earthly image, the fleshly sense of things, never experiences resurrection. "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. . . . For this corruptible must put on incorruption, and this mortal must put on immortality" (15: 50, 53). The consciousness which bases itself on a mortal foundation must yield to that consciousness which is based on the immortal Christ. Only in this way do we arrive at the climax of I Corinthians where "death is swallowed up in victory" (15: 54).

Unfoldment of subject: When we base ourselves on divine Love, Love translates itself to us as the final resurrection above all that is perishable. How does this final resurrection take place?

Mind (15: 1-11): We must keep in mind the fact that Jesus rose from the dead and thereby proved the possibility of a victory over death for each one of us. Accepting this fact we must labour towards this goal.

Spirit (15: 12-19): The fact of resurrection from the dead gives substance and reality to our faith in the gospel.

Soul (15: 20-28): Soul's power of resurrection rules over all: "in Christ all will be brought to life" (N.E.B. 15: 22), and "every kind of domination, authority, and power" (N.E.B. 15: 24) is abolished; "and the last enemy to be abolished is death" (N.E.B. 15: 26).

Principle (15: 29-34): Final salvation lies in the plan of Principle and a Principle-like attitude fosters its realization in our lives. We manifest this attitude in constant endeavour to lead an upright life, being willing to "die daily" (15: 31).

Life (15: 35-49): Only the imperishable can be resurrected, whereas that which is perishable must die. The spiritual, "the likeness of the heavenly man" (N.E.B. 15: 49), is imperishable.

Truth (15: 50-53): Resurrection is a matter of consciousness, and takes place in the measure in which mortal consciousness is put off and immortal consciousness put on, "for this corruptible must put on incorruption, and this mortal must put on immortality" (15: 53).

Love (15: 54-58): When we are fully clothed with immortal consciousness, "death is swallowed up in victory" (15: 54).

Summary. The Epistle to the Romans shows us how God translates Himself to us through our faith in Christ. It explains how this translation takes place in order that the divine idea may come to manifestation in us.

I Corinthians now summons us to resort to this translation in every situation of life. Whatever problem presents itself, we can always build on this translation. "For other foundation can no man lay than that is laid, which is . . . Christ" (3: 11). But it is the whole Word of God that translates itself. Mind, Spirit, Soul, Principle, Life, Truth and Love, each translates itself to us through the Christ translation. This is the message of I Corinthians. As the divine Word comes to us, it establishes itself in us, but only as we give up all that negates it. That is the way of salvation.

Paul unfolds this theme in seven stages. At each stage we find (i) a gift of grace or of the spirit, which through faith in Christ is translated to us from God; (ii) at the same time, its corresponding false value is uncovered in us and must be surrendered.

As we rest on the divine foundation:

- Mind* translates itself to us and endows us with divine wisdom and knowledge, the Mind of Christ; we thereby lay down human wisdom and knowledge;
- Spirit* translates itself to us and endows us with God's increase, which carries within it true substance; we thereby lay down our reliance on matter;
- Soul* translates itself to us and endows us with power to rebuke sin; we thereby lay down all sinfulness;
- Principle* translates itself to us and endows us with the authority of divine self-government; we thereby withdraw from the government of human views and opinions;
- Life* translates itself to us and endows us with true charity; we thereby lay down all egoism;

- Truth* translates itself to us and endows us with the consciousness of the one divine manhood; we thereby lay down the false consciousness that every man has a private ego;
- Love* translates itself to us and endows us with the divine gift to traverse the way of salvation; we are thereby freed from the corruptible. "Death is swallowed up in victory" (15: 54). Mortality is swallowed up in immortality.

THE SCIENTIFIC LAW

The standpoint (1b): The Word reflecting the Christ. The doctrine (Word as Word) of Christianity having been stated in Romans, the Christ now asks us to make this new Christian doctrine the basis of our thought and action. The adoption of this divine basis has in itself the Christ-power (Word as Christ) to manifest the evolution of a new standard of life. Evolution always follows the order of the Word, in which, accordingly, the subject is presented.

Standpoint: When we claim our conscious unity with God as the basis of our thoughts and actions, God, through His grace, unfolds in us a divine standard of life.

The problem. People often agree fundamentally with the doctrine in Romans that God constantly loves and cares for man, but complain that it has not worked for them and has added nothing to their lives. The reason is that they have not identified themselves closely with the divine doctrine and have not built their lives wholeheartedly on it; consequently, they could not be willing instruments for the transforming power of the Christ. But in order to identify ourselves with God, we must express the Christlike or Lamblike willingness to sacrifice our personal desires and ambitions, our personal will and sense of righteousness, and inwardly to bow to God's dictates. If such an attitude should be lacking, the teachings of I Corinthians will help us to correct it.

The elements of the law:

- I. When we base ourselves only on our conscious unity with God,
- II. God evolves a divine mode of life in us,
- III. in place of a mortal mode of life.

The elaboration of the law. For instance, we can know:

Mind. When we base ourselves only on our conscious unity with Mind, the divine Mind evolves in us a life of wisdom, intelligence and divine insight, in place of ignorance, mistiness of thought, illusions and delusions.

Spirit. When we base ourselves only on our conscious unity with Spirit, Spirit evolves in us a life of greater spirituality, purity and ordered unfoldment, in place of materialism, dualism, disorientation and bewilderment.

Soul. When we base ourselves only on our conscious unity with Soul, Soul evolves in us a life of spiritual freedom, balance, joy and happiness, in place of bondage to sin and body, disappointment and dissatisfaction.

Principle. When we base ourselves only on our conscious unity with Principle, the divine Principle evolves in us an impersonal, disciplined, systematic and harmonious life, in place of a personal, undisciplined, schematic and, therefore, discordant life.

Life. When we base ourselves only on our conscious unity with Life, the divine Life evolves in us an exalted, inspired, spontaneous and prosperous life, in place of a dull, pulseless and frustrated life of routine.

Truth. When we base ourselves only on our conscious unity with Truth, the divine Truth evolves in us a life of dominion, health, wholeness and Christlike standards, in place of a life subject to sickness and the defects of mortal manhood.

Love. When we base ourselves only on our conscious unity with Love, divine Love evolves in us a fulfilled life, all-embracing and universal, in place of a life of partiality, limitations and narrowness.

THE SECOND EPISTLE TO THE CORINTHIANS

The warfare within ourselves. In I Corinthians Paul showed us that in our faith in God we find a new basis for our daily life, out of which develops a new Christian way of life which is dead to this world. Hence if we base ourselves on Christ, we die a little each day, but we also experience a daily resurrection; we raise ourselves step by step above the world. We become aware of an ever widening gulf between our old sense of life and our new consciousness of true life; for in this process of resurrection we encounter the resistance of worldly, mortal consciousness. Simple as this may sound, its demonstration in practice is often extremely hard because of the human mind's reluctance to let go its attitude, the mortal state of consciousness. II Corinthians, then, deals with the internal and external struggles which this conflict provokes: "troubled on every side; without were fightings, within were fears" (7: 5), is how Paul signifies this subject.

Everyone who enters upon the Christian way of salvation will encounter these struggles and fears. It is a daily battle for the victory of Christ, Truth, in our lives. On the way men are beset by doubts and Paul therefore recognizes the necessity of supplying the Christian doctrine which will meet this transitional state of inner conflict. If we hold fast to his teaching and keep the faith in spite of all oppressing difficulties that beset us, we can be certain of final victory.

Steadfast adherence to God is victorious. I Corinthians acquainted us primarily with the new way of life. Only at the very end is there brief mention of the victory which will be won. "But thanks be to God, which giveth us the victory through our Lord Jesus Christ" (I Cor. 15: 57). Paul is quick to add that this victory depends also on unswerving perseverance in the new way of life in Christ. "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (I Cor. 15: 58).

II Corinthians describes the triumphal progress which results from the consciousness of man's unwavering unity with God. This victory is not an additional gift from God but rather the flowering of the triumphal power which, in a seedlike form, is inherent in the steadfast adherence to the doctrine of I Corinthians. The victory in II Corinthians is, therefore, founded in the state of consciousness reached in I Corinthians.

The power to triumph lies in God. We are reminded that the power to triumph is not to be sought in human capacity, but only in God. Paul writes: "Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God" (3: 5). God is the source of victory and God's is the power which triumphs in us, "that the excellency of the power may be of God, and not of us" (4: 7). The greatness of God's power can lead us to victory only if through unity with God in Christ we remain steadfast and unswerving: "thanks be unto God, which always causeth us to triumph in Christ" (2: 14). Faith in Christ shows God always as the victor.

Paul proved himself victorious in the midst of all difficulties. Paul furnishes ample proof of this doctrine. A great exemplar, he proves the authority of God's power in all difficulties. He is aware of God's might in him—"according to the power which the Lord hath given me" (13: 10). This awareness enables him to triumph over all opposition. In this letter Paul speaks much of his experiences; he can justifiably pride himself on having overcome all difficulties, but attributes the honour and glory to God and His Christ, not to himself: "he that glorieth, let him glory in the Lord" (10: 17).

From Paul's description of his triumph in Christ, we can see that his whole life was one great struggle—"without were fightings, within were fears" (7: 5); "troubled on every side, yet not distressed; . . . perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed" (4: 8, 9).

He can boast that he more than any other apostle has been a servant of Christ—"in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilder-

ness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the churches" (II: 23-28).

Such was Paul's life! He was not spared bitter experiences, any more than we, but he always emerged victorious. Mortal mind does not surrender without resistance, as Paul's example clearly shows, though we only too readily assume that a unity with God through Christ will ensure us a smooth passage. Certainly God is Love and provides us with everything necessary for victory. It is not He who inflicts tribulation, affliction or suffering upon us, but the refusal of worldly-mindedness to capitulate unconditionally before God's grace that results in warfare and struggle.

God's abundant recompense of glory. All trouble is only temporary but God's love is everlasting and gives us abundant recompense for every affliction. To realize this already lessens the burden and this comforting theme permeates the whole of II Corinthians. "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory" (4: 17). Paul repeatedly refers to this generous compensation in such terms as "abound", "out of measure", "abundantly", "excelleth", "exceeding", "excellency", "abundance", "bounty" and others. From Paul's own life we see that we never emerge empty-handed from an experience provided that our faith does not waver.

THE MESSAGE

II Corinthians teaches us that through our faith in God we receive the power to keep the faith unyieldingly, which in turn enables us to triumph over all obstacles and confers on us abundant recompense.

Law: *By steadfastly abiding in our faith in God, we triumph over all that is unlike God and obtain divine compensation.*

Paul depicts this law in II Corinthians through seven subjects in the Word order. He shows how steadfast unity with Mind, with Spirit, with Soul, with Principle, with Life, with Truth and with

Love enables us to triumph over all that opposes the Word of God, and the blessing resulting from it. Each of the seven subjects deals with a different obstacle which would oppose our resurrection, but which can be overcome. We are then shown the abundant compensation which accompanies each victory.

Mind: Our steadfast unity with Mind empowers us to triumph over all mental depression and offers us comfort and salvation (1: 3-2: 17).

At the beginning of his letter Paul introduces the Corinthians to this main subject: "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" (1: 3, 4). Although we may have sad and troubled thoughts or be going through difficult times, the knowledge of God's power is our comfort. In Him, the divine Mind, we find the ever-present promise of salvation which triumphs over all dark and depressing thoughts. The divine Mind gives us the power to remain steadfast in faith in the midst of affliction. The power of salvation lies in this inner attitude.

Unfoldment of subject: What mental attitude should we take when in trouble?

Mind (1: 3-7): When we are "partakers of the sufferings" (1: 7), we can know that we are also partakers of divine consolation, "for as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ" (1: 5).

Spirit (1: 8-11): The pressure of tribulation helps us to trust entirely in God, so that "we should not trust in ourselves" (1: 9). God will deliver us when we trust Him unreservedly.

Soul (1: 12-14): Whatever the situation, we can always rejoice when we rely on the testimony of spiritual sense.

Principle (1: 15-22): When we are established in Christ, we are God's anointed with "the Spirit in our hearts" (1: 22), and our actions will always be positive, never negative. With the "yea" always in us we need fear no wrong.

Life (1: 23-2: 4): When we have the Mind of Christ, we can deal only constructively with every situation. Abundant love, not criticism and accusation, can bring comfort in affliction. Love ends tribulation.

Truth (2: 5-11): The Christ Mind forgives the sinner when sin is rebuked. Unless we learn to forgive one another we may serve Satan's interest by placing too great a burden on our fellow man.

Love (2: 12-17): Through Christ we manifest God's knowledge to overcome every difficulty. Thus tribulation gives place to victory and we become "unto God a sweet savour of Christ" (2: 15).

Spirit: Our steadfast unity with Spirit empowers us to triumph over the material and leads us "from glory to glory" (3: 1-4: 18).

We read here of "the ministration of the spirit" (3: 8), which confers on us "the glory that excelleth" (3: 10). With "the Spirit of the living God" (3: 3) we can meet the dead letter, the fleshly and material law, triumphantly. Paul sees exactly that the material universe, "the things which are seen", can never get the upper hand if our faith is firmly rooted in spiritual reality, in "the things which are not seen" (4: 18). Trust in the "inward man", the spiritual man, enables us to triumph over the claims of the "outward man" (4: 16). In "the things which are not seen", in the spiritual, lies eternal substance, before which the temporal, "the things which are seen", must yield. Relying on eternal spiritual values we victoriously meet all that is of the flesh, the transient.

Unfoldment of subject: Reliance on God, Spirit, brings the victory of Spirit over matter and spiritual unfoldment takes place. How does this spiritual unfoldment take place?

Mind (3: 1-6): The ability to minister the New Testament, the testament of "the Spirit of the living God" (3: 3) is from God. When we are in Christ we have an inner spirituality, not only the letter—the "tables of stone" (3: 3).

Spirit (3: 7-11): The ministration of the Word of God, the Old Testament, brings glory, but the ministration of the spirit of Christ brings "the glory that excelleth" (3: 10).

Soul (3: 12-18): In turning to the Lord, Spirit, we find freedom; "where the Spirit of the Lord is, there is liberty" (3: 17). Identifying ourselves with Spirit, "we all reflect as in a mirror the splendour of the Lord; thus we are transfigured into his likeness, from splendour to splendour" (N.E.B. 3: 18).

Principle (4: 1-6): In carrying out God's ministry "we preach not ourselves, but Christ" (4: 5). When personal sense is put away, we become transparent for Principle's interpretation of itself and embody "the light of the knowledge of the glory of God" (4: 6).

Life (4: 7-12): The spirit of the glory of God is at work despite the mortal body—the "earthen vessels" (4: 7). Devotion to spiritual life brings about "in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body" (4: 10). By laying down the mortal we gain life in and of Spirit.

Truth (4: 13-15): It is always "the same spirit of faith" (4: 13) which saves; it saved Jesus and by our entertaining the same spirit it also saves us.

Love (4: 16-18): Looking at the spiritual, "at the things which are not seen" (4: 18), we see that "the things which are seen are temporal"

4: 18); "but though our outward man perish, yet the inward man is renewed day by day" (4: 16). Difficulties are temporary and are fully compensated by "a far more exceeding and eternal weight of glory" (4: 17).

Soul: Our steadfast unity with Soul empowers us to triumph over mortality and reconciles us with God (5: 1-21).

Paul knows that the way of salvation leads us out of "our earthly house" to "an house not made with hands, eternal in the heavens" (5: 1). But this transition is not accomplished easily, because in each one of us is something which resists being stripped of this "earthly house", meaning our corporeal consciousness. We are afraid of being "found naked" (5: 3). Paul rightly says that we wish "not for that we would be unclothed, but clothed upon, that mortality might be swallowed up in life" (5: 4). He thereby points to the solution. Our unity with Soul awakens in us the desire "to be absent from the body, and to be present with the Lord" (5: 8). Hence the power which transforms is found in our faith in Soul which secures our victory, for "if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (5: 17). Thus our faith in Christ enables us to be reconciled with God.

Unfoldment of subject: When we identify ourselves with Soul, Soul wins a victory over material and mortal sense, and a great transformation takes place. How does this reformation take place?

Mind (5: 1-4): Every reformation starts with the earnest desire for the incorporeal facts of being. "For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven" (5: 2).

Spirit (5: 5, 6): Spiritual reformation is brought forth through spiritual sense which we have all received; for God "hath given unto us the earnest of the Spirit" (5: 5).

Soul (5: 7, 8): Through spiritual sense we can disidentify ourselves from the body and identify ourselves with God.

Principle (5: 9-13): No matter "whether present or absent" (5: 9) from the body, we must endeavour to do what is right and just, so that "every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (5: 10).

Life (5: 14-17): The "love of Christ" (5: 14) makes of mortals "a new creature" (5: 17) and we no longer "know . . . man after the flesh" (5: 16). When we realize man's spiritual nature, our mortal concept of him vanishes from consciousness, "old things are passed away; behold all things are become new" (5: 17).

Truth (5: 18-20): Through Christ all are reconciled with God and their trespasses are no longer "impute[d] . . . unto them" (5: 19). Thus

man becomes the representative of Soul, an ambassador for Christ (5: 20).

Love (5: 21): Freed from sin and sinful sense, man is then "the righteousness of God" (5: 21).

Principle: Our steadfast unity with Principle empowers us to triumph over the pressure of worldly opinions and thereby enables us to work out the right solution in every situation (6: 1-7: 16).

The reconciliation gained in the preceding subject must now be proved. Our faith in God, Principle, enables us to maintain that steadfastness which does not waver before the claims of unbelief, lawlessness and darkness. Paul, who never departs from his Principle-like attitude, now vividly describes his ministry: "As God's servants, we try to recommend ourselves in all circumstances by our steadfast endurance: in hardships and dire straits; flogged, imprisoned, mobbed, overworked, sleepless, starving" (N.E.B. 6: 4, 5). But this steadfastness must also be manifested "by pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left" (6: 6, 7). He maintained the standpoint of Principle also "by honour and dishonour, by evil report and good report" (6: 8), knowing that faithfulness to Principle would enable him to work out the right solution to every problem. Paul and his fellow workers remained steadfast throughout, "as deceivers and yet true; . . . as dying, and, behold, we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things" (6: 8-10). Through steadfastness in the Principle-like attitude every problem is worked out to the glory of God; through sorrow and repentance Principle corrects. Paul speaks well of the Corinthians in this respect: "In all things ye have approved yourselves to be clear in this matter" (7: 11).

Unfoldment of subject: What constitutes a Principle-like attitude and what does it accomplish?

Mind (6: 1-13): As servants of God we must adhere to a Principle-like attitude, both in the face of evil and in welldoing, under all circumstances and without exception.

Spirit (6: 14-7: 1): A Principle-like standpoint must not be mingled with an ungodly one. Spirit demands clear-cut separation from ungodliness, "wherefore come out from among them, and be ye separate"

(6: 17), "let us cleanse ourselves from all filthiness of the flesh and spirit" (7: 1).

Soul (7: 2-4): A Principle-like attitude cannot harm and gives cause for joy and satisfaction even in tribulation.

Principle (7: 5-10): A Principle-like attitude corrects sin, though this may temporarily bring about sorrow; "godly sorrow worketh repentance to salvation not to be repented of" (7: 10).

Life (7: 11, 12): Every proof of steadfastness to divine Principle fosters earnest devotion and renews our love for the right, the true and good.

Truth (7: 13, 14): Every proof of a Principle-like attitude brings truth to light.

Love (7: 15, 16): Full confidence can be given in all things to those who adhere to Principle.

Life: Our steadfast unity with Life empowers us to triumph over all lack and increases our capacity to do good (8: 1-9: 15).

In this subject we are overwhelmed by the fulness of Life, which triumphs over every sense of lack. Paul's text abounds in expressions of fulness; we read of abundance, riches, that which abounds, bounty and reaping bountifully, of exceeding grace, having all sufficiency in all things, of being enriched in everything, and the New English Bible uses such terms as exuberant, lavishly, ample, overflowing in a flood, provided richly, generous. The point, however, which we should not miss is that this superabundance is here for giving and not for taking!

There are two kinds of obstacles in the human mind which oppose abundance. First, most people suffer from a sense of lack, of limitation, of restriction, in every way, which makes the human mind hunger after constant getting. How widespread is the view that God should be the one to give and man the one who takes. This view runs counter to the abundance of divine Life. Second, there are people who would be only too pleased to give, but who feel too poor to do so. How can this attitude be changed? Unity with the fulness of Life awakens in us the consciousness of "the exceeding abundance" of Life, which is an overflowing richness in giving. Abundance in taking is poverty; abundance in giving is alone true wealth. Paul speaks of this fulness of giving, in which a triumph over a consciousness of lack is found. He constantly speaks of generosity, of being lavish in generous service, of beneficent work,

of promised bounty, of the gift beyond words, of the generous gift (N.E.B.).

Giving is a matter of consciousness. Whatever is given must be given out of a consciousness of abundance. Only by having a consciousness of fulness can we be rich in giving. "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully" (9: 6). But where do we get this abundance? Only from our consciousness of man's unity with the fulness of God, for "it is in God's power to provide you richly with every good gift", so that "you will have ample means in yourselves to meet each and every situation, with enough and to spare for every good cause" (N.E.B. 9: 8). Paul shows here unmistakably that Life's abundance is not for us to take for ourselves, but to enrich our capacity to do good, and hence to give. He cites as an example the churches in Macedonia, of whom he says: "The troubles they have been through have tried them hard, yet in all this they have been so exuberantly happy that from the depths of their poverty they have shown themselves lavishly open-handed" (N.E.B. 8: 2).

Unfoldment of subject: By drawing always from the inexhaustible abundance of God's grace, we overcome any sense of lack and a sense of abundance grows within us. What does such a sense of abundance imply? The love of giving abundantly!

Mind (8: 1-6): The gift of grace awakens in us the desire and willingness to give abundantly, it makes us "lavishly open-handed" (N.E.B. 8: 2).

Spirit (8: 7-15): Giving in abundance does not rob us of true substance, nor does gathering much enrich us with true substance. "He that had gathered much had nothing over; and he that had gathered little had no lack" (8: 15).

Soul (8: 16-23): Giving must be inspired by the zeal of an earnest heart to serve God.

Principle (8: 24-9: 5): We must give proof of our love of giving and sharing.

Life (9: 6, 7): Giving in abundance is rewarded with abundance; "he which soweth bountifully shall reap also bountifully" (9: 6), "for God loveth a cheerful giver" (9: 7).

Truth (9: 8-11): Everyone has from God abundance enough to "abound to every good work" (9: 8). Through God's bountiful provision we are always "rich enough to be generous" (N.E.B. 9: 11).

Love (9: 12-15): A true sense of giving not only meets human needs but, as its main purpose, brings abundant glory and thanksgiving to God.

Truth: Our steadfast unity with Truth empowers us to be victorious despite human weakness and endows us with Christ's fulness of dominion (10: 1-12: 10).

In this subject Paul boasts of his victories and the hardships he has overcome. But this boasting is not self-praise, for he repeatedly says: "If a man must boast, let him boast of the Lord" (N.E.B. 10: 17). He attributes his victories always to the power of Christ, never to his own strength; he even admits that his own powers are weak. Being conscious of his weakness, he seeks strength in his unity with God through faith in Christ. In his own words: "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me" (12: 9). He finds in his many difficulties a wonderful opportunity to exercise his trust in the power of the Christ. "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" (12: 10). When we recognize the weakness of our personal ego, we are ready to rely unreservedly on the power of Christ, which is our strength.

Unfoldment of subject: By complete reliance on Truth, we possess the Christ-power which is always victorious in spite of human weakness. How does this Christ-power manifest itself?

Mind (10: 1-6): The Christ Mind is victorious over all illusive thinking, "(. . . 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: 4, 5).

Spirit (10: 7-11): The Christ-power makes us strong and so we can bring forth only good, never evil; we can serve only "for edification, and not for . . . destruction" (10: 8).

Soul (10: 12-18): The Christ-power is glorified "according to the measure of the rule which God hath distributed to us" (10: 13) and such glory overrules human self-glorification, and measurement by human standards.

Principle (11: 1-6): Armed with the Christ-power we can be equal in authority to every apostle. Then we can ask with Paul, "Have I in any way come short of those superlative apostles?" (N.E.B. 11: 5).

Life (11: 7-15): The Christ-power is the great provider, supporting everyone; it never makes one dependent on, or a burden to, others.

Truth (11: 16-33): The Christ-power is not only victorious in the realm of Truth, but also in the realm of belief. It proves itself the master in every situation.

Love (12: 1-10): Through the Christ-power we are "caught up into paradise" (12: 4) and the glory of true manhood is revealed to us.

Compared with this grace, human weaknesses and infirmities are as nothing.

Love: Our steadfast unity with Love empowers us to triumph over all enmity and to find the peace of God within us (12: 11-13: 14).

Paul was the object of all kinds of suspicions and false accusations. Many of his opponents declared him to be a fraud who had imposed upon the Corinthians; he was accused of not being a genuine apostle and of being a failure. Each one of us is sometimes exposed to enmity, but this should not prevent us from always acting out of love for Truth. Paul knew that in this love lies the absolute might to silence finally all animosity, for this love speaks through its divine power: "The signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds" (12: 12). He met all enmity with the Christ-spirit, which always speaks and works in us. The consciousness of our unity with Love never ceases to serve Truth, and bears within itself the power to silence every adversary. Paul was convinced of this also towards the hostile Corinthians, for finally he says to them that the full compensation will be that "the God of love and peace shall be with you" (13: 11). Love remains triumphant over every discord.

Unfoldment of subject: When we serve only in the Christ-spirit, Love lifts us out of and above human and mortal enmities. How does this ascension take place?

Mind (12: 11, 12): We must recognize that as people we are as "nothing" (12: 11); only divine deeds, "the signs of an apostle", the "mighty deeds" (12: 12), matter.

Spirit (12: 13-18): Our true desire must be to give forth spiritual substance trying not to profit by anyone nor becoming a burden to him.

Soul (12: 19-21): The motive for rebuking sin must not be self-righteousness but humility, the desire to help the sinner; "we do all things, dearly beloved, for your edifying" (12: 19).

Principle (13: 1-4): Though humanly we may be weak, the Christ in us is "the power of God" (13: 4) towards others, judging with authority.

Life (13: 5, 6): Each one can himself assess whether he is "living the life of faith" (N.E.B. 13: 5) and does not need the opinion of others.

Truth (13: 7-10): Good must be done for the sake of Truth and not to earn the approbation of others.

Love (13: 11-14): Our only aim must be perfection, unity and peace.

Summary. II Corinthians shows us the divine method by which all that would stand in the way of our salvation can be overcome. Paul explains how through steadfastly abiding in our faith in God we draw upon the divine source and act "according to the power which the Lord hath given [us] to edification" (13: 10). Each subject shows (i) the obstacles which have to be overcome through an unyielding faith in God, and (ii) the blessings we obtain in their place.

Our unwavering unity with the power of *Mind* enables us to triumph over tribulation and affliction and brings us comfort and salvation.

Our unwavering unity with the purity of *Spirit* enables us to triumph over the flesh and materiality and leads us "from glory to glory".

Our unwavering unity with the immortality of *Soul* raises us triumphantly above mortality and secures our reconciliation with God.

Our unwavering unity with the effective operation of *Principle* enables us to find the right way to triumph over every unprincipled attitude and offers us a divine solution.

Our unwavering unity with the abundance of *Life* enables us to triumph over every sense of lack and promotes in our lives a wealth of good deeds.

Our unwavering unity with the dominion of *Truth* enables us to triumph over all human weakness and lets the Christ-power reign in us.

Our unwavering unity with the wonder of *Love* enables us to triumph over all enmity and to establish love and peace in all.

THE SCIENTIFIC LAW

The standpoint (1c): The Word reflecting Christianity. When a new standard of life is born and evolved within us, the new cannot live indefinitely alongside the old. The old must give place to the new, the false must be reduced to nothing, while the true proves that it alone is true. Christianity is the divine process which reduces evil to nothing and traces all good back to God. In II Corinthians Paul illustrates how by unswervingly keeping to the new doctrine, our faith has the power to triumph over all evil, proving evil to be

powerless and good omnipotent (Word as Christianity). This gradual overcoming of evil always takes place in the Word order.

Standpoint: By steadfastly abiding in our conscious unity with God, we win through God's grace a victory over all opposition.

The problem. Many a Christian tries hard to adhere to the Christian faith, building his life in every detail on an understanding of God, the divine Principle, but soon finds out that the floods of evil, far from abating, seem to grow. He may encounter increasing difficulties, opposition, persecution, ridicule, malice, hate, revenge, etc., and may be tempted to doubt the rightness of his course and the power of his faith in God to help and protect him. For this problem the law of II Corinthians teaches us that evil may seem to increase when it is nearing its doom, and that we must resist the temptation not to persevere in our faith, since unwavering adherence to God ensures victory over evil.

The elements of the law:

- I. When we steadfastly abide in our conscious unity with God,
- II. God empowers us to triumph over all that is unlike Him,
- III. to obtain a divine compensation.

The elaboration of the law. For instance, we can know:

Mind. By steadfastly abiding in our conscious unity with Mind, we receive the power to triumph over inaction, overaction, irritated action, irregular action, so that only harmonious and rhythmic action prevails.

Spirit. By steadfastly abiding in our conscious unity with Spirit, we receive the strength to triumph over disorder, confusion, distraction, entanglement, so that only order and pure reflection prevail.

Soul. By steadfastly abiding in our conscious unity with Soul, we receive the capacity to triumph over selfishness, self-centredness, selfish motives and interests, so that only the selflessness of common interest, unselfed thoughts, feelings, actions and aims prevail.

Principle. By steadfastly abiding in our conscious unity with Principle, we receive the spiritual power to triumph over mis-

government, human and material organization, personal relationships, so that only divine self-government and divine relationships prevail.

Life. By steadfastly abiding in our conscious unity with Life, we receive the living power to triumph over lack, poverty, futility and barrenness, so that only the fulness of life, the abundance of infinite provision, the wealth of infinite supply prevail.

Truth. By steadfastly abiding in our conscious unity with Truth, we receive the dominion to triumph over all mortal and human lies, over inconsistencies and contradictions, so that only the truth, consistency and rightness of every situation prevail.

Love. By steadfastly abiding in our conscious unity with Love, we receive the power to triumph over jealousy, envy, hate, malice, suspicion, so that only universal, all-inclusive, impartial and all-embracing love prevails.

THE WORD TRIAD

Paul's Epistles (including Hebrews) fall into four groups of three. The three Epistles within each group—which we may call a triad—have a common denominator, which is either the Word, the Christ, Christianity or Science.

The grace of God. The focal point of the first three Epistles, the Word Triad, is the Word of God, the grace and greatness of God; all three treat of man's relationship to God and God's relationship to man and show an ordered process in demonstrating God's power.

Romans presents the doctrine of the gospel, namely, that by accepting the faith of Christ, God's greatness, His power and all-inclusiveness, translates itself to man as the grace of God and enables man to partake of it (Word as Word).

I Corinthians puts forth the demand to man to use this faith by founding his daily life on his spiritual unity with this God of grace, and to give up any other basis. This has an effect on man; it transforms his life by unfolding in him a divine mode of life (Word as Christ).

II Corinthians shows that persistence in the attitude gained from *I Corinthians* has in itself the divine power to prevail in every situation (Word as Christianity).

The law of the Word Triad. The laws of the first three Epistles (pages 47, 63, 77) can be summarized in one law:

- I. Through faith in the grace of God,
- II. God lets us partake of His divine nature (*Romans*),
- III. evolving in us a divine standard of life (*I Corinthians*),
- IV. empowering us to triumph over all evil (*II Corinthians*).

In the next three Epistles the accent moves from God to the *Christ*. The Epistles to the Galatians, Ephesians and Philippians treat of man's relationship to Christ and Christ's relationship to man, whereby the nature, essence and fulness of Christ are brought into focus.

THE EPISTLE TO THE GALATIANS

"*O foolish Galatians*", wrote Paul in his Epistle to the churches in Galatia, "who hath bewitched you?" (3: 1). He was reproaching them because, having preached them the gospel of the one Christ, it now looked as though they were falling away "unto another gospel" (1: 6). This was not really "another gospel" but a perversion of the gospel of Christ (1: 7). Jewish-Christian teachers had infiltrated into the churches and were persuading them to observe the Jewish laws alongside the Christian gospel; in particular they were insisting on circumcision. They had undermined Paul's authority by suggesting that he was not a genuine apostle because he had not known Jesus personally. In their opinion the Gentiles could become Christians but only through Judaism and the observance of the law.

Do not return to the bondage of the law. Paul knew of these trends and recognized the danger threatening the Galatians. He urgently besought them in his Epistle to keep to the gospel of Christ and not to revert to "bondage under the elements of the world" (4: 3); "how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? Ye observe days, and months, and times, and years" (4: 9, 10).

There is only one gospel; the gospel of Christ. In this letter, called The Epistle of Liberty, Paul proclaims the doctrine that there is but one gospel, the all-sufficing gospel of Christ. One might say: In Christ we find the All-Saviour, who works in every situation. Beyond this Christ nothing more is needed; Paul rejects any additions, such as circumcision, the keeping of Jewish laws and the worship of the forces of nature. Today we resort to many other would-be saviours such as rituals, drugs, psycho-analysis, physical therapy, yoga, to mention but a few.

The all-sufficiency of the gospel of Christ. We should continually examine ourselves on this point of the Epistle to the Galatians: Is our faith in Christ as the Saviour of all enough? Do we acknowledge

the all-sufficiency of Christ's gospel? In the Epistle to the Romans we learned the great fact that God translates Himself to man, and that through his faith in Christ every man partakes of the divine grace. The Epistle to the Galatians emphasizes particularly that that which flows to us from God through the Christ translation is fully sufficient to "deliver us from this present evil world" (1: 4); there is no need to supplement it "by the works of the law" (2: 16).

Do not fall away from grace. In the Epistle to the Romans Paul presents the doctrine of God's grace, in which we participate and are justified through the gospel of His Son. The Epistle to the Galatians sternly warns us not to forsake this grace. "I do not frustrate the grace of God" (2: 21), writes Paul and he must later reproach them with the words: "ye are fallen from grace" (5: 4). How far had they fallen from grace? They had regarded the gospel of Christ as insufficient in itself and had reverted to the bondage of the law. While through faith in Christ we are justified by grace, the law brings us under the curse, "for as many as are of the works of the law are under the curse" (3: 10). The grace of Christ, the one Helper, is enough, without the assistance of another so-called method of salvation.

The Epistle of Liberty. A great sense of freedom pervades the pages of this Epistle, a freedom gained through our faith in Christ and through which we are redeemed from the bondage of the law. "Christ hath redeemed us from the curse of the law" (3: 13), says Paul to the Galatians, and later, "stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage" (5: 1). We are repeatedly told in this Epistle that we have won justification through faith in Christ and not through the works of the law, that we are completely redeemed through this faith from the bondage of worldly and physical laws. Christ's law is enough. We do not have to submit to other laws and wear the fetters of other statutes. Once redeemed, let us remain free from the bondage of the law. Freedom through faith should never be abandoned.

It is not surprising that Galatians was Luther's favourite Epistle, from which he drew his authority and drive. He wrote, "The Epistle to the Galatians is my Epistle, to which I am wedded".

The gospel of Christ is purely spiritual. Paul also asks how the spirit of the gospel was received. "Received ye the Spirit by the

works of the law, or by the hearing of faith?" (3: 2). He tells the Galatians that they have received "the promise of the Spirit through faith" (3: 14) and that the spirit alone is able to lead them into perfection. Through faith in Christ we open our hearts for the spirit to dwell in us. "God has sent forth the Spirit of his Son into your hearts" (4: 6). "For we through the Spirit wait for the hope of righteousness by faith" (5: 5). The spirit of the gospel liberates from the bondage of the law. "But if ye be led of the Spirit, ye are not under the law" (5: 18). The law was given because of the transgressions of the flesh, but as we put on the spirit of Christ we cease to be governed by the law, because we "have crucified the flesh with the affections and lusts" (5: 24). We "walk in the Spirit" and no longer "fulfil the lust of the flesh" (5: 16). Once we have grasped the purely spiritual nature of faith in Christ we shall more readily heed Paul's warning to be wiser than the Galatians and not abandon the spiritual way of salvation. "Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?" (3: 3). Only the spirit can fulfil Christ's law.

THE MESSAGE

In Galatians is established the doctrine of "the all-sufficiency of Christ". Through our faith in Christ, God translates Himself to us and endows us with gifts that are all-sufficing. This frees us from any erroneous belief that anything outside Christ can be a saviour. That which comes from God is enough; all else is superfluous.

Law: *By accepting our faith in Christ, Christ manifests itself to us as the all-sufficient Saviour.*

Paul presents this law sevenfold in the Christ order of Principle, Life, Truth, Love, Soul, Spirit, Mind.

Principle: Through faith in the all-sufficiency of Christ, Principle manifests itself as God's direct revelation. This frees us from the erroneous belief that revelations must be received through a person (1: 1-2: 10).

Paul refutes the accusation that he was not a genuine apostle because he had not been personally taught by Jesus. He will not accept this as a valid argument, maintaining that the highest teaching

comes direct from God. He starts the Epistle by introducing himself as "an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father . . .)" (1: 1). This is Paul's patent of authority, that the gospel he proclaims "is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ" (1: 11, 12). His knowledge was an immediate revelation from God.

It was characteristic of Paul that, after receiving his revelation on the road to Damascus, he did not at once discuss it with others—"immediately I conferred not with flesh and blood" (1: 16)—but withdrew for three years in solitude to Arabia to ponder its significance. He made one brief and secret journey to Jerusalem where he stayed a fortnight with Peter, and conferred with him and James, "the Lord's brother" (1: 19), afterwards returning to Tarsus for a further period of silent contemplation.

Fourteen years after this first revelation Paul had a further revelation of Christ's gospel. This he discussed with James, Peter and John, regarded as the pillars of the mother church in Jerusalem, in order to agree upon his sphere of activity. In his revelation he had been told to go to the Gentiles, while Peter, James and John were to go to the Jews. As further evidence of his doctrine of the all-sufficiency of Christ, Paul puts forward that his apostleship was conferred on him by direct revelation and not by human agency. Endowed with authority from God, he regarded himself as the equal of Jesus' apostles, saying, "for he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles" (2: 8). God is a Principle which reveals itself impartially to all who are at one with the divine Principle. "God accepteth no man's person" (2: 6). The same Principle which was at work in Peter and Paul expresses itself also in us. The all-sufficiency of Christ means that each one of us through faith can at all times receive illumination and inspiration direct from God.

Life: Through faith in the all-sufficiency of Christ, Life manifests itself as the all-sufficiency of life in and of Spirit. This frees us from the supposed necessity of a life based on "the works of the law" (2: 11-3: 14).

Paul again states his basic theme, "that a man is not justified by the works of the law" (2: 16). He reminds the Galatians of an

incident when Peter visited Antioch. On this occasion Peter had been eating with the Gentile-Christians, which was forbidden by Jewish law, until some of James' disciples arrived, when he withdrew out of fear. In Paul's eyes this was nothing less than a betrayal of the Christ faith. By this act Peter was surrendering the grace of living by faith to life based on "the works of the law". In Paul's words, acceptance of the Christ faith means "I through the law am dead to the law, that I might live unto God . . . and the life which I now live in the flesh I live by the faith of the Son of God" (2: 19, 20). "I do not frustrate the grace of God" (2: 21), he adds. He repeatedly emphasizes that in Christ we receive life through faith, and that "by the works of the law shall no flesh be justified" (2: 16).

God's grace comes only through Spirit, never through the flesh. Paul reminds the Galatians that they had received the spirit, not through "the works of the law" but "by the hearing of faith" (3: 2, 5). Abraham had received "the promise of the Spirit through faith" (3: 14) and in the same way all are redeemed through faith from the curse of the law.

Truth: Through faith in the all-sufficiency of Christ, Truth manifests itself as an all-sufficing standard through which man can claim his inheritance as the son of God. This frees him from the belief that physical ancestry can in any way influence his being (3: 15-4: 7).

Again Paul goes to the Old Testament to support his statements. To him "the children of Abraham" were not his physical progeny, identified by circumcision; by "Abraham's seed" he understands "Christ" (3: 16), and all, who through faith in the divine promise claim their divine inheritance, are the children of Abraham.

The law of Moses, which came four hundred and thirty years later, did nothing to "disannul" God's covenant in Christ "that it should make the promise of none effect" (3: 17), nor does Paul regard it in any way as a "supplement" to faith, but merely as "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" (3: 24, 25).

Paul further states that the Christ-consciousness is fully sufficient to enable anyone to enter upon his inheritance as the son of God. "For ye are all the children of God by faith in Christ Jesus. For as

many of you as have been baptized into Christ have put on Christ. 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" (3: 26-28). Faith in Christ is enough to achieve the "status of sons" (N.E.B. 4: 5) and having this status we are equally "an heir of God through Christ" (4: 7). Paul, therefore, found it incomprehensible that the Galatians should revert to circumcision in order to achieve the "status of sons". God's promise was not given to Abraham's physical progeny but to his descendants in the spirit. Spiritual consciousness of Truth alone makes us the son of God. "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (3: 29). These words were written to the Gentiles, the uncircumcised! Ancestry, however distinguished, will never help us to attain the "status of sons". The Christ-consciousness alone is capable of doing that.

Love: Through faith in the all-sufficiency of Christ, Love manifests itself as an awareness that spiritual motherhood is enough to fulfil the divine promise. This frees us from the belief that human motherhood can in any way bring about the salvation of mankind (4: 8-31).

With the Christ-consciousness we express Love in a divine way, independent of the flesh. Paul had this true sense of motherhood and regarded the Galatians as his own children. He wrote to them: "I travail in birth again until Christ be formed in you" (4:19). Also, the Galatians had at first expressed this motherly sense; they had received Paul "as an angel of God" (4: 14) and did not despise him because of his "infirmity of the flesh" (4: 13, 14).

Once again Paul uses the Old Testament to illustrate the motherhood of Love. Abraham had two wives; Sarah, the freewoman, and Hagar, the bondmaid. The freewoman alone had been promised that she should bear a child, and the child that was born was the fruit of the Christ-spirit. But Abraham temporarily deserted his spiritual grace and endeavoured to fulfil the promise physically with Hagar who bore him a son. Paul regards Hagar as a symbol of the old covenant, "from the mount Sinai, which gendereth to bondage" (4: 24), but Sarah represents the new covenant, "Jerusalem which is above is free, which is the mother of us all" (4: 26). Spiritual receptivity alone, reflecting the motherhood of God, can bring forth

into freedom. Material and physical aids can only fetter. Hence the call to us, "Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman" (4: 30). Spiritual motherhood suffices. Through our faith in Christ we find divine Love, our true Mother, who has born us into freedom. Human motherhood is insufficient and can thus never bring forth a freeborn man.

Soul: Through faith in the all-sufficiency of Christ, Soul manifests itself as spiritual steadfastness. This frees us from seeking safety in human rules and laws (5: 1-12).

By identifying ourselves in faith with Soul, we gain the steadfastness to protect our faith and not fall back under the yoke of bondage. Paul cries to the Galatians: "Christ set us free, to be free men. Stand firm, then, and refuse to be tied to the yoke of slavery again" (N.E.B. 5: 1). Such unswerving love for faith contains sufficient power to "leaven . . . the whole lump" (5: 9), and bring about transformation and salvation. Physical means have no real transforming power. "For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision: but faith which worketh by love" (5: 6).

Spirit: Through faith in the all-sufficiency of Christ, Spirit manifests itself as a spiritual way of fruition. It frees us from the belief that the way of the flesh can bring real progress (5: 13-26).

Christ's gospel summons us to freedom. Paul is aware of the danger that this freedom could be misinterpreted as moral licence. But he is preaching the sufficiency of the freedom of Spirit alone. He, therefore, warns the Galatians, "only use not liberty for an occasion to the flesh, but by love serve one another" (5: 13). The power of the gospel lies in the love of the spiritual, which will liberate us from the lusts of the flesh. "Walk in the Spirit, and ye shall not fulfil the lust of the flesh" (5: 16), for "if ye be led of the Spirit, ye are not under the law" (5: 18). Paul enumerates the "works of the flesh" (5: 19-21) and the "fruit of the Spirit" (5: 22, 23) and points out that to "walk in the Spirit" is enough to free us from physical sin, "they that are Christ's have crucified the flesh with the affections and lusts" (5: 24).

Mind: Through faith in the all-sufficiency of Christ, divine Mind manifests itself as active faith, fully sufficient to manifest a new creation. This frees us from the belief that there is any value in physical creation (6: 1-18).

The man of faith is characterized by deeds of faith, not by his outward appearance. Hence Paul urges the Galatians to deeds of faith: "Bear ye one another's burdens, and so fulfil the law of Christ (6: 2), but "let every man prove his own work" (6: 4), "let us not be weary in well doing" (6: 9), "do good unto all men" (6: 10). Our outlook is made manifest in our deeds, for "he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting" (6: 8). Only our unity with divine Mind can bring forth a "new creature", which alone counts before God, "neither circumcision availeth any thing, nor uncircumcision, but a new creature" (6: 15). By putting on the Mind of Christ "the world is crucified unto me, and I unto the world" (6: 14). Then "this present evil world" (1: 4) of which Paul speaks at the beginning of this Epistle, this present world of mortal mind and illusions will have nothing more in us.

Summary. In this Epistle Paul particularly wishes to bring home to the Galatians that there is but *one* Christ, who is at work in him (Paul), in Peter, and in us. This Christ has but *one* gospel, which is purely spiritual and all-sufficient.

Paul struggles to make the Galatians see that they must acknowledge the all-sufficiency of the one Christ-spirit, and not seek to supplement this gospel with physical, personal or material means. The gospel of Christ can be comprehended and lived through the spirit of faith alone, and is, therefore, independent of any material aids. Each one of us, irrespective of race, status or sex, bears the Christ-spirit as a pledge in his heart; each can unite in spirit with God and obtain God's freedom. Let us not only grasp this freedom but preserve it in our hearts.

In the Christ manifestation divine freedom comes to us in a seven-fold manner:

Because there is only one Christ, we receive through our unity with *Principle* revelation and inspiration direct from God. A personal intermediary between man and God is superfluous.

Because there is only one Christ, we receive through our unity

with *Life* life through the spirit of faith. Fulfilment of "the works of the law" is not necessary to attain divine life.

Because there is only one Christ, we receive through our unity with *Truth* the "status of sons". Corporeal heredity is valueless.

Because there is only one Christ, we receive through our unity with *Love* the fulfilment of the divine promise. Human aids are of no use.

Because there is only one Christ, we receive through our unity with *Soul* the steadfastness necessary to transform. No human compulsion is needed.

Because there is only one Christ, we receive through our unity with *Spirit* the fruits of Spirit. The fruits of the flesh are valueless.

Because there is only one Christ, we receive through our unity with *Mind* a "new creature". The old creature loses all validity.

THE SCIENTIFIC LAW

The standpoint (2a): The Christ reflecting the Word. We have learnt the great fact that through faith man can experience that God manifests Himself to man, thereby justifying him in His sight (Romans), resurrecting him from a false sense of life to a new sense of life (I Corinthians), and bestowing on him the power to overcome error or evil (II Corinthians). Now the important question arises whether God's Christ is sufficient for man's salvation, or whether other saving agents are needed. In Galatians Paul teaches that the Christ is the all-sufficient Saviour, giving a statement of the all-sufficiency of the Christ (Christ as Word). He impresses on thought the fact that the Christ translation includes the Saviour to every situation and that we need not turn to any other help. He, therefore, presents the subject in the Christ order.

Standpoint: When we accept our conscious unity with the Christ, the Christ manifests itself to us as the all-sufficient Saviour.

The problem. We may accept, possibly from our own experience, that an understanding of Truth is the Christ to a situation. But at other times we may consciously or unconsciously trust in other principles and powers for a solution of our problems. This

means that in addition to the Christ, Truth, we believe in other saving powers and thus really have many Christs. But we shall soon find that the Christ, Truth, alone can save and that reliance on anything else cannot truly save. This will make us realize that we can turn only to the divine Christ as the Saviour in every situation. This is the standpoint taught in Galatians.

The elements of the law:

- I. When we accept our conscious unity with the Christ,
- II. the Christ manifests itself to us as the all-sufficient Saviour,
- III. invalidating reliance on any other so-called saving agents.

The elaboration of the law. For instance, we can know:

Principle. When we accept our conscious unity with Principle, Principle manifests itself to us as the all-saving system and Science and invalidates the use of any medical, hygienic, psychological or spiritualistic system, spiritualism, Roman Catholicism, Jesuitism, Judaism, Yogi, eastern philosophy, psychiatry or psychology.

Life. When we accept our conscious unity with Life, Life manifests itself to us as the all-providing Father and invalidates the use of any other source of sustenance, maintenance or provision.

Truth. When we accept our conscious unity with Truth, Truth manifests itself to us as the all-effective consciousness and invalidates the use of medical, theological, dogmatic, doctrinal or scholastic so-called truths.

Love. When we accept our conscious unity with Love, Love manifests itself to us as the all-ministering motherhood, and invalidates reliance on human motherhood, human planning and designing, and a human sense of protection.

Soul. When we accept our conscious unity with Soul, Soul manifests itself to us as the all-satisfying testimony and invalidates trust in mortal, personal and worldly sense testimony.

Spirit. When we accept our conscious unity with Spirit, Spirit manifests itself to us as the all-transcendent substance, and invalidates belief in physical and material qualities, physical and material calculations, physical and material conditions.

Mind. When we accept our conscious unity with Mind, Mind manifests itself to us as the all-pervading influence and invalidates resort to hypnotism, telepathy, mesmerism, animal magnetism, thought-transference, occultism, witchcraft, black or white magic.

THE EPISTLE TO THE EPHESIANS

The fulness of Christ. The Epistle to the Ephesians ranks as the greatest of the Pauline Epistles, for its message is tremendous.

Galatians teaches us that there is only one Christ. Ephesians goes on to deduce that in this Christ are gathered together "all things . . . both which are in heaven, and which are on earth" (1: 10), and speaks repeatedly of the fulness of God and the fulness of Christ. A strong sense of spiritual fulness runs through each chapter. We read of "the riches of his grace" (1: 7), "the riches of the glory of his inheritance" (1: 18), "the exceeding greatness of his power to us-ward who believe" (1: 19), "rich in mercy" (2: 4), "the fulness of him that filleth all in all" (1: 23). There is constant reference to the abundant riches of grace, which manifest themselves to us as the "unsearchable riches of Christ" (3: 8). Paul writes of "the breadth, and length, and depth, and height" (3: 18) of God, with which we are completely filled through Christ. He speaks of the riches which we attain by God's grace through the fulness of Christ.

In this Epistle Paul makes a great deduction: There is but one God, a God of fulness; and since God has but one Christ, this is the Christ of fulness. As we saw in Galatians, Christ is the one Saviour working in us, and since he is the Christ of fulness, he works in us from his "unsearchable riches".

This is the main theme of Ephesians. The deduction is simple, but overwhelming. It can be reduced to: One God, one Christ, one man. One God, who is All-in-all, working in all through one Christ, and gathering all and everything into one creation. Ephesians is the gospel of the All-Christ which pervades all.

All things are gathered together in Christ. Thus we find described here the "one God and Father of all, who is above all, and through all, and in you all" (4: 6). This God of fulness has a Christ, whose fulness is "the fulness of him that filleth all in all" (1: 23). This is the mystery that God has made known: "That in the dispensation

of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth" (1: 10). In this manner the Christ was revealed to Paul as the cornerstone "in whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit" (2: 21, 22). Since the Christ, which dwells in us, includes everything, it works to manifest its whole fulness in us 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 fulness of Christ" (4: 13). Thereby we "may grow up into him in all things, which is the head, even Christ: From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love" (4: 15, 16).

The fulness of Christ dwells in us. Paul sets forth the possibility for each one of us to "grow up into" and manifest the same fulness of Christ as revealed in Jesus. But before we are able to demonstrate as Jesus did, we must completely master the lesson of Ephesians and through the consciousness of the one Christ acknowledge that the whole fulness of Christ dwells in us, and that we are indeed "builded together for an habitation of God through the Spirit" (2: 22). Thus we see that we must do more than accept the doctrine of Galatians that there is but one Christ; we must open ourselves to its Christian inference, that the fulness of this one Christ pervades and fills us in its entirety.

The full dominion of the Christ-consciousness. Through the one Christ we are made to "sit together in heavenly places" (2: 6). Paul describes in many ways the full dominion of the Christ-consciousness, placed far "above all principality, and power, and might, and dominion" (1: 21), above "the course of this world", "the prince of the power of the air", "the spirit that now worketh in all the children of disobedience" (2: 2), above "the unfruitful works of darkness" (5: 11), above "principalities, . . . powers, . . . the rulers of the darkness of this world, . . . spiritual wickedness in high places" (6: 12). The fulness of Christ enables us to overthrow the anti-Christ. If we allow the fulness of Christ to fill our consciousness completely, the anti-Christ will find no place to dwell. "Neither give place to the devil" (4: 27).

THE MESSAGE

Because the Christ fills all in all, it manifests in us the whole fulness of God. We must consciously claim this fulness for ourselves.

Law: *When we claim our faith in Christ, the Christ fully translates God to us, filling us with His fulness.*

Paul shows us in a sevenfold way in the Christ order how the Christ manifests itself in man, until we are finally clothed in the whole garment of Christ.

Principle: The fulness of the Christ Principle manifests itself in us as the perfect idea of God (1: 3-14).

It is the nature of Principle always to manifest itself as a perfect idea. This perfect God, through the fulness of Christ, has always known man as an eternally perfect idea. Even "before the foundation of the world" God chose man to "be holy and without blame before him in love" (1: 4) and predestined him "unto the adoption of children" (1: 5) and made him "accepted in the beloved" (1: 6). Paul reveals here "the mystery of his [God's] will" that God "hath purposed in himself" (1: 9), namely, that God "might gather together in one all things in Christ, both which are in heaven, and which are on earth" (1: 10).

Unfoldment of subject: What is the nature of man's perfection received through the fulness of Christ?

Mind (1: 3-5): He is predestined to be the son of God "according to the good pleasure of his [God's] will",

Spirit (1: 6): "to the praise of the glory of his grace".

Soul (1: 7, 8): Man is redeemed, and his sins forgiven.

Principle (1: 9): To man, Principle interprets itself

Life (1: 10): in its fulness at all times;

Truth (1: 11, 12): man thereby obtains his divine inheritance,

Love (1: 13, 14): and is "sealed with that holy Spirit of promise".

Life: The fulness of the Christ Life manifests itself in us by our partaking of the "exceeding riches" of God's gift (1: 15-2: 10).

As Gentiles the Ephesians had been "dead in trespasses and sins" (2: 1), "fulfilling the desires of the flesh and of the mind" (2: 3). But now Paul tells them they have been "quickened" by Christ;

Christ "hath raised us up together, and made us sit together in heavenly places" (2: 6), there to partake of the "exceeding riches" of God's grace. We, too, receive the promise of participation in the riches of God's glory, mercy and grace through the fulness of Christ "that filleth all in all" (1: 23).

Unfoldment of subject: What great gifts are bestowed on us through Christ?

Mind (1: 15-17): God has given us wisdom and knowledge,

Spirit (1: 18): enlightenment to understand what constitutes "the riches of the glory",

Soul (1: 19, 20a): the conviction of resurrection,

Principle (1: 20b-23): authority over all things.

Life (2: 1-6a): God "hath quickened us together with Christ . . . and hath raised us up together", and

Truth (2: 6b, 7): has given us our divine inheritance and "made us sit together in heavenly places in Christ".

Love (2: 8-10): As a gift of God He has saved us by grace through faith.

Truth: The fulness of the Christ Truth manifests itself in us as the full consciousness of divine sonship (2: 11-22).

Paul reminds the Ephesians that they were once Gentiles "without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise" (2: 12). But by accepting the Christ they had "broken down the middle wall of partition" (2: 14) and become "fellowcitizens with the saints, and of the household of God" (2: 19). Each can build on the Christ, the "chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit" (2: 20-22). Through the fulness of the Christ man becomes the compound consciousness of Truth.

Unfoldment of subject: How does the establishment of the compound idea man take shape?

Mind (2: 11, 12): We realize that without Christ we remain "strangers from the covenants of promise",

Spirit (2: 13, 14): but with the Christ-consciousness "the wall of partition" is broken down

Soul (2: 15, 16): and we become reconciled to God.

Principle (2: 17): Through Christ this new gospel is interpreted to everyone,

Life (2: 18): giving to each one "access . . . unto the Father",

Truth (2: 19, 20): making us "fellowcitizens . . . of the household of God",

Love (2: 21, 22): each becoming "a spiritual dwelling for God" (N.E.B.).

Love: The fulness of the Christ Love manifests itself in us, using us as an instrument of world salvation (3: 1-21).

Not only does the Christ Truth endow us with the fulness of manhood, but the Christ Love renders us capable of using this fulness in the interests of universal salvation. Although Paul had at one time persecuted the Christians, his acceptance of the Christ made of him a "chosen vessel" for the salvation of the world. If we have not yet awakened in consciousness to the realization that our highest mission is to be used in the service of universal salvation, it means that we are still limiting the fulness of Christ. We are then still opposing the purpose of the Christ Principle, and the fulfilment of the divine plan. The fulness of Truth—as presented in the preceding subject—is not given us to serve selfish ends, but solely that the fulness of the Christ Love may be brought to all.

Paul recognized that in the Christ lies the secret of world salvation; he let himself be freely used for the proclamation of the gospel and, therefore, Love's plan of universal salvation was fulfilled through him. He speaks here much of himself in order to illustrate how each one of us individually is an instrument of God through which the Christ works for the benefit of all mankind.

Unfoldment of subject: How does the Christ use us for its plan of universal salvation?

Mind (3: 1-3): The Mind of Christ makes known to us the mystery of salvation

Spirit (3: 4, 5): and reveals "by the Spirit"

Soul (3: 6): that each one is God's beloved representative, "partakers of his promise in Christ".

Principle (3: 7-13): Thus the mission of every man is to be a minister of Christ, an interpreter of "the unsearchable riches of Christ",

Life (3: 14-16): bowing his "knees unto the Father", but "strengthened with might by his Spirit in the inner man",

Truth (3: 17-19): so that Christ alone may dwell in his heart. With consciousness thus purified he is "filled with all the fulness of God" and can "comprehend . . . what is the breadth, and length, and depth, and height . . . and the love of Christ".

Love (3: 20, 21): Through this consciousness God can work in us "exceeding abundantly above all that we ask or think".

The translation of the divine to the human. When we come to Soul in the Christ order there is always a marked change in the tone of the text. In Ephesians this change is unmistakable. In the subjects of Principle, Life, Truth and Love, it has been shown that, fundamentally, the "exceeding riches" of the Christ are accessible to man. But the subject cannot be left at the point where we have still two things, a heavenly promise and an earthly life. The promise must be translated into concrete being. Soul translates absolute facts to the human plane in order to retranslate the material and human concept into the divine. Christ "descended first into the lower parts of the earth. He that descended is the same also that ascended up far above all heavens, that he might fill all things" (4: 9, 10). In the three following subjects of Soul, Spirit and Mind, the Christ translation urges on us the complete acceptance of the fulness of Christ by embodying it (Soul), by separating ourselves from the wrong way by walking in the true way (Spirit), and by clothing ourselves with the power of the Christ Mind (Mind).

Soul: The fulness of Soul manifests itself through Christ in the call to build up the whole body of the Christ within ourselves (4: 1-16).

Paul asks us to accept the entire fulness of the Christ and build up the body of Christ in ourselves. The belief in the duality of Soul and body must be resolved. The body of Christ is *one* body, one spiritual body, the embodiment of spiritual facts. "There is one body, and one Spirit, even as ye are called in 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: 4-6). The purpose of the Christ is "that he might fill all things" (4: 10). Because there is only one Christ, all interests are united into *one* divine interest, so that each part serves the whole, just as each part of the body serves the whole body.

Unfoldment of subject: How can we fully embody the Christ?

Mind (4: 1, 2): by accepting man's vocation to be meek and long-suffering,

Spirit (4: 3-6): by endeavouring to have only one universe, the spiritual,

Soul (4: 7-10): by leading "captivity captive" through resurrected thought,

Principle (4: 11): by executing our God-given offices and

Life (4: 12): by edifying the body of Christ,

Truth (4: 13-15): growing thus in all things in the Christ-consciousness, "till we all come . . . unto a perfect man, unto the measure of the stature of the fulness of Christ",

Love (4: 16): and in this way work together to the perfectibility of the body of Christ, to which there is no end.

Spirit: The fulness of the Christ Spirit manifests itself in us as the renewal of the inner man and the total separation from a material attitude (4: 17-6: 9).

Paul enumerates a profusion of spiritual qualities which should be fostered in order to nurture the inner man. He invites the Ephesians to "be renewed in the spirit" of their minds, to "put on the new man", and to walk in the ways of righteousness, holiness, goodness, mercy, forgiveness, love, truth, wisdom, gratitude and obedience. And against these things he warns them to walk "not as other Gentiles walk, in the vanity of their mind, having the understanding darkened", not to be "alienated from the life of God through the ignorance that is in them, because of the blindness of their heart" (4: 17, 18), but to "put off . . . the old man" and to "put on the new man" (4: 22, 24). Through the fulness of Spirit all duality of feeling and action is resolved in us until we embody divine qualities only.

Unfoldment of subject: How does the complete separation from material and physical nature take place?

Mind (4: 17-24): Vanity of mind, darkened understanding, ignorance and blindness of heart must be discarded and the spirit of our minds renewed.

Spirit (4: 25-32): All evil speaking and acting must be put away, so that we shall do only "the thing which is good", only "that which is good to the use of edifying".

Soul (5: 1-7): We must turn our back on fornication, covetousness, idolatry and all uncleanness and become "followers of God, as dear children".

Principle (5: 8-14): We must walk in righteousness "as children of light", and "have no fellowship with the unfruitful works of darkness".

Life (5: 15-20): We must constantly uplift thought and be "filled with the Spirit", walking wisely and not "as fools" with a drunken mentality.

Truth (5: 21-33): We must submit ourselves to and be willing to leave all for Christ.

Love (6: 1-9): "Doing the will of God from the heart" we must neither threaten those who serve us nor flatter those we serve.

Mind: The fulness of the Christ Mind manifests itself in us by our being fully equipped with the power of the Mind of Christ (6: 10-24).

Through the fulness of the Mind of Christ we are "strong in the Lord, and in the power of his might" (6: 10) and can unassailably face the anti-Christ. Through the fulness of Mind we no longer have a mind of our own, power of our own, but are equipped with the entire might of the divine Mind.

Unfoldment of subject: What is necessary for clothing ourselves with the full power of Mind?

Mind (6: 10, 11): To "put on the whole armour of God";

Spirit (6: 12): not to wrestle "against flesh and blood", but to lead the warfare of Spirit against so-called evil forces, against mortal mind;

Soul (6: 13): to be persistent and unshakable in resisting evil;

Principle (6: 14-17): to arm oneself with the whole system of Mind's power;

Life (6: 18): to pray constantly and devotedly,

Truth (6: 19, 20): to voice Truth boldly and

Love (6: 21-24): to rest in the comfort of being clothed with the all-knowing Mind.

Summary. The seven themes in the Christ order show how the fulness of God translates itself through the fulness of Christ to the point of manifesting this fulness in man. Ephesians arouses in us an overwhelming challenge to claim for ourselves the one Christ in its entirety.

Because Christ fills all in all, it manifests itself in us as

- the fulness of the divine *Principle*, as the perfect idea of God;
- the fulness of divine *Life*, as man's participation in the abundant richness of God's mercy;
- the fulness of divine *Truth*, as the complete divine consciousness of the Son;
- the fulness of divine *Love*, as total commitment to the plan of universal salvation;
- the fulness of *Soul*, as the summons to build up in ourselves the complete body of Christ and to subject all interests to the one Christ;
- the fulness of *Spirit*, as a complete turning away from the material and a complete turning to spiritual qualities;
- the fulness of *Mind*, whereby we are clad with the complete power of the Mind of Christ.

THE SCIENTIFIC LAW

The standpoint (2b): The Christ reflecting the Christ. Not only is the Christ the only Saviour, but it also manifests itself in us in an ideal and complete form (Christ as Christ). Through faith, or spiritual understanding, we can unite with the whole glory of Christ and also claim that the whole glory of Christ manifests itself in us in its fulness. In Ephesians Paul illustrates this fact with an overwhelming picture of the fulness of Christ manifesting the fulness of God in man. This translation of God's fulness to the point of its manifestation in man is depicted through the Christ order.

Standpoint: When we claim our conscious unity with the Christ, the Christ translates God's fulness to us as a manifestation of divine fulness in us.

The problem. In spite of our having accepted the fact that there is only one saving Truth for all human problems, namely the one divine Christ, there still linger in human mentality many arguments denying that this Christ is always at hand and at work in its fulness at all levels of thought. We may, for instance, suppose that the Christ comes to us only partially and not in its wholeness; that we are not good enough to merit the Christ in its fulness. Or, there is that widespread feeling that it is in some way presumptuous to claim for oneself the complete Christ, the complete consciousness of the Son. Any reluctance to accept Christ fully is sin, an attempt to crucify Christ again. These arguments contradict the true meaning of faith as taught in Ephesians and we must meet them by taking the standpoint of this Epistle.

The elements of the law:

- I. When we claim our conscious unity with the Christ,
- II. the Christ fully translates God to us,
- III. filling us with His fulness.

The elaboration of the law: For instance, we can know:

Principle. When we claim our conscious unity with Principle, Principle fully translates itself to us, filling us with the fulness of spiritual power, demonstrating power, authoritative power.

Life. When we claim our conscious unity with Life, Life fully translates itself to us, filling us with a full way of Life, a full method of living and a full exaltation and aspiration.

Truth. When we claim our conscious unity with Truth, Truth fully translates itself to us, filling us with complete dominion, with a full sense of affirming the truth, of claiming the truth, of standing firmly on the rock of Truth.

Love. When we claim our conscious unity with Love, Love fully translates itself to us, filling us with a full sense of rest, peace, fulfilment, completion and consummation.

Soul. When we claim our conscious unity with Soul, Soul fully translates itself to us, filling us with the fulness of the transforming, reforming, translating and exchanging capacity of Soul.

Spirit. When we claim our conscious unity with Spirit, Spirit fully translates itself to us, filling us with the full sense of spiritual baptism, true separation, true purification, clear discernment and order.

Mind. When we claim our conscious unity with Mind, Mind fully translates itself to us, filling us with the fulness of manifestation, the full realm of ideas, the full power of expression and action.

THE EPISTLE TO THE PHILIPPIANS

Rejoice in the Lord. Paul had founded in Philippi the first Christian church on the European continent. For this reason the Philippians were very dear to him, but more especially because of the utter love and devotion they expressed towards the new gospel. He never had to censure them and could only rejoice in their spiritual attitude. He calls them his "joy and crown" (4: 1). The whole letter is a paean of joy, and is sometimes called The Epistle of Rejoicing. "Rejoice in the Lord alway: and again I say, Rejoice" (4: 4).

Abiding in the faith of Christ's fulness brings perfection. Why is joy so important and necessary? In the joyous admission of the fulness of Christ is a great power, a divine force, which works in us towards perfection. Paul shows here what happens when we accept Ephesians in our consciousness. Ephesians described how the Christ endows man with the complete fulness of God, how we have only to open ourselves completely to the fulness of Christ. Once the seed of fulness has been sown in our consciousness we must tend it carefully and watch that we in no way forsake this consciousness of abundance. Philippians enjoins us, "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" (2: 5, 6). We can, therefore, rejoice that fundamentally the fulness of God dwells and works in us. Paul sees this joy as a great spiritual force working towards perfection.

The Christ begins and finishes the good work in us. Paul saw the power of Christ at work in the Philippians "from the first day until now" (1: 5). They had accepted the gospel joyfully and their receptivity caused the seed of Christ's fulness to thrive in them, bringing them ever nearer perfection. If we accept the idea of Christ's fulness and hold fast to such a consciousness, the inherent power of the Christ will bring this idea to fulfilment. Like Paul we can rely on Christ's law: "Being confident of this very thing, that he which

hath begun a good work in you will perform it until the day of . . . Christ" (1: 6). Here we have further confirmation that we cannot achieve perfection through our own will but that the fulness of Christ always works through the power of God. "For it is God which worketh in you both to will and to do of his good pleasure" (2: 13). The fulness of Christ operates to realize God's "good pleasure" and not something that will please *us*. We find here a purity of attitude expressed in a willingness for God to determine the beginning, the performance, the purpose and its realization.

Rejoicing in the fulness of Christ is the means of perfectibility. Paul confides to us another secret. He perceives that victory takes shape in us through an unresisting but joyous admission of Christ's fulness in us. The divine power impelling us towards perfection lies in rejoicing over man's oneness with God and the fact that man therefore is the full image and likeness of God. Rejoicing in this fulness of Christ is the means which impels us irresistibly towards perfection, overcoming in us all arguments which would deny the fulness of Christ.

THE MESSAGE

The law of Philippians shows the power of demonstration of Christ's fulness as we unwaveringly uphold our faith.

Law: *When we joyfully abide in our faith in Christ, the Christ works in us as the power of perfectibility.*

Through seven subjects in the Word order Paul shows that through our unwavering faith the Christ-fulness in us effects an ever greater perfection.

Mind: As Mind, the Christ-fulness in us effects an enrichment of knowledge (1: 3-11).

By allowing the divine Mind to manifest itself fully in us we gain an ever greater enrichment of knowledge, understanding and judgment (1: 9, 10). When we see that the divine Mind is present in us in its complete fulness we can be "confident of this very thing, that he which hath begun a good work . . . will perform it" (1: 6), plentifully endowing us with wisdom, knowledge, enlightenment and insight.

Spirit: As Spirit, the Christ-fulness in us effects that all circumstances serve the furtherance of spiritual progress (1: 12-30).

Nothing can hinder "the furtherance of the gospel" (1: 12) nor the "furtherance and joy of faith" (1: 25). The spirit of Christ operates in spite of worldly conditions and material life. Paul tells the Philippians that neither bonds, imprisonment, envy, strife, contention, pretence, adversaries, not even death or life in the flesh, can arrest the spirit of Christ. Whatever conflict we suffer for Christ's sake, the fulness of the spirit of Christ enables us to "stand fast in one spirit, with one mind striving together for the faith of the gospel" (1: 27) and finally to win salvation. To those who serve Christ, all things work for the best.

Soul: As Soul, the Christ-fulness in us effects spiritual exaltation (2: 1-11).

By having the "mind . . . which was also in Christ Jesus" (2: 5) we gain the inner power to humble our own selfhood, and are thereby "highly exalted" and given "a name which is above every name" (2: 9). The fulness of Christ operates to confer on us our true identity; it does not attempt to perfect or exalt human selfhood, but on the contrary that "every knee should bow, of things in heaven, and things in earth, and things under the earth" (2: 10).

Principle: As Principle, the Christ-fulness in us effects an ever greater sense of spiritual power and protection in an evil world (2: 12-30).

In the measure that we obey the laws of Christ and serve the ends of the gospel the fulness of Christ demonstrates salvation for us. Here we are shown the spiritual power of the fulness of Christ which operates for perfection even when we live in a world of discord. Through the fulness of Christ at work in us we can "work out [our] own salvation with fear and trembling" (2: 12) "in the midst of a crooked . . . nation" (2: 15), amid sorrow, sickness and danger of death (as in the case of Epaphroditus). Our perfectibility is dependent solely on God for "it is God which worketh in you both to will and to do of his good pleasure" (2: 13). Principle, not human faculties, does both; it impels in us the desire for perfection as well as the demonstration of perfection.

Life: As divine Life, the Christ-fulness in us effects our following Christ increasingly and experiencing spiritual exaltation (3: 1-21).

Life is spiritual, not material. It is useless to seek perfection by trying to perfect corporeal life. By Jewish standards Paul's material life was perfect (3: 5, 6). But all that really counts in life is "the knowledge of Christ" (3: 8). Only by giving up our material concept of life can we experience an exalted sense of life.

When we open ourselves to the fulness of Life, we experience the impulsion of Life which forever spurs us on towards our goal. We feel urged to pursue Life's way even when from a human viewpoint we stand to sacrifice or lose much. Our human shortcomings and imperfection cannot stop the Christ from driving us onwards to our divine goal. "Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: 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" (3: 12-14). There may be many who would like to attain the divine goal but lack the fulness of inspiration to dedicate themselves to this purpose. All personal longing lacks the inexhaustible source of Christ's fulness. Only a longing born of unity with Christ's fulness is capable of the sacrifice and dedication necessary to "press toward the mark" in the face of every opposition. But as the Christ inspires us forward we in turn experience resurrection, able to "change our vile body, that it may be fashioned like unto his [Christ's] glorious body" (3: 21).

Truth: As Truth, the Christ-fulness in us effects that our consciousness is increasingly filled with truthfulness (4: 1-9).

Through the fulness of Christ our consciousness is filled with divine Truth. The God of peace is then with us (4: 9) and "shall keep [our] hearts and minds" (4: 7). Thus Truth is everpresent in consciousness; "the Lord is at hand" (4: 5). This consciousness of dominion being at work within us in all its truthfulness effects increasingly the culture of God's "good pleasure" within us. "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" (4: 8).

Love: As Love, the Christ-fulness in us effects an overflowing abundance for all our needs (4: 10-20).

The fulness of Christ was at work in the Philippians from the beginning so that they rejoiced in giving. They repeatedly supplied Paul with all he needed. He did not usually accept payment from the churches although his evangelistic work would have justified this. But he did not return the Philippians their gifts because these were given out of joy and from a consciousness of abundance. He never sought gifts from them; he wished only to promote their joy in giving. They felt such overflowing abundance that they gave from sheer joy of giving. Paul wrote to them: "Not because I desire a gift: but I desire fruit that may abound to your account" (4: 17). Only a consciousness that gives from a sense of abundance can produce abundance. Giving because someone lacks is morally praiseworthy but has nothing to do with what Paul means here. It is not giving from a consciousness of the Christ-fulness but from a belief in someone's lack, and this kind of consciousness can never produce abundance. But when we feel the fulness of Christ we produce abundance to our account. We do not give to meet a lack but to express and to serve fulness. Paul encourages this quality in the Philippians for he sees that he cannot reject their proof of love. With a true sense of fulness man can both give and accept graciously. As we cultivate a sense of abundance the Christ will supply all our needs. "But my God shall supply all your need according to his riches in glory by Christ" (4: 19).

Summary. When, in consciousness, we hold on to Christ's fulness it always operates in us towards perfection. Philippians gives us this assurance. The perfection which the Christ demonstrates is not a human but a divine concept of perfection. God works according to His "good pleasure" not according to ours, and, furthermore, His work transcends any human concept. We can, therefore, joyously anticipate His victory even if the human picture betrays no hint of it.

Because Christ's fulness dwells in us (Ephesians), it operates to promote perfection in us. We can be confident that "he which hath begun a good work . . . will perform it until the day of . . . Christ" (1: 6). This divine process is manifested in us:

- as an enrichment of divine knowledge (*Mind*);
- as spiritual progress irrespective of human conditions (*Spirit*);
- as spiritual resurrection and divine identification (*Soul*);
- as the working out of our salvation despite antagonistic surroundings (*Principle*);
- as the impulse of life to strive ever higher (*Life*);
- as an increasing tendency to preserve truthfulness in our hearts and thoughts (*Truth*);
- as an expression of perfection in which we give and receive from a sense of abundance (*Love*).

THE SCIENTIFIC LAW

The standpoint (2c): The Christ reflecting Christianity. Ephesians asks us to claim the fulness of Christ as present in us and, if we prevail in claiming this fulness, any sense of incompleteness, insufficiency and inability is overcome step by step and finally reduced to nothing when perfection is reached. Thus the fulness and glory of Christ work as the power to perfect us (Christ as Christianity). This is what Philippians teaches us. The gradual unfoldment of this perfection within us is a genesis process, the outcome of the Christ translation, and, therefore, stated by Paul in the Word order.

Standpoint: When we steadfastly abide in our conscious unity with the Christ, the Christ works in us as the power to perfect.

The problem. Many may believe in Christ's fulness (Ephesians), but doubt in their heart whether it can fully demonstrate itself, or fear that evil or mortal mind could thwart its full manifestation in some way. We may lack the conviction that the Christ will irresistibly bring us gradually to perfection; we may try to solve a problem on the basis of complete reliance on the fulness of Christ but we may not feel an inward unshakable assurance that such a Christlike attitude will prevail. Do we always joyfully rest in the conviction

that the divine outcome is assured, even though the problem is still being worked out? If not, then we need to correct this attitude by taking the standpoint of Philippians.

The elements of the law:

- I. When we joyfully abide in our conscious unity with the Christ,
- II. the Christ operates in us as the perfecting agent,
- III. impelling us towards perfection.

The elaboration of the law: For instance, we can know:

Mind. When we steadfastly abide in our conscious unity with Mind, Mind manifests in us an ever-growing sense of wisdom, intelligence, spiritual insight and perception, divine comprehension and apprehension.

Spirit. When we steadfastly abide in our conscious unity with Spirit, Spirit develops in us an ever-growing sense of unfoldment, progress, spiritual success, spiritual career, spiritual evolution, spiritual birth, spiritual greatness.

Soul. When we steadfastly abide in our conscious unity with Soul, Soul brings about in us an ever-growing sense of true identity, true naming, true selfhood, true mission and true appointment.

Principle. When we steadfastly abide in our conscious unity with Principle, Principle works out in us an ever-growing sense of true interpretation, scientific explanation, spiritual teaching and preaching, true systematic education, an ever-growing sense of academics of the right sort.

Life. When we steadfastly abide in our conscious unity with Life, Life expresses in us an ever-growing sense of the newness of life, the freshness of life, the vitality of life, the bigness of life, the limitless horizons of life's highway, an ever-growing sense of infinite expectation and anticipation of life's abundance.

Truth. When we steadfastly abide in our conscious unity with Truth, Truth effects in us an ever-growing sense of the form of Truth, the structure of Truth, the standard of Truth, the stature of Truth, the manhood of Truth.

Love. When we steadfastly abide in our conscious unity with Love, Love fulfils in us an ever-growing sense of the plan of Love, the design of Love, the disposal of Love, the digest of Love, an ever-growing sense that all things work together for good.

THE CHRIST TRIAD

The glory of Christ. In *Galatians*, *Ephesians* and *Philippians*, the nature and essence of the glory of Christ are under focus. Man's relationship to the one Christ and the influence of the one Christ on man are shown.

In *Galatians* Paul asks us to accept the grand doctrine that the gospel preached by him is the only true gospel and that there is no other gospel. This is the gospel of the one Christ, of the one Comforter, of the one Helper, of the one Saviour, which is the All-Christ. Paul maintains in this Epistle the all-sufficiency of Christ as the great Redeemer which needs no other aid (Christ as Word).

Once we have accepted the doctrine of the All-Christ, we must—as in *Ephesians*—draw the consequences from it and claim that this Christ always comes to us in its fulness and not only partially. The All-Christ fills all with all (Christ as Christ).

The fulness of Christ is at work in us. Once the seed is sown—this is the message of *Philippians*—it works in us always towards perfection, both as divine will and divine performance. Christ is the means of perfecting, and its aim to establish and fulfil in us nothing but the gospel of Christ; it works according to God's "good pleasure" and triumphs over all that resists and opposes our perfectibility. Let us, therefore, joyfully abide in the knowledge that a divine perfecting power is constantly at work in us, for it is in this joy that the power of fulfilment lies (Christ as Christianity).

The law of the Christ Triad: The laws of the second three epistles (pages 92, 102, 111) can be summarized in one law:

- I. Through faith in Christ's glory, the Christ manifests itself in us
- II. as the all-sufficient Saviour (*Galatians*),
- III. filling us with the fulness of Christ (*Ephesians*),
- IV. working in us towards perfection (*Philippians*).

The next three Epistles treat of man's relationship to the idea of man's perfection. With them the focus shifts to *Christianity*.

THE EPISTLE TO THE COLOSSIANS

Man is perfect in Christ. In the Word Triad we learned of the fulness of God, summarized in Romans as—"for of him, and through him, and to him, are all things . . ." (Rom. 11: 36). In the Christ Triad we had the fulness of Christ as the ideal of God's fulness, epitomized in Ephesians as "the fulness of him that filleth all in all" (Eph. 1: 23). In his letter to the Colossians Paul goes on from this fact when he writes, "For in him [Christ] dwelleth all the fulness of the Godhead bodily" (Col. 2: 9). But he now takes it further and in the Christianity Triad we find man filled and equipped with this fulness, that is, already complete in Christ—"ye are complete in him" (2: 10). This perfection of man is the main theme of Colossians. Paul again and again declares man to be in full possession of his sonship with God. He says, for instance, that God "hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son" (1: 13). From the standpoint of Colossians man is already in heaven, his "life is hid with Christ in God" (3: 3).

The glory of man is certain. Paul reveals a further mystery when he writes that God has made known to the Gentiles "the riches of the glory of this mystery . . . which is Christ in you, the hope of glory" (1: 27). This hope is always "laid up for you in heaven" (1: 5); we have the assurance that man from all eternity has been, is and ever will be fundamentally perfect. "When Christ, who is our life, shall appear, then shall ye also appear with him in glory" (3: 4).

Presenting man perfect before God. Once we have grasped this fundamental proposition, we can see every man before God as "holy and unblameable and unreprouvable in his sight" (1: 22), "we may present every man perfect in Christ" (1: 28). We can, however, only do this through Christ; if we try to do it with our knowledge of the Word of God without the Christ, we can at most have a mental image of man as perfect, lacking the power and substance of God, because without our faith in Christ, without our

inner unity with God, it has no life, reality or power. But in Christ we can present every man as perfect before God, because in God's sight man is already perfect. Paul addresses the Colossians as "the elect of God, holy and beloved" (3: 12), who must pray that they "may stand perfect and complete in all the will of God" (4: 12). This is the great import of Colossians.

Man is the son of God. Perfect man is the son of God, whom Paul calls "the image of the invisible God, the firstborn of every creature" (1: 15). This man is immortal, "the firstborn from the dead" (1: 18), only he belongs to true creation, and it is only through this divine consciousness of sonship with God that we work in and for true creation, "all things were created by him, and for him" (1: 16).

Man is reconciled with God through Christ. Paul complements the concept of man's perfection with the fact that man, who has been "translated . . . into the kingdom of his dear Son" (1: 13), has already fundamentally found his salvation ". . . even the forgiveness of sins" (1: 14). Only from the basis of this fundamental truth can we Christianly help our fellow man, when from the outset we elevate his manhood into the realm of the Christ-consciousness where we see it spotless before God.

Mortal manhood is dead with Christ. Since man is already perfect, Paul's further conclusion follows naturally: that in this reconciled state our mortal manhood is "dead with Christ" (2: 20), "buried with him in baptism" (2: 12), that we "have put off the old man with his deeds" (3: 9). This "old man" is not the one of flesh and blood, but our mortal sense of man as flesh and blood. The old sense of man dies in the measure our consciousness is filled with the fulness of Christ. Through our baptism with this Christ-consciousness, our submergence in it, we become dead to the old sense of man, as imperfect and live in the consciousness of the new man.

Man works in perfection. We cannot just remain in a state of joyous receptivity to the fact that the fulness of Christ works out perfection in us, as we saw in Philippians; we must go on in Colossians to recognize that man's mission, in coincidence with Christ, is to be active in expressing perfection. The Christ-man is the man who works with Christ. Christian practice lies in our seeing every man as perfect in Christ before God, and acknowledging his true manhood.

THE MESSAGE

Through Christ man is fundamentally reconciled with God; he is the image and likeness of God, and it is the task of each one of us to accept this attitude and consciousness of perfection.

Law: *By accepting in faith man's perfection, we admit ourselves to be perfect.*

The following seven subjects in the Word order show (i) how man in Christ admits his complete perfection before God, and (ii) the materiality which he has laid aside.

Mind: Through the fulness of Christ which is in man, man admits that he reflects the knowledge of Mind; he is delivered from ignorance (1: 3-18).

The Colossians have heard and learned "the word of the truth of the gospel" (1: 5). Man as the image of Mind is "filled with the knowledge of his will in all wisdom and spiritual understanding" (1: 9), always "increasing in the knowledge of God; strengthened with all might, according to his glorious power . . ." (1: 10, 11). This man is a partaker "of the inheritance of the saints in light" (1: 12). Through our oneness with the divine Mind we have put on the Mind of Christ and this "hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son" (1: 13). Being "translated . . . into the kingdom of his dear Son", and partakers of the Mind of Christ, we are translated into "the image of the invisible God" (1: 15), into the image of Mind, by which "all things were created" (1: 16).

Spirit: Through the fulness of Christ which is in man, man admits that he reflects the purity of Spirit; he is delivered from wrong-doing (1: 19-23).

Without the Mind of Christ we are kept apart from our divine inheritance; we walk in the "wicked works" (1: 21) of the flesh. Through the consciousness of Christ, however, we are reconciled with the divine Spirit and walk "holy and unblameable and un-reproveable in his sight" (1: 22). As the reflection of Spirit man works through pure qualities. Through the Christ-spirit he has laid aside physicality and stands spiritually pure before God.

Soul: Through the fulness of Christ which is in man, man admits that he reflects spiritual understanding; sin is no longer a temptation (1: 24-2: 7).

This is where Paul speaks of the mystery, which had hitherto remained unlocked, but has now been revealed, "which is Christ in you, the hope of glory" (1: 27). Through faith "we may present every man perfect in Christ" (1: 28), "in whom are hid all the treasures of wisdom and knowledge" (2: 3) and need not be distracted by any contrary sense testimony. Through sickness and trouble (1: 24-2: 1) we walk in "the steadfastness of [our] faith in Christ" (2: 5); we dwell in spiritual understanding and are no longer tempted or deceived by "enticing words" (2: 4).

Principle: Through the fulness of Christ which is in man, man admits that he reflects the spiritual power of divine Principle; human and material systems have no power over him (2: 8-23).

Through our unity with the divine Principle we are filled with the spiritual power of this Christ Principle, "which is the head of all principality and power" (2: 10). Spiritual man always operates within the whole system of the divine Principle, he never works as an isolated idea, because he holds fast to "the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God" (2: 19). If we hold fast to God's efficacy we possess the spiritual power which frees us from all other powers. We become independent of and work not "through philosophy and vain deceit, after the tradition of men, after the rudiments of the world" (2: 8), not according to "ordinances", "principalities and powers", "after the commandments and doctrines of men", judging us "in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days" (2: 14-16). If we work in the realm of divine metaphysics, other systems have no sway over us, since in the Christ-consciousness we are dead to them.

Life: Through the fulness of Christ which is in man, man admits that he reflects an exalted sense of immortal Life; he has laid down a mortal sense of life (3: 1-11).

The Christ-man is the risen man, his whole effort is to "seek those

things which are above" (3: 1). The Colossians are urged by Paul to "set [their] affection on things above, not on things on the earth" (3: 2). The life of the Christ-man is always "hid with Christ in God" (3: 3). The more we recognize that man is the reflection of spiritual Life, the more we strive after this spiritual concept "where there is neither Greek nor Jew, . . . Barbarian, Scythian, bond nor free: but Christ is all, and in all" (3: 11). We have "put off the old man with his deeds; and have put on the new man" (3: 9, 10), in whom there is neither "fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry" (3: 5) nor "anger, wrath, malice, blasphemy, filthy communication out of [his] mouth" (3: 8).

Truth: Through the fulness of Christ which is in man, man admits that he is clothed with the garment of Truth; he can do no wrong (3: 12-4: 1).

After urging the Colossians to put on the new man, Paul enumerates the qualities which make up the garment of Christ. "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; . . . and above all these things put on charity, which is the bond of perfectness" (3: 12, 14). This garment of Truth clothes all men, who are one in Christ, and this Christ-man works to glorify the Christ, Truth and not to please people: "whatsoever ye do, do it heartily, as to the Lord, and not unto men; . . . for ye serve the Lord Christ" (3: 23, 24). When we can do this we shall lose the urge to serve "with eyeservice, as menpleasers" (3: 22) and cease to do wrong.

Love: Through the fulness of Christ which is in man, man admits that he co-operates in universal salvation (4: 2-18).

As the reflection of divine Love man seizes every opportunity to help and perfect the whole universe. With Love's infinitude he includes all those "that are without" (4: 5), comforts universally (4: 8, 11) and is watchful to fulfil the ministry which he has received through the Christ-consciousness (4: 17).

Summary. In the Epistle to the Colossians we are given a description of the true Christ-man, the image and likeness of

- God, as "the firstborn of every creature" (1: 15). As such he is:
- full of the knowledge of God, for he is the idea of *Mind*;
 - holy, blameless and irreproachable in God's sight, for he is the idea of *Spirit*;
 - ever in possession of spiritual understanding, for he is the idea of *Soul*;
 - endowed with the spiritual power of God, for he is the idea of *Principle*;
 - exalted above mortal existence, for he is the idea of *Life*;
 - active in the Christ-consciousness, for he is the idea of *Truth*;
 - a blessing to the whole universe, for he is the idea of *Love*.

THE SCIENTIFIC LAW

The standpoint (3a): Christianity reflecting the Word. The outcome of faith in Christ's fulness is man as the perfect idea of God. Colossians gives us a statement of man's perfection (Christianity as Word), of man without trace of mortal manhood. Paul asks us to accept this statement of true manhood, to admit ourselves to be the pure reflection of God. He presents his subject in the Word order.

Standpoint: By accepting our conscious unity with the idea of man's perfection, we admit ourselves to be the reflection of perfect manhood.

The problem. People may believe that man was created perfect, because the Bible says so in the first record of creation. But has man not lost his perfection, has he not fallen from his high estate, is he not material, corporeal, sinful, diseased and decaying? Indeed the mortal and human testimony contradict the statement of man's likeness to God, but the truth of being is won only through the testimony of divine faith, that is, through spiritual understanding. Scientifically divine sense informs us that only that in us which is in accord with God, that which reflects God, has the right to the name of man. Consequently we must accept as our true manhood all that we can lay hold on as God's nature, or in the words of Mary Baker Eddy: "The admission to one's self that man is God's own likeness sets man free to master the infinite idea" (S. & H. 90: 24-25). This is the standpoint of Colossians.

The elements of the law:

- I By accepting our conscious unity with the perfect idea man,
- II. we admit ourselves to be perfect man,
- III. having nothing in common with the mortal sense of man.

The elaboration of the law: For instance, we can know:

Mind. By accepting our conscious unity with man as the idea of Mind, we admit ourselves to be the idea of Mind's creative ability, the idea of the parent Mind, of divine creativeness and productivity, and to have nothing in common with mortal mind's creation, with heredity or parental characteristics.

Spirit. By accepting our conscious unity with man as the idea of Spirit, we admit ourselves to be spiritual, to possess Spirit's nature and substance, and to have nothing in common with mortals' material, animal, corporeal and physical nature.

Soul. By accepting our conscious unity with man as the idea of Soul, we admit ourselves to be the sinless, unchangeable, unimpaired, untouchable identity of Soul, and to have nothing in common with a mortal entity, its sinfulness, changeableness and vulnerability.

Principle. By accepting our conscious unity with man as the idea of Principle, we admit ourselves to be the uprightness, straightforwardness, discipline and honesty of Principle, and to have nothing in common with the dishonesty, unreliability and despotism of personal sense.

Life. By accepting our conscious unity with man as the idea of Life, we admit ourselves to be the idea of Life's mercy, grace and fatherhood, and to have nothing in common with the pride, self-exaltation and vanity of mortal life.

Truth. By accepting our conscious unity with man as the idea of Truth, we admit ourselves to be the son, the divine heir and the conscious affirmation of Truth, and to have nothing in common with the slavery and bondage of mortal manhood, the denial of our Christlike stature.

Love. By accepting our conscious unity with man as the idea of Love, we admit ourselves to be the idea of Love's innocence, holiness and glory, and to have nothing in common with anything that is demoniacal, devilish, wretched and cursed.

THE FIRST EPISTLE TO THE THESSALONIANS

To human sense we must make ourselves the sons of God. In the Epistle to the Colossians we gained insight into the sublime consciousness of spiritual manhood, the perfect Christ-man. If we went no further in our spiritual progress, we should run the same danger as did the Thessalonians in their day. They drew the seemingly logical but extremely risky conclusion that as man is perfect, they had nothing further to do but await the second coming of Christ in order to be translated into heaven in the ultimate triumph of perfect manhood.

In I Thessalonians Paul deals with this false argument. He tells them that a statement of perfection, as we have it in Colossians, is not enough, and it is necessary to draw the right conclusions from it. While Colossians tells us that we *are* the sons of God, I Thessalonians demands that we also attest this fact in human experience, that is, it calls on us to *make* ourselves the sons of God. Although man is fundamentally perfect, we know only too well that in daily life thousands of arguments deny this fact. It is, therefore, our task to adhere to the true theory in the face of all objections. John W. Dooley expressed this point when he said: From the divine point of view Jesus *was* the Son of God, but from the human point of view he *made* himself the Son of God. Matthew records that at his baptism when about to begin his mission Jesus heard "a voice from heaven, saying, This is my beloved Son, in whom I am well pleased" (Matt. 3: 17). But Jesus then had to prove his divine sonship in the face of much opposition and step by step claim his divine manhood. To human sense he made himself the Son of God. In the same way we cannot passively accept the promise that we are the sons of God and then leave it to fate to realize this promise. It is our great task constantly to claim and prove this divine sonship on the human plane of existence.

Claiming our faith also in the human. In all his letters Paul teaches that man is justified by grace and not by personal merit.

This could easily give the impression that man has nothing whatever to do but drift along in this knowledge, without having to resort to action. In I Thessalonians, however, Paul demands true labour and earnest striving, whereby we consciously claim our divine sonship here on this human plane of existence. He testifies that the gospel came to them not "in word only, but also in power" (1: 5). He speaks of the "labour of love, and patience of hope" (1: 3), of preaching the gospel "with much contention" (2: 2); he reminds his readers how he came to them "bold in our God" (2: 2), with much "labour and travail: . . . labouring night and day" (2: 9); he requires constant work and active devotion. Under all circumstances we must with divine power claim for ourselves the truth revealed in Colossians. It needs courage and determination to become the man of Christ and cease being drawing-room Christians.

The son of man. Only by constantly and actively claiming that we are the sons of God can we establish this fact in our daily lives. In this way the Son of God is manifested as the son of man, that consciousness of sonship which in the human has spiritual dominion over daily problems. Truth is supreme both in the absolute, the spiritual realm, and in the realm of human beliefs. Truth is "the word of God, which effectually worketh also in you that believe" (2: 13). True faith is able to realize the divine idea in us by which we experience Christ on earth. Only in this sense is the second coming of Christ to be understood.

THE MESSAGE

Law: *By claiming in faith man's perfection, we manifest on the human plane a higher standard of manhood.*

Paul explains this law through seven subjects in the Word order. Each subject shows (i) what is meant by claiming our divine sonship and (ii) its results in human experience.

Mind: As the idea of Mind we must fearlessly claim divine activity: this carries with it the power to spread the gospel (1: 2-10).

Paul praises the Thessalonians for being a good example to all the churches, by being active in their faith, for their "labour of love, and patience of hope" (1: 3), for receiving "the word in much

affliction" (1: 6), for turning "from idols to serve the living and true God" (1: 9). Others everywhere were stimulated to follow their example, and their courageous work helped to spread the gospel in Macedonia, Achaia and other places. Actions speak louder than words.

Spirit: As the idea of Spirit we must work from purity of heart; this brings forth the fruits of Christianity (2: 1-12).

Paul proved this. He was "allowed of God to be put in trust with the gospel" (2: 4), he was "gentle among" and "affectionately desirous of" the Thessalonians (2: 7, 8); he came before them as one who had behaved "holily and justly and unblameably" (2: 10). His "exhortation was not of deceit, nor of uncleanness, nor in guile" (2: 3), "neither at any time used [he] flattering words, . . . nor a cloke of covetousness" (2: 5), neither did he speak "as pleasing men" (2: 4) or seeking glory of them. Being truly pure in heart, his efforts brought forth fruit among the Thessalonians.

Soul: As the idea of Soul we must claim the complete integrity of true manhood; this alone brings us glory and joy (2: 13-3: 8).

Despite great persecution and suffering the Thessalonians had not abandoned their faith in the Word of God. Paul strengthens this steadfastness, urging them not to "be moved by these afflictions" (3: 3), and not to be tempted by the tempter (3: 5). If in the face of adversity we can remain unmoved and "stand fast in the Lord" (3: 8), it brings us glory and joy (2: 19, 20). The integrity of true manhood always satisfies.

Principle: As the idea of Principle we must be willing to undergo the correction of Principle; this brings us a greater measure of holiness (3: 9-13).

Paul's endeavour is to "perfect that which is lacking in your faith" (3: 10). Principle demands that we should submit ourselves to it and earnestly work to correct all that is unprincipled in us, "to the end that he [the Christ] may stablish [our] hearts unblameable in holiness before God" (3: 13). Only a Principle-like attitude contains the power to bring us closer to perfection.

Life: As the idea of Life we must strive continually that our path shall please God; this leads to an exalted and abundant life (4: 1-18).

Here Paul urges us to pursue in ever greater measure the divine way of Life. God has called us unto "sanctification and honour" (4: 4) and "unto holiness" (4: 7), to have "brotherly love" (4: 9) and to "walk honestly" (4: 12). Resurrection is attained only through constant living in holiness, and earnestly claiming true Life we enjoy the exaltation of Life (4: 13-17)—"so ye would abound more and more" (4: 1), "that ye increase more and more" (4: 10), "and that ye may have lack of nothing" (4: 12).

Truth: As the idea of Truth we must be watchful and sober; thereby we achieve salvation (5: 1-11).

As "the day of the Lord . . . cometh as a thief in the night" (5: 2) we must "watch and be sober" (5: 6) as "the children of light, and the children of the day" (5: 5). If we constantly claim the consciousness of Truth, we "obtain salvation" (5: 9) and nothing can rob us of our true manhood.

Love: As the idea of Love we must always claim what is good; thereby we sanctify ourselves wholly (5: 12-28).

If we prize the idea of Love, are at peace among ourselves (5: 13), mother all the needy (5: 14), "ever follow that which is good" (5: 15), "prove all things; hold fast that which is good" (5: 21), and "abstain from all appearance of evil" (5: 22), we shall find that "the very God of peace [will] sanctify [us] wholly" (5: 23).

Summary. In I Thessalonians we are called upon to claim our divine sonship and we can do this through the divine, effective power of the Christ-consciousness. Such a divine attitude bears in itself the power to manifest a higher standard of manhood in everyday experience.

Each of the seven subjects shows both (i) what idea must be claimed for ourselves, and (ii) what it establishes.

—If we have the courage to be an example of faith, it has the effect of spreading the gospel (*Mind*).

—If we proceed from purity of heart, we bring forth true fruit (*Spirit*).

- If we are steadfast in faith, we find glory and joy (*Soul*).
- If we are willing to be taught and corrected by Principle, this brings an increasing measure of holiness and perfection (*Principle*).
- If we continually strive for the holiness of Life, it exalts us above mortal existence (*Life*).
- If in the consciousness of Truth we are watchful and sober, we obtain salvation (*Truth*).
- If we foster the good, this sanctifies us wholly (*Love*).

THE SCIENTIFIC LAW

The standpoint (3b): Christianity reflecting the Christ. The standpoint of Colossians calls for a further step; it is not enough to accept the statement of man's perfection (Christianity as Word), for the Christ must also bring about a reformation in the human. Thus I Thessalonians describes Christianity's Christ, teaching that the claiming of man's perfection has a Christ which translates the human and mortal concept of man into the divine concept of man (Christianity as Christ), whereby a higher stature of humanhood is evolved. This evolution is presented in the Word order.

Standpoint: By claiming our conscious unity with the idea of man's perfection, we demonstrate an ever-higher sense of humanhood.

The problem. The doctrine that man is the son of God has a great attraction for human thought. It makes us feel good, but does it make us good? Merely professing that we are the sons of God does not make us any better, as we soon find out if we remain clear-headed and do not allow ourselves to be deceived by emotionalism. Something more than profession is needed; we must claim and affirm this divine sonship in our daily life. Only then can the son of God be manifested on the human plane. This means taking the standpoint of I Thessalonians.

The elements of the law:

- I. By claiming our conscious unity with the perfect idea man,
- II. we manifest on the human plane a higher standard of manhood.

The elaboration of the law: For instance, we can know:

Mind. By claiming our conscious unity with man as the idea of the intelligence of Mind, we manifest on the human plane a greater sense of divine wisdom, a higher ability of immortal Mind-reading, greater vision and a more acute spiritual perceptibility.

Spirit. By claiming our conscious unity with man as the idea of the order of Spirit, we manifest on the human plane a greater sense of spiritual birth, of natural unfoldment, of frictionless progress and of an ever-falling-away of all that does not belong to the divine nature in us.

Soul. By claiming our conscious unity with man as the idea of the rule of Soul, we manifest on the human plane a more balanced sense of life, more stability, poise, dignity and nobility, meekness and humility.

Principle. By claiming our conscious unity with man as the idea of the system of Principle, we manifest on the human plane a better sense of organization, of organic co-operation and organic activity, a better sense of interdependence and interrelationship, and unified activity.

Life. By claiming our conscious unity with man as the idea of the individuality of Life, we manifest on the human plane to a greater degree indivisibility from the divine Life, a closer adherence to the way of Life, a greater sense of being a pioneer.

Truth. By claiming our conscious unity with man as the idea of the standard of Truth, we manifest on the human plane a greater sense of manhood, a more generic and compound sense of man, a keener appreciation of truth in all fields of science.

Love. By claiming our conscious unity with man as the idea of Love's completeness, we manifest on the human plane an ever-greater sense of achievement, accomplishment, fulfilment and completion.

THE SECOND EPISTLE TO THE THESSALONIANS

The second coming of Christ. Paul's first letter to the Thessalonians did not have the desired effect. As they were still under the pressure of persecution, they clung more and more to the blind hope that the second coming of Christ was imminent and would deliver them from all their afflictions. In times of great despair it is a human tendency to hope for some miracle which will transform the situation. This is often bound up with the feeling that there is nothing more that we can do to help matters and that things should be allowed to take their course.

The Thessalonians were so convinced of the second coming of Christ that they neglected to practise their faith actively and fell into disordered ways. Paul was, therefore, obliged to explain to them what is meant by the second coming of Christ.

This second advent has nothing to do with time, it is not to be expected on any particular day of the calendar year, and is certainly not imminent in this sense. Paul explains: "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, . . . as that the day of Christ is at hand" (2: 1, 2).

"The day of Christ". To Paul "the coming of Christ" signifies "the day of Christ", not a day in time but a spiritual state of consciousness, the highest concept of holiness. When our consciousness has attained complete purity, the day of Christ has come and we are "counted worthy of the kingdom of God" (1: 5).

"The righteous judgment of God". The "day of Christ" dawns through the "righteous judgment of God" (1: 5). This means the annihilation of all that would oppose the kingdom of God. The "righteous judgment of God" is something going on daily and hourly as each problem is solved by the removal of the procuring false belief. Until every error, every erroneous suggestion in our consciousness, has been refuted, we cannot attain perfection, and "the day of Christ" cannot come.

The "son of perdition" must first fall away. The "day of Christ" is a divine state of consciousness where nothing opposes the glory of man. It will inevitably come but not until the withholding influence "be taken out of the way" (2: 7). By this is meant the opposite consciousness, that of the "son of perdition" or "man of sin", "for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; 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" (2: 3, 4). Before man's perfection can be demonstrated, we must rid consciousness of whatever opposes the perfect concept of man and claims that it can operate independently of God.

True manhood triumphs over the "man of sin". I Thessalonians demanded an active faith which constantly claims the perfection of man. It introduced us to a divine law, according to which a higher humanhood is established through our firmly claiming our divine sonship. But now the question arises how long we must claim our sonship with God before "the day of Christ" appears in its full radiance. The answer given in II Thessalonians tells us that "the day of Christ" cannot come before the "righteous judgment of God" has resolved all objections and resistance in us and overcome whatever opposes the son of God. This victory is not gained by any mystic power, for I Thessalonians has already shown us that by claiming a divine idea an effective power is released. II Thessalonians now teaches us that this power will triumph over all that opposes the establishment of man's perfection.

Man is God's glorified. When we have met and overcome in consciousness all claims of "the man of sin", the "son of perdition", we shall experience the divine fact of man as God's glorified. Then we shall have demonstrated that we are, in fact, the sons of God. In the "day of Christ" God "shall come to be glorified in his saints" (1: 10), so that "Christ may be glorified in you, and ye in him" (1: 12). The Word of God will then be manifested through the Christ in each man (3: 1).

THE MESSAGE

Law: *By our steadfastly abiding in the faith of man's perfection, the true idea man establishes itself in us.*

Through seven subjects in the Word order Paul presents the law that (i) through steadfastly abiding in the consciousness of man's perfection the true idea of man is made manifest in us and (ii) such a consciousness carries in itself the power to triumph over mortal manhood, the "son of perdition".

Mind: Through practising unreservedly the divine law the "righteous judgment of God" (1: 5) comes to pass (1: 3-8).

This carries in itself the power to clear away all unlawfulness in us, so that we may "be counted worthy of the kingdom of God" (1: 5). Disobedience or resistance to the law is condemned. The righteous law of Mind acts powerfully, "taking vengeance on them that know not God" (1: 8).

Spirit: By abiding unwaveringly in the purity of Spirit we reflect the glory of Christ. Christ will then "be glorified in his saints" and "admired in all them that believe" (1: 10), (1: 9-12).

This carries in itself the power to overcome all unbelief. Through the strength of faith we are counted worthy of God's calling "and fulfil all the good pleasure of his goodness" (1: 11). Whatever disbelieves the gospel "shall be punished with everlasting destruction" (1: 9).

Soul: By steadfastly holding on to our unity with Christ sinless manhood is established within us (2: 1-6).

This carries in itself the power to overthrow "the man of sin", "the son of perdition" (2: 3) in us. By identifying ourselves with the true man and not being "soon shaken in mind" (2: 2) nor letting ourselves be deceived by any means, we disidentify and free ourselves from mortal manhood.

Principle: If we firmly abide by the true teaching of Christ, by "the spirit of his [the Lord's] mouth" (2: 8), it will become a great spiritual power in us (2: 7-12).

This is able to render ineffective all other doctrines, "the mystery of iniquity [that] doth already work" (2: 7), the work of the "wicked" (2: 8), "the working of Satan" (2: 9). Our working with

the spiritual interpretation disproves all "signs and lying wonders" (2: 9) and "all deceivableness of unrighteousness" (2: 10).

Life: If we meekly stand fast by the eternal divine facts, the eternal Father accomplishes His work in us (2: 13-17).

This power is so mighty that it overcomes in us the belief that we can create something of ourselves. Our oneness with divine Life bestows on us the love of our Father, with the "sanctification of the Spirit" (2: 13), with "everlasting consolation" (2: 16) and establishes us "in every good word and work" (2: 17).

Truth: If we unreservedly claim the consciousness of Christ as our manhood, the "patient waiting for Christ" (3: 5), then the Word of Christ will "have free course, and be glorified" (3: 1) in us (3: 1-5).

This is so effective that it delivers us from the "unreasonable and wicked" man (3: 2). The embodiment of Truth overthrows all that is perverse in us.

Love: If we abide "with quietness" (3: 12) in our faith and are "not weary in well doing" (3: 13), we establish a practical Christianity (3: 6-18).

This saves us from a disorderly, useless and aimless life. Working in the plan of Love keeps us from leading the life of a busybody (3: 11).

Summary. What is "the son of perdition" that first must fall away within ourselves? It is:

- that which is unwilling to accept the law of God (*Mind*);
- that which is unwilling to nurture true faith (*Spirit*);
- that which is unwilling to identify itself with God and Christ (*Soul*);
- that which is unwilling to make the true teaching of Christ its own (*Principle*);
- that which would create of its own power (*Life*);
- that which resists the disappearing of false manhood in us (*Truth*);
- that which would have heaven on earth without consecration, sacrifice and service (*Love*).

Metaphysical absolutism is inadequate. With this letter Paul shook the Thessalonians out of a very dangerous apathy. They had lapsed into a mistaken metaphysical absolutism, a state of mind which today also is spreading across the western countries to an alarming degree. Such an absolutism may well start out from the right statement that God is All-in-all, and His creation good and perfect, but wrongly concludes that nothing further need be done. We find the statement of man's fundamental perfection presented in Colossians. The mistake, however, lies in the assumption that one need do nothing but allow events to take their course. It overlooks that man as the perfect creation of God must also be active in this perfection, must live and act in it. This is what I Thessalonians would point out.

Mistaken absolutism contradicts the teaching of I and II Thessalonians; it expects rest without action, while Christianity finds rest in action. Paul exhorts the Thessalonians "that with quietness they work, and eat their own bread" and "be not weary in well doing" (3: 12, 13). Neither does the mistaken attitude recognize the necessity of handling evil, whereas II Thessalonians sees just in the handling of evil the coming of "the day of Christ". In this essential characteristic lies the difference between the teachings of the Bible and those of eastern religious philosophies. The prophets clearly recognized that the Messianic Kingdom could not come before God had overthrown all that opposes the divine ideal. Jesus could not demonstrate this ideal without first overcoming the claims of sin, sickness and death. Christianity demands the handling of evil, for as long as we entertain erroneous beliefs in our consciousness they will continue to seem real to us and thereby hide the harmony of Being from us.

Certainly, we do not need to create divine harmony. It is a fact which is and will be here and everywhere for all eternity. Unfortunately, however, harmony is veiled from us through the "son of perdition", and will appear to us in its full radiance only in the measure that sinful, imperfect, mortal, erroneous consciousness falls away.

THE SCIENTIFIC LAW

The standpoint (3c): Christianity reflecting Christianity. The improvement of the human as the outcome of the working of the

divine idea (I Thessalonians) is not the ultimate aim of Christianity. It is to reduce the mortal sense of things to nothingness so that the immortal idea, man, is proved to be the perfect idea of God. In II Thessalonians Paul acquaints us with the divine law that by unswervingly abiding in a consciousness of man's divine perfection, mortal manhood disappears and the demonstration of man's eternal perfection is attained (Christianity as Christianity). This gradual triumph of immortal manhood over mortal manhood is shown in the Word order.

Standpoint: By steadfastly abiding in our conscious unity with the idea of man's perfection, we triumph over mortal manhood and win the status of immortal manhood.

The problem. It is the nature of the human mind to cherish every improvement, but not to give up the mortal and human concept. Yet this is what Christianity demands. The perfect sense of man as God's idea can be demonstrated only if we are willing to give up the mortal and human sense of man so completely that only the divine sense remains. We can never enter the kingdom of heaven if we are not willing to part consciously with the man of mortality, matter and sin. II Thessalonians asks us to take this standpoint and to persist in it in faith.

The elements of the law:

- I. As we steadfastly abide in our conscious unity with the perfect idea man,
- II. mortal manhood is overthrown
- III. while the true idea man establishes itself in us.

The elaboration of the law: For instance, we can know:

Mind. As we steadfastly abide in our conscious unity with man as the image of Mind, all mortal, material and corporeal concepts of man disappear and man as an immortal, spiritual and incorporeal image of the infinite Mind is established in us.

Spirit. As we steadfastly abide in our conscious unity with man as the likeness of Spirit, all deflections, distortions and misunderstandings of true manhood disappear and man as the full reflection of Spirit is established in us.

Soul. As we steadfastly abide in our conscious unity with man as the true Ego of Soul, man as a mortal, sinful ego disappears and man as the true representative of Soul is established in us.

Principle. As we steadfastly abide in our conscious unity with man as Principle's scientific idea, man as the advocate of human opinions, theories, hypotheses, dogmas and doctrines disappears and man as the expounder and interpreter of Principle is established in us.

Life. As we steadfastly abide in our conscious unity with man as the idea of the fatherhood of Life, the sense of man as a human or material creator, as a source of life and propagation disappears, and man as the expression of the inexhaustible well of Life is established in us.

Truth. As we steadfastly abide in our conscious unity with man as the son of God, the concept of the Adam-man, of fallen man, of sick man disappears, and man as the form and wholeness of Truth is established in us.

Love. As we steadfastly abide in our conscious unity with man as an idea contained within the matrix of immortality, man as the product of the matrix of mortality, as the child of curse, the fruit of the womb of human conception disappears, and man as the outgrowth of the infinite self-containment of divine Love is established in us

THE CHRISTIANITY TRIAD

The idea of man's perfection. The main interest of Colossians and of I and II Thessalonians is directed towards the perfection of the Christ-man, towards true Christianity. They still have the reciprocal relationship of God and man (Word Triad) and that of Christ and man (Christ Triad) as their basis, but what is primarily under consideration is the reciprocal relationship of man to the perfect idea man (Christianity Triad). The three Epistles deal with the attitude we have to take towards man as the perfect image and likeness of God, and with the effect produced in us by such an attitude.

Colossians asks us to accept the fact that there is such an idea as perfect man which expresses the fulness of the Christ. This Epistle speaks of man as the image of God, standing fundamentally perfect before God (Christianity as Word).

I Thessalonians draws from this the only correct conclusion by urging us to base ourselves on Colossians. It teaches us the great law that in claiming, affirming and using the idea of man's perfection lies the power for its fulfilment (Christianity as Christ).

II Thessalonians, finally, shows us that steadfastly carrying out the demands of I Thessalonians brings about the triumph over the imperfection of mortal man. In this way true manhood is demonstrated; we experience "the day of Christ", the coming of Christ. Perseverance in the consciousness of oneness with man's perfection demonstrates itself in the overcoming of the adversary, the original lie about man, imperfect manhood (Christianity as Christianity).

The law of the Christianity Triad: The laws of the three Epistles (pages 120, 126, 132) can be summarized in one law:

- I. Through faith in the idea of man's perfection,
- II. we admit that we reflect the perfect man (Colossians),
- III. which manifests itself as a higher humanhood (I Thessalonians),
- IV. until finally mortal manhood is completely overthrown and immortal, perfect manhood is established (II Thessalonians).

The transition from the Christianity Triad to the Science Triad. With the Pastoral Epistles, the Epistle to Philemon and the Epistle to the Hebrews the focus shifts to the fourth side of the Holy City, to *Science*. This aspect is a particularly important one and its observance indispensable if the full meaning and purpose of Christianity is to be attained. It is the putting of man's perfection, demonstrated through the Christianity Triad, into the service of the Science of man.

If the Science Triad were not observed, that is, if the Epistles were to close with the Christianity Triad, there would be a great danger that Christianity would be used for other purposes than glorifying God. Many do, in fact, try to exploit Christianity for the realization of their own ideals, their own wishes and plans. It is the nature of the human mind to attempt to take over a saving idea for the attainment of all that it considers beautiful, great and worth striving for. This is an attempt to put God into the service of human planning, which must ultimately fail since the idea of God cannot be misused; it cannot be made human for it is divine. The Epistles of the Science Triad help us to avert this temptation and to permit ourselves to be used for God's purposes.

THE PASTORAL EPISTLES

The two Epistles to Timothy and the one to Titus are together known as The Pastoral Epistles and can be considered as one. In them Paul is addressing the two church leaders Timothy and Titus, while the nine previous letters are addressed to individual churches.

Historical background. After two years of imprisonment in Rome Paul was acquitted. Unfortunately The Acts of the Apostles does not tell us anything about his subsequent activity, but it is thought that he went to Spain, which he had long wished to visit. Later, he visited Crete, leaving there the trustworthy Titus as his representative. Paul continued on to Ephesus where Timothy was to be temporarily put in charge. It is presumed that it was only from Macedonia that Paul wrote his first letter to Timothy and the one to Titus. About the same time he heard of Nero's persecution of the Christians in Rome and this terrible news left him no peace; he hurried to Rome to stand by his brethren during those dark hours. There Paul was again arrested and during this further period of imprisonment wrote his second letter to Timothy. His martyrdom followed shortly after.

Keeping the doctrine of Christ pure. In the course of his travels Paul realized that it was far from easy for the churches to preserve Christ's doctrine unadulterated. There were doubtless many reasons why individual church leaders were tempted, consciously or unconsciously, to deviate from it. Paul saw it was necessary to issue a clear statement laying down *how* the doctrine could be kept pure. He was particularly urged to do this as he felt that his pastoral office was approaching its end. He had good ground to fear that the pure doctrine might be lost once he himself could no longer care for the churches. In the Pastoral Epistles, therefore, we find what might be described as "the doctrine of keeping Christ's teaching pure".

Paul saw in Timothy and Titus the embodiment of the true doctrine: he calls Timothy his "own son in the faith" (I Tim. 1: 2)

and Titus his "own son after the common faith" (Titus 1: 4), thus indicating that they represented the idea of Science.

The Pastoral Epistles depict the man of Christ Science, who does all for the glory of the divine Principle. They define man's relationship to the Science of man.

Law: *By accepting faith in the pure doctrine of Christianity
we serve to establish universally true Christianity.*

As we accept in consciousness all that constitutes the Science of man, we begin to embody scientific manhood. This embodiment secures the universal establishment of true Christianity. The three Pastoral Epistles teach what this embodiment implies.

THE FIRST EPISTLE TO TIMOTHY

Man is the son of faith. Paul calls Timothy "my own son in the faith" (1: 2). It is true faith that makes of man a true man. Hence the importance of being faithful to the Christian doctrine, the "sound doctrine" (1: 10), and teaching "no other doctrine" (1: 3).

In view of the tendencies which Paul observed in the lives of the Christians at Ephesus and in their understanding of the doctrine, he decided to leave Timothy there as his representative. Timothy, by his living example of Christ's doctrine, qualified for such an office; only a Principle-like attitude is able to maintain and preserve the doctrine, the Science of man, in its purity.

Man must embody the Science of man. We should never forget that divine Principle has an idea which it forever purposes to fulfil. This idea may not always correspond to human expectations and may even diametrically oppose them. Since we do not know what God intends for us, we need true faith in Him and His Christ to take the steps leading to the realization of His plan. But whatever may lie before us, we can be certain that only good awaits us, as long as we continue to act and live according to the divine doctrine, the Science of man. In his first Epistle Paul exhorts Timothy "to exercise thyself rather unto godliness" (4: 7), because "godliness is profitable unto all things" (4: 8). It is, therefore, also our daily task to keep our faith pure so that we do not work against the fulfilment of God's divine purpose. The idea of God is all-important and must be put above all else. Man must submit himself to this idea and serve it.

Keeping the doctrine of Christ pure. Paul urges man to be a law unto himself and to embody the pure doctrine in his life; "keep thyself pure" (5: 22), "keep this commandment without spot, unrebukeable" (6: 14), "keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called" (6: 20). In this Epistle Paul is very emphatic that Christians must live their divine Principle for the sake of Principle.

Only a Principle-like attitude holds within itself the power of demonstration. To embody the idea of Principle means to partake of Principle's saving power. Fundamentally, the aim of the Christ Principle is to save all—"Christ Jesus came into the world to save sinners" (1: 15), because God wants "all men to be saved, and to come unto the knowledge of the truth" (2: 4), but "specially . . . those that believe" (4: 10). Paul says to Timothy "be thou an example to the believers", because he knows the great law that a good example has saving power for others. "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee" (4: 16). By embodying the understanding of the Science of man the maximum of good can be demonstrated in a smooth and harmonious way.

Piety begins at home. Teaching the gospel of faith without embodying it in one's own life has no power to further the gospel. "For if a man know not how to rule his own house, how shall he take care of the church of God?" (3: 5). "Let them learn first to show piety at home" (5: 4), for "if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel" (5: 8).

THE MESSAGE

Through seven subjects in the Word order Paul shows (i) that ideas are needed to embody the true doctrine of the Word of God and (ii) what can endanger this doctrine.

Mind: (1: 3-20). In order to embody the doctrine of divine Mind an active, constructive faith is necessary, "godly edifying" (1: 4) in "faith unfeigned" (1: 5). It is necessary to "shew forth . . . a pattern to them which should hereafter believe on him to life everlasting" (1: 16) and to "war a good warfare; holding faith, and a good conscience" (1: 18, 19). Useless talk, ignorant assertions, "fables and endless genealogies, which minister questions, . . . vain jangling" (1: 4, 6) and arguing about metaphysical questions endanger the doctrine.

Spirit: (2: 1-15). In order to embody the doctrine of the purity of Spirit, God must be worshipped "in all

godliness and honesty" (2: 2), that we may "pray every where, lifting up holy hands, without wrath and doubting" (2: 8), "(. . . professing godliness) with good works" (2: 10) and "continue in faith and charity and holiness and sobriety" (2: 15). As soon as the worship of God is materialized, the doctrine is threatened; it cannot be furthered through "gold, or pearls, or costly array" (2: 9); material means infect the purity of the doctrine.

Soul: (3: 1-16). In order to embody the doctrine of Soul we must in all humility be representatives of God, distinguishing ourselves by being "blameless, . . . sober, of good behaviour" (3: 2). Representing God through pretence, through "being lifted up with pride" (3: 6), through being "doubletongued, . . . [and] greedy" (3: 8) undermines the doctrine.

Principle: (4: 1-16). In order to embody the doctrine of divine Principle, it is necessary to be constantly "nourished up in the words of faith" (4: 6), to adhere to the "good doctrine" (4: 6), to "exercise thyself rather unto godliness" (4: 7), to be "an example of the believers" (4: 12), to "give attendance to reading, to exhortation, to doctrine" (4: 13), and to "take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee" (4: 16). But if we listen "to seducing spirits, and doctrines of devils" (4: 1), to their "lies in hypocrisy" (4: 2), to "profane and old wives' fables" (4: 7), we endanger the doctrine.

Life: (5: 1-16). In order to embody the doctrine of divine Life, we must practise paternal love and support all that has living value. That, however, which devotes itself to worldliness is dead, for "she that liveth in pleasure is dead while she liveth" (5: 6). The idle, "tattlers also and busybodies, speaking things which they ought not" (5: 13), are harmful to the doctrine.

Truth: (5: 17-6: 2). In order to embody the doctrine of divine Truth, man must consecratedly "labour in the word and doctrine" (5: 17) and respect the works of Christ. If we work to gain people's favour, we corrupt the doctrine; favouritism is harmful to the spreading of the doctrine.

THE SECOND EPISTLE TO TIMOTHY

Prove worthy in the doctrine of Christ. The lesson of I Timothy is that we should live our lives in accordance with the pure doctrine, and not allow it to degenerate into "a mutilated doctrinal platform" (S. & H. 37: 20). In so doing we shall find ourselves greatly at variance with the views of this world and must in consequence be prepared for severe criticism and even persecution. However, in the face of such enmity we must as Christians stand firm and prove ourselves worthy of the divine doctrine. II Timothy is concerned with this challenge, showing that if we are firmly anchored in the Principle of the Science of man, this confers upon us the strength to resist all attacks. Paul urges Timothy in this letter to prove himself worthy of the doctrine by adhering to it and persevering in it. "Try hard to show yourself worthy of God's approval, as a labourer who need not be ashamed, driving a straight furrow, in your proclamation of the truth" (N.E.B. 2: 15).

Being approved of God, we are preserved. This Epistle is not only a call to prove ourselves worthy in the doctrine, but also shows through what power the test can be endured. We can never do so through human power or effort but only through a divinely principled attitude. Hence, if we exemplify the attitude required in I Timothy, we draw from it the strength to withstand the pressure of the world and have a shield against which all hostile darts strike in vain. Our deliverance is certain, because the whole might of divine Principle stands behind this attitude. "If we endure, we shall reign with him" (N.E.B. 2: 12), "what persecutions I endured: . . . out of them all the Lord delivered me" (3: 11). The "Lord stood with me, and strengthened me; . . . and I was delivered out of the mouth of the lion. And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom" (4: 17, 18). This is Paul's new message in II Timothy. The more we cultivate and persevere in the divinely scientific attitude, the more we experience its preserving power. *Proving our worthiness is our preservation.*

THE MESSAGE

In each of the seven subjects in the Word order Paul depicts (i) the attitude in which we must prove ourselves worthy, and (ii) from what phase of enmity we are thereby preserved.

Mind: (1: 3-7). If we prove ourselves worthy in the might of faith, this preserves us from despondency. In an honest, "unfeigned faith" (1: 5) lies the power which gives us the inner confidence we need to meet the "craven spirit" (N.E.B. 1: 7) within us.

Spirit: (1: 8-18). If we keep our veneration for the gospel alive, we can withstand all abuse. Whoever devotes himself to spiritual things will always receive the abuse of the world, which has no true valuation of the spiritual. To remain untouched by this worldliness we have constantly to renew in our hearts our reverence for the spiritual and our trust in it. Then we shall not be ashamed of our faith (1: 8, 12, 16).

Soul: (2: 1-13). If we persevere in our faith, we are preserved through all adversity. As long as we steadfastly adhere to our faith and do not entangle ourselves "with the affairs of this life" (2: 4), but "strive lawfully" (2: 5) and "endure all things" (2: 10), conscientiously working towards the divine goal, we can be confident that our preservation is assured. "If we endure, we shall reign with him" (N.E.B. 2: 12).

Principle: (2: 14-26). If we zealously work and prove ourselves in the doctrine, we are preserved from quarrels and disagreeable arguments, for in such effort lies protection from endless discussions, from "profane and vain babblings" (2: 16), from "foolish and unlearned questions" (2: 23), of which we know "that they do gender strifes" (2: 23). Nothing hinders the continuance of a spiritual doctrine more than empty talk. Hence Paul's words to Timothy: "Try hard to show yourself worthy of God's approval, as a labourer who need not be ashamed, driving a straight furrow, in your proclamation of the truth. Avoid empty and worldly chatter" (N.E.B. 2: 15, 16).

Life: (3: 1-17). If in an increasing measure we show ourselves worthy in faith, this preserves us in face of ever increasing persecution. Paul foresees the "perilous times" (3: 1) when men shall be "lovers of pleasures more than lovers of God" (3: 4), resisting the truth. This will lead to still greater persecution, so that "all that will live godly in Christ Jesus shall suffer persecution . . . evil men and seducers shall wax worse and worse, deceiving, and being deceived" (3: 12, 13). The man of faith can only prevail against such growing persecution if he deepens and enriches his faith.

Truth: (4: 1-8). If we adhere unconditionally to the doctrine, we attain that divine righteousness which has within itself the power to preserve us in the midst of human injustice and so-called human defeat. Truth is always the victor; we may, therefore, always take comfort in knowing that through a divinely principled attitude we shall always be the victor, no matter what the world's interpretation may be.

Love: (4: 9-18). If we abide by the promise of glory, we are preserved throughout all human treachery. God fulfils his promise independent of the world and never forsakes those who are one with Him.

Paul's farewell words: Paul wrote his second Epistle to Timothy shortly before the end of his earthly career. All that he says to his friend in moving words of farewell he had himself exemplified in life. Looking back the great apostle is able to say: "I have fought a good fight, I have finished my course, I have kept the faith" (4: 7). Though he knows that the time has come for him to leave this world, he is convinced that he has attained divine righteousness. Humanly, he was the victim of injustice and his martyr's death was looked upon as defeat. From the divine point of view, however, the picture is different. "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" (4: 8). For Paul, both human injustice and defeat meant nothing compared with divine righteousness and divine victory.

Whatever may happen humanly, the divine idea endures. The moment Paul realized at his second trial in Rome that he had been deserted by all and that there was none to stand by him, he longed for the "books" and the "parchments"; they were to carry on his teaching and he saw in them the fulfilment of his life.

Man is never forsaken by God, and Paul was able to experience this: "At my first answer no man stood with me, but all men forsook me: . . . Notwithstanding the Lord stood with me, and strengthened me" (4: 16, 17). In the very moment that, humanly seen, he was facing disaster, the divine promise was fulfilling itself in him—"that by me the preaching might be fully known, and that all the Gentiles might hear" (4: 17). At the time of his conversion on his way to Damascus Paul had been appointed by Jesus as "a chosen vessel . . . to bear my [Jesus'] name before the Gentiles, and kings, and the children of Israel" (Acts 9: 15). He fulfilled this mission in Roman captivity. It was from Rome that Christianity spread across the world and not from the Asiatic churches. With absolute certainty Paul realized that all divine promise is fulfilled and that therein lies the consummation of our lives. He did not regard his approaching end in any way as a defeat, for he measured his life by the divine standard. He said: "the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom" (4: 18). Paul no longer judged his life humanly but by the divine consciousness, which alone applies before God. He saw that only the idea of God is of lasting value, because God knows only His idea. "God is no respecter of persons" (Acts 10: 34), He knows nothing of mortal man's sufferings on the mortal plane. God only knows man in so far as he embodies the idea of God. If man proves himself as God's idea he is also preserved in God. Paul had proved himself by his faith and knew that he was assured of God's preservation despite what the mortal Saul had done, or what human men could do to him.

Summary. Jesus furnished us with a convincing proof of the rightness of this doctrine. On the cross he demonstrated that an unflinching faith in the doctrine of Christ preserved his life in the fullest measure. He, too, proved himself worthy of the Science of man in the face of all the antagonism which Paul in a sevenfold way depicts in II Timothy:

- the strong suggestions of despondency (*Mind*);
- abuse from the world (*Spirit*);
- suffering and affliction (*Soul*);
- futile arguments about his supposed kingship of the Jews (*Principle*);
- the fear that because of increasing persecution his teaching might be lost (*Life*);
- the burden and pressure of a seeming defeat (*Truth*);
- betrayal and desertion by all but a few of his friends (*Love*).

THE EPISTLE TO TITUS

Setting an example in doing good works. In Crete Paul left Titus, his "own son after the common faith" (1: 4), to organize the young churches. This was no small task, for the Cretans had always had a bad name. As long as six hundred years before, their poet Epimenides had said of them: "Cretans were always liars, vicious brutes, lazy gluttons" (N.E.B. 1: 12). In face of such behaviour, talking is of little use; only by example can results be obtained. In this Epistle, therefore, Paul particularly impresses upon Titus to show himself "in all things . . . a pattern of good works" (2: 7), "to be ready to every good work" (3: 1) and "to maintain good works" (3: 8, 14) constantly. It was also part of Christ Jesus' mission to "purify unto himself a peculiar people, zealous of good works" (2: 14).

Teaching by example. Paul knew that the best teaching was by example. Instances of faith always stimulate progress in mankind. The principled attitude which we have through our faith in God and Christ will always have a positive effect on the universe and promote good in others. Sales talk conversions retained by personal supervision are no way to spread Christianity, which can only survive and develop on the basis of illustrations of faith.

The good example has a saving effect. The man of faith cannot save his fellow man by personal domination or influence, but only through his own good example. Striving to embody the good holds within itself the divine power to awaken in others the urge to emulate it. As good will always reflect itself in good, a good example will always have a saving effect on the universe.

THE MESSAGE

Through seven subjects in the Word order Paul shows how (i) by embodying the idea of Mind, Spirit, Soul, Principle, Life, Truth and Love (ii) we have a saving effect on man and the universe.

Mind: (1: 5-9). By embodying the idea of divine Mind, "holding fast the faithful word" (1: 9) and manifesting irreproachable behaviour, we exercise a guiding influence on others and "exhort and . . . convince the gainsayers" (1: 9). We can only guide, lead and advise others by being ourselves an active example of the faith.

Spirit: (1: 10-16). By embodying the idea of Spirit, being pure and strong in "every good work", we have a purifying effect on others "that they may be sound in the faith" (1: 13). Only the strength of purity in ourselves has the quality to purify effectively.

Soul: (2: 1-10). By embodying the idea of Soul and being ourselves individual sinless exemplars, we are able to stir others "that they . . . adorn the doctrine of God our Saviour in all things" (2: 10). Paul calls on "the aged men", "the aged women", "the young women", the "young men" and the "servants" to be irreproachable exemplars of the "sound doctrine" (2: 1). Setting a good example works as a silent rebuke, so "that he that is of the contrary part may be ashamed, having no evil thing to say of you" (2: 8).

Principle: (2: 11-15). By subjecting ourselves to God unconditionally and thereby embodying the idea of the divine Principle, we exercise an educative influence on others. They are encouraged to be "zealous of good works" (2: 14), to be "disciplined to renounce godless ways and worldly desires, and to live a life of temperance, honesty and godliness in the present age" (N.E.B. 2: 12); this will redeem them "from all iniquity" (2: 14).

Life: (3: 1-7). By embodying the idea of divine Life, being "ready to every good work" (3: 1), "shewing all meekness unto all men" (3: 2) and expressing the grace of God, we exercise a supporting and uplifting influence on others. If, through our consciousness of the grace of God, we take no account of our fellow men's transgressions we have a constructive effect on them, so that "being justified by . . . grace, . . . [they] be made heirs according to the hope of eternal life" (3: 7).

Truth: (3: 8-11). By embodying the idea of divine Truth, hence representing the Word of Truth, we influence others so that they themselves are "careful to maintain good works" (3: 8). Paul does not consider there is much to be gained from repeated attempts to convert a heretic, who is condemned in himself. "A heretic should be warned once, and once again; after that, have done with him, recognizing that a man of that sort has a distorted mind and stands self-condemned in his sin" (N.E.B. 3: 10); "foolish questions, and genealogies, and contentions, and strivings about the law" (3: 9) collapse automatically.

Love: (3: 12-15). By caring for others, so "that nothing be wanting unto them" (3: 13), we embody the idea of divine Love. This spurs them to be of service and to express motherhood through acts of kindness. "And let our's also learn to maintain good works for necessary uses, that they be not unfruitful" (3: 14).

Summary. The way we exemplify our own faith works for others to guide and convince (*Mind*), to purify (*Spirit*), to emulate (*Soul*), to educate (*Principle*), to uplift (*Life*), to be "profitable unto men" (*Truth*), and to stimulate motherly care (*Love*).

SUMMARY OF THE PASTORAL EPISTLES

The Pastoral Epistles have one common denominator: that the man of true faith must embody the true doctrine of Christianity, the Science of man. This thesis comprises three important points:

1. The doctrine must be kept pure and must not be humanized (I Timothy).
2. Only through proving ourselves worthy of the doctrine by keeping it pure, even in face of great antagonism, can the teaching be preserved. Otherwise it runs the risk of being falsified and lost (II Timothy).
3. Through its preservation the doctrine has a universal redeeming influence (Titus).

THE SCIENTIFIC LAW

The standpoint (4a): Science reflecting the Word. Man must live according to the Science of man if he wants to embody the true sense of man. The Science of man interprets true Christianity. The Pastoral Epistles give a statement of the Science of man (Science as Word). Science interprets the Word, the Christ and Christianity. The Science of man interprets what it means to accept the Word of man (I Timothy), the Christ of man (II Timothy) and the Christianity of man (Titus) in their Christianly scientific sense.

Standpoint: When we accept our conscious unity with the Science of man, we embody the divinely scientific sense of Christianity.

The problem. Christianity is not confined to liberating men and women from their difficulties, nor does it reach its fulfilment by demonstrating man's immortality. Enoch (in the Biblical period of the Word) and Elias (in the Biblical period of the Christ) proved man's immortality, but they did not establish Christianity as Jesus did, whose main aim was not to demonstrate man's immortality,

which would have been no more than what Enoch and Elias had already done, but to demonstrate to mankind the Science of man. We are greatly helped if we extend our life's purpose beyond the finding of a saving power to solve our problems, and open our consciousness to the higher goal of living for the glorification of the Science of man. Only then shall we find real satisfaction, true freedom, a worthwhile purpose in life, a higher mission and an abundant sense of being an evolutive factor in Being. When the focus of one's interest shifts from our manhood to the Science of man and to the development of divinely scientific understanding, these sublimer, finer and nobler aims lead us into an unconfined realm. Then we no longer live for ourselves but for the Principle of being. The Pastoral Epistles introduce us to this standpoint.

The elements of the law:

- I. By accepting our conscious unity with the Science of man,
- II. we serve to establish universally a scientific Christianity.

The elaboration of the law: For instance, we can know:

Mind. By accepting our conscious unity with the Science of Mind, we serve to establish universally the Science of Mind-healing and divine Mind-reading.

Spirit. By accepting our conscious unity with the Science of Spirit, we serve to establish universally spiritual Science, reliance on the spiritual calculus and the supremacy of divine order.

Soul. By accepting our conscious unity with the Science of Soul, we serve to establish universally spiritual understanding, the rule of spiritual sense and the divine identification of all things.

Principle. By accepting our conscious unity with the Principle of all sciences, we serve to establish universally the Science of metaphysics, the Science of all sciences, the one and only Science governing the universe.

Life. By accepting our conscious unity with the Science of Life, we serve to establish universally a divinely scientific method of living, the highway of Science, the straight and narrow way of Life.

Truth. By accepting our conscious unity with the Science of Truth, we serve to establish universally a scientific consciousness of Truth, a consistent and coherent consciousness of Truth, a consciousness of wholeness.

Love. By accepting our conscious unity with the Science of Love, we serve to establish universally the understanding of the matrix of immortality, the understanding of the divine plan and design which Love has for mankind.

the basis that fundamentally the man of God is born free, he owes tribute neither to God nor to men; he is not a slave and no yoke should be put upon him, whether it be of ancestry, of race, of heredity, of body, etc. Since man is born free, it is his right, even his duty, to preserve this freedom. In the emancipation of men lies true Christian forgiveness. Paul does not force Philemon to free Onesimus, he invites him to release his slave out of sheer Christian conviction. He writes: "For we have great joy and consolation in thy love" (7) and beseeches Philemon "for love's sake" (9) to free Onesimus, so that his "kindness may be a matter not of compulsion, but of [his] own free will" (N.E.B. 14). In this spirit of love Philemon can receive Onesimus back as "a brother beloved" (16).

The Pastoral Epistles establish that only that which embodies the divine doctrine can be termed man. God knows as man only that which is in spiritual agreement with the Science of man. The Epistle to Philemon draws from this the logical conclusion that we must base ourselves on our spiritual unity with the Science of man, and claim it. In this way we set all men free from the curse of an unscientific concept of man. Herein lies the divinely scientific emancipation of mankind and the Christly method of forgiving sin.

The Epistle to Philemon is full of significance. It calls on us to have the divinely principled attitude which claims for each one that man is perfect, sinless, innocent idea. Through this attitude of consciousness we liberate everyone from the yoke of slavery, of sin, sickness and death. Only on this basis can we help our fellows, heal them and, with Jesus, say: "thy sins be forgiven thee" (Matt. 9: 2).

THE MESSAGE

Law: *By claiming our faith in the Science of man we free men from slavery.*

Through seven subjects in the Word order we are shown how the liberation of man takes place.

Mind: (4-7). If we claim man as the idea of divine Mind, we see his origin in the knowledge of all good. Paul tells Philemon that in whatever he sees he must acknowledge "every good thing which is in you in Christ" (6).

Spirit: (8-10). If we claim man as the idea of Spirit, we constantly bring forth a new creation. Paul refers to Onesimus' new birth when he speaks of him as "my son Onesimus, whom I have begotten in my bonds" (10).

Soul: (11). If we claim man as the idea of Soul, we confer upon him his true identity. Onesimus is transformed from being useless to being useful, who "in time past was to thee unprofitable, but now profitable to thee and to me" (11). Paul no longer identifies him as a good-for-nothing or sinner, but as the free man which he has always been in God's sight.

Principle: (12-14). If we claim man as the idea of divine Principle, we cannot help but justify him, because before God man always is justified. We have no right to judge man other than God does. This justification, therefore, must be a "kindness . . . not of compulsion, but of [our] own free will" (N.E.B. 14).

Life: (15, 16). If we claim man as the idea of divine Life, we free him forever. "For perhaps he therefore departed for a season, that thou shouldest receive him for ever" (15). A problem solved in a Christian way is solved forever; and we have thereby won something higher, just as Philemon won, instead of the slave, "a brother beloved" (16).

Truth: (17-19). If we claim man as the idea of Truth, we acquit him of all debts. In the eyes of God man is freeborn and is debtor to no one. For this reason Paul also tells Philemon not to expect from Onesimus the repayment of his debt, even humorously suggesting he will cover the loss himself.

Love: (20-25). If we claim man as the idea of divine Love, we fulfil the purpose (the "use") of Christianity. Paul asks Philemon to set Onesimus free, "knowing that thou wilt also do more than I say" (21).

Man is freeborn. Viewed in this light the freeing of Onesimus is not the main object of Paul's letter, which is rather to live the

Christ-idea for its own sake. The divinely principled attitude of the Pastoral Epistles is now used in the impersonal and universal service of the Christ-idea.

The problem of Onesimus can fundamentally be dealt with on three different levels:

1. Philemon had the legal right to accuse Onesimus, punish him and demand retribution. This would have been the world's solution.
2. Paul could have asked Philemon to forgive Onesimus and accept him back as if nothing had happened. Out of his gratitude and regard for Paul, Philemon would probably have been ready to do this; he might even have enjoyed his role as a merciful and generous benefactor. This, however, would have been only a moral solution.
3. Neither solution reaches the high Christian attitude which Paul adopts. True forgiveness only takes place on the divine level; before God man is justified by grace. We, too, in our lives must have this same attitude of grace, from which Jesus drew the saving and liberating power which enabled him to forgive sin, heal the sick and raise the dead. This is the divinely metaphysical solution.

THE SCIENTIFIC LAW

The standpoint (4b): Science reflecting the Christ. What is the advantage of accepting the attitude of scientific Christianity? Because divine Science has a Christ, a divinely scientific attitude has a saving and liberating effect on us and on all, or, as Mary Baker Eddy states, "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick" (S. & H. 476: 32-4). Paul's letter to Philemon shows how a divinely scientific view of man has a liberating effect on mortals by restoring man to his God-given status. (Science as Christ.)

Standpoint: As we claim our conscious unity with the Science of man, mortals are freed from an unscientific concept of man.

The problem. Mortals cannot heal, save or free mortals; only God can do this. But the man who is consciously at one with God and knows God in His Science can save his fellow man. A divinely conscious union with the Science of man acts as the saving Christ. Hence the importance of knowing the Science of man and its practicability to bring all men to the divinely scientific status of man. Without taking this standpoint we cannot be Christian healers or practitioners.

The elements of the law:

- I. By claiming our conscious unity with the Science of man,
- II. we acknowledge man as God's own idea,
- III. and this frees men from an unscientific concept of man.

The elaboration of the law: For instance, we can know:

Mind. By claiming our conscious unity with the Science of Mind, we acknowledge man as Mind's own idea, as the child of immortal Mind, and this sets him free from the belief that he is an anthropological being, the offshoot of human parents, the product of a certain race or class of mortals.

Spirit. By claiming our conscious unity with the Science of Spirit, we acknowledge man as Spirit's own idea, as the offspring of spiritual qualities, and this sets him free from the belief that he is material, that he is a conglomeration of animal, sensual and material qualities, that he is the fruit of the flesh.

Soul. By claiming our conscious unity with the Science of Soul, we acknowledge man as Soul's own idea, as the representative of all that is Godlike, the embodiment of God's infinite gender, and this sets him free from the belief that he is either male or female, that he is corporeal, born in bondage to body and sense.

Principle. By claiming our conscious unity with the divine Principle, we acknowledge man as Principle's own idea, as a divine Scientist, and this sets him free from the belief that he is classified mortally, materially, racially, nationally, socially, religiously, politically, or in any other way.

Life. By claiming our conscious unity with the Science of Life, we acknowledge man as Life's own idea, as the child of the eternal Father, and this sets him free from the belief that he is mortal, has a beginning and end, and lives in the confines of space and time.

Truth. By claiming our conscious unity with the Science of Truth, we acknowledge man as Truth's own idea, as the son and heir of Truth, and this sets him free from the belief that he is a liar, a debtor, a slave, that he is subject to sin, disease and death.

Love. By claiming our conscious unity with the Science of Love, we acknowledge man as Love's own idea, as the beloved and sanctified of God, and this sets him free from the belief that he is unwanted, excluded, accursed, despised, neglected and without purpose or use.

THE EPISTLE TO THE HEBREWS

The author of Hebrews is unknown. The main purpose of the message is to convince the Hebrews, that is, the Jews, that the gospel preached by Jesus Christ is the logical development of the spiritual wealth contained in the Old Testament, and that in Christ Jesus the prophecies of the Old Testament found their fulfilment.

The Epistle has a wonderfully balanced and systematic structure; in the most perfect way each thought is introduced and fitted into the whole picture. Here, however, we are concerned only with the main outlines which form the framework. We shall see how the very complex text can be reduced to a few simple categories. The letter falls into three parts:

- Part I: The Son of God (Chapter 1)
- Part II: Christ's method of salvation (Chapters 2-12)
- Part III: Christian practice (Chapter 13)

PART I: THE SON OF GOD

God has a Son. In Chapter 1 we are introduced to the exaltedness of the new revelation as it manifested itself in Jesus Christ. The coming of the Messiah as the Son of God had already been prophesied in the Old Testament. The old covenant had been replaced by the new covenant, the covenant of the Son. Hebrews tells us with the greatest emphasis: God has a Son, and through the consciousness of the Son man is reconciled with God. Jesus was the first to prove that this revelation is no mere theory, but a highly practical reality. The prophets only prophesied the coming of this Son, postponing to some future time the practical showing forth of the consciousness of the Son. But Jesus claimed this consciousness in the present and was thereby able to prove perfect salvation as a present possibility. He took possession of the divine inheritance.

The divine nature of the Son of God is introduced to us from four fundamental aspects.

1. Word: *Through the consciousness of the Son the only true creation is revealed (1: 1, 2).*

At the beginning of the Epistle we find the statement that God "made the worlds" (1: 2) through His Son. In fact, only that which God reveals through His Christ can be regarded as true creation. All that does not derive from this consciousness of the Son is not true creation, but merely a distortion originating in human belief.

2. Christ: *The Son is reconciled with God (1: 3).*

In all things the Son is in perfect coincidence with the divine Principle. He is the image and likeness of God, he "is the effulgence of God's splendour and the stamp of God's very being". He is sinless; he sat down on "the right hand of Majesty on high" after "he had brought about the purgation of sins" (N.E.B. 1: 3). The Son of God is always reconciled with God, at one with God.

3. Christianity: *The Son has inherited the kingdom of God (1: 4-9).*

The Son is "as far above the angels, as the title he has inherited is superior to theirs" (N.E.B. 1: 4). Mary Baker Eddy defines angels as "God's thoughts passing to man; spiritual intuitions, pure and perfect" (S. & H. 581: 4-5). Angels are charged to help and redeem; they are God's messengers coming to men, talking to them and leading them out of difficulties.

The Son, however, "hath by inheritance obtained a more excellent name than they" (1: 4) and of him it is said: "let all the angels of God worship him" (1: 6). The Son possesses the Mind of Christ. "I and my Father are one" (John 10: 30) was Jesus' standpoint; he knew the will of God in every situation and the voices of angels were no longer necessary to inspire him. If we have the Mind of Christ, we are filled with inspiration; all angels serve us.

Jacob, for instance, still saw a great gulf between him and heaven which was bridged by a ladder on which angels were ascending and descending. He needed these angels to make his way Godward, for he did not yet possess the consciousness of man's unity with

God and, therefore, could not in consciousness sit down "on the right hand of the Majesty on high (1: 3).

As long as we believe that we have to ascend to God, we need angels as our guides, that is, divine suggestions and advice, as well as good thoughts. But the Son is the idea of God. The consciousness of ideas or the consciousness of the Son is "far above" the consciousness of thoughts or the consciousness of angels. Yet the consciousness of ideas always translates itself to the human level as good thoughts and makes these serviceable, just as the angels serve the Son of God. Angels lead us to God; the Son has inherited God's realm of ideas.

4. Science: *The Son is eternal (1: 10-14).*

Of the Son it is said: "but thou art the same, and thy years shall have no end" (N.E.B. 1: 12). The Christ is eternal. Angels are God's thoughts; they come and go, they are temporal and lack the fulness inherent in a divine idea. But ideas are eternal, they are "heirs of salvation" (1: 14).

PART II: CHRIST'S METHOD OF SALVATION

Part I of Hebrews shows us the exaltedness of the consciousness of the Son from the divine viewpoint; the Son sits "on the right hand of the Majesty on high" (1: 3) and the enemies are placed at his feet as his footstool (1: 13). From the human viewpoint one asks how this divine consciousness can be attained. Is there a way into the kingdom of heaven? If so, what steps must be taken in consciousness in order to attain this divine goal, this "day of rest"?

Part II now explains that it is the nature of the Christ to translate the divine to the human standpoint by revealing itself to mankind as an inevitable method of salvation. It is the redeeming office of the Christ to come to the seeker and show him the only way he can go.

The four main phases of this method of salvation are:

1. *The way of salvation* (Word).
2. *The high priest* (Christ).
3. *The sanctuary* (Christianity).
4. *Perfect being* (Science).

CHRIST'S METHOD OF SALVATION

Chart II

(Hebrews, chapters 2-12)

	(1) WORD <i>The way of salvation</i> (2: 1-4: 13)	(2) CHRIST <i>The high priest</i> (4: 14-7: 28)	(3) CHRISTIANITY <i>The sanctuary</i> (8: 1-10: 39)	(4) SCIENCE <i>Perfect being</i> (11: 1-12: 29)
(a) WORD <i>God's new revelation.</i> The secret is divulged	God has revealed the new way	God has revealed the new high priest as the Son of God	God has now reveal- ed a new sanctuary: the spiritual realm	God has always promised heavenly perfection
(b) CHRIST <i>Jesus, the Way-shower,</i> gave practical proof by bringing all oppo- sition into subjection	Jesus pioneered the way for us all	Jesus claimed the office of high priest for himself	Jesus, through the sacrifice of his earthly life, entered the new sanctuary	Jesus sat down at the right hand of God by accepting the chastisements
(c) CHRISTIANITY <i>We all can follow Jesus'</i> example, can accept it, claim it, and must never abandon it	We can all accept this way and must not shut ourselves off from it	We must all adhere to the new priest- hood and must never abandon it	We can all, through the same sacrifice (spiritualization), enter the sanctuary	We all have access to holiness if we do not reject the grace of God
(d) SCIENCE <i>Faith wins eternal life</i>	Obedience in faith leads to the day of rest	Through faith we have an eternal high priesthood	Through the fulness of faith we are in the sanctuary: eternal life	Through faith we are given an unshake- able eternal kingdom

Thus we find that there truly is a way of salvation (1), that to follow this way we need a high priest (2), who serves in the spiritual sanctuary (3), where we find eternal perfection (4).

Each of these four themes is built up of four phases:

- (a) *God's* new revelation (Word). The secret is divulged and the new method of salvation is revealed.
- (b) *Jesus* is the Way-shower (Christ). Jesus furnishes practical proof of the rightness of the method of salvation and brings all opposition into subjection.
- (c) *We all* can follow this example (Christianity). We are called to accept the method of salvation offered, to hold fast to it, and never to abandon it under any circumstances.
- (d) *Faith* wins eternal life (Science). Christ's method of salvation demands faith. The Christ-faith leads us into eternal life.

Chart II. Each of subjects (1), (2), (3) and (4) unfolds through phases (a), (b), (c) and (d). Thus we have a Matrix of $4 \times 4 = 16$ standpoints, as summarized in Chart II. The rather involved treatise is thereby reduced to a simple system, which we can easily bear in mind and recall at any time.

Each of the four phases (a), (b), (c), (d) is then further presented in four stages of development, giving

- I. a sense of the Word
- II. a sense of the Christ
- III. a sense of Christianity
- IV. a sense of Science.

Analysed in this way, Part II of Hebrews interprets the meaning of the new covenant in the divine calculus of Word, Christ, Christianity and Science as $4 \times 4 \times 4$.

I. THE WAY OF SALVATION (WORD) (2: 1-4: 13)

Although the Old Testament sought a way of salvation, its way of obedience to the law did not lead to the day of rest. On the other hand, the way of the New Testament, that of obedience in faith, reaches the divine goal, the heavenly glory. The way is revealed and it is our task to pursue it in an ordered way. For we must "pay . . . heed to what we have been told, for fear of drifting from our course" (N.E.B. 2: 1). We cannot afford to "neglect so great salvation" (2: 3) and must "hold the beginning of our confidence

stedfast unto the end" (3: 14), and "must have before us the fear that while the promise of entering his rest remains open, one or another among [us] should be found to have missed his chance" (N.E.B. 4: 1).

Each of the following phases (a), (b), (c) and (d) is presented as (I), (II), (III), (IV). *The power of the Word of God* is shown as:

I. *Word*: The Word of God has been revealed and can be grasped by anyone.

II. *Christ*: The Word of God has dynamic power and must therefore be adhered to.

III. *Christianity*: The Word of God must be trusted and used, and we must take care not to fall away from it.

IV. *Science*: The Word of God proves itself to be the omnipotence of Being.

(a) *God has revealed the new way* (2: 1-4). The new way was unmistakably revealed through Jesus Christ, in whom "God also [bore] them witness, both with signs and wonders, and with divers miracles" (2: 4). It is more important to heed this way than the old way of the Mosaic Law. If we were punished for neglecting the old way, how much greater will be the punishment "if we neglect so great salvation" (2: 3).

I. God has revealed Himself and we have heard His Word (2: 1).

II. God's Word is powerful and brings punishment for disobedience (2: 2).

III. The Word of God must not be neglected else we escape salvation (2: 3).

IV. Through His own will God bears witness of Himself "with signs and wonders, and with divers miracles, and gifts of the Holy Ghost" (2: 4).

(b) *Jesus pioneered the way for us all* (2: 5-18). Jesus proved the new way of salvation to be practicable. He took possession of "the world to come" (2: 5), the world of ideas. Everything became subject to him, and nothing remained that was not put "in subjection beneath his feet" (N.E.B. 2: 8). He was the "leader" of our salvation. Placing himself on our level, not ashamed to call us brothers (2: 10, 11), he pioneered the way for our sake, for "it is not angels, mark you, that he takes to himself, but the sons of Abraham (N.E.B. 2: 16).

I. The pioneering office of the Christ has already been testified in the Scriptures (2: 5-7),

II. stating that God has put all into subjection to the son of man (2: 8-10).

III. Jesus put all his trust in God, declaring His name and praising Him (2: 11-13),

IV. proving that the power of God can destroy death and the devil, delivering them that are in bondage and succouring "them that are tempted" (2: 14-18).

(c) *We can all accept this way and must not shut ourselves off from it* (3: 1-19). Jesus took the way to show us that we, too, can follow it and partake of the same salvation. Hebrews, therefore, calls us "brothers in the family of God, who share a heavenly calling" (N.E.B. 3: 1) and entreats us to be faithful to our calling, as Moses and Jesus were, to "hold the beginning of our confidence stedfast unto the end" (3: 14). Repeatedly we are warned: "Harden not your hearts" (3: 8) as our fathers did in the wilderness and who perished there on account of "an evil heart of unbelief" (3: 12).

I. We must consider "the Apostle and High Priest of our profession" as revealed in Christ Jesus, who "was counted worthy of more glory than Moses" (3: 1-5),

II. and "hold fast the confidence and the rejoicing of the hope firm unto the end" (3: 6).

III. We must not harden our hearts, nor have "an evil heart of unbelief" (3: 7-15),

IV. because God's power destroys unbelief. They who did not believe fell in the wilderness (3: 16-19).

(d) *Obedience in faith leads to the day of rest* (4: 1-13). A day of rest has always been promised, but the promise can never be fulfilled except through obedience in faith. At the beginning of the Bible the promise is given that "God did rest the seventh day from all his works" (4: 4), "but the word preached did not profit them, not being mixed with faith in them that heard it" (4: 2). Lacking faith, the man of the Old Testament never found rest. "Therefore, a sabbath rest still awaits the people of God" (N.E.B. 4: 9). "Let us then make every effort to enter that rest" (N.E.B. 4: 11).

I. The promise of a day of rest exists and must be heeded (4: 1).

II. The promise is effective if the Word is coupled with faith in Christ (4: 2-5).

III. Let us not harden our hearts, but "labour therefore to enter into that rest" (4: 6-11),

IV. for "the word of God is quick, and powerful, and sharper than any twoedged sword" (4: 12, 13).

2. THE HIGH PRIEST (CHRIST) (4: 14-7: 28)

So far we have become acquainted with the fact that there is an infallible way of salvation, which, however, can only be followed successfully with the Christ-consciousness. This Christ or Son is the new high priest, who replaces the one of the old covenant.

The old high priest:

is taken from among men (5: 1)
is called after the order of
 Aaron (7: 11)
is appointed after the law of a
 carnal commandment (7: 16)
is mortal (7: 23)

needs to offer up daily sacrifice
 for his own sins (7: 27)
has infirmities (7: 28)

The new high priest:

is the Son of God (4: 14)
is called after the order of
 Melchisedec (6: 20)
is appointed after the power of
 an endless life (7: 16)
is for ever after the order of
 Melchisedec (5: 6)
made *one* sacrifice when he
 offered up himself (7: 27)
is perfect now for ever (N.E.B.
 7: 28)

The high priest is the mediator between God and men. Comparing the old with the new high priest, Hebrews points out how much more exalted and excellent the new high priest is, the one who is divine and not human, sinless and not sinful, immortal and not mortal.

Each of the following phases (a), (b), (c), (d) is again presented as (I), (II), (III) and (IV). *The Saviour* is shown as:

I. *Word*: Our Saviour is the highest and best we can possibly have.

II. *Christ*: The greatest can be translated to a lesser plane.

III. *Christianity*: Therefore everyone can be perfect.

IV. *Science*: Thus Christ proves himself to be the Saviour, Comforter, Helper, Consoler.

These four points (I-IV) all have the tone of the Christ, and differ very much from the four points in subject (1), where they all have a tone of the Word.

(a) *God has revealed the new high priest as the Son of God* (4: 14-16). In Jesus Christ the "great high priest" was revealed "who passed through the heavens" (N.E.B. 4: 14). Jesus "was in all points tempted like as we are" but was, thanks to his divine con-

sciousness of the high priest, "without sin" (4: 15). Thus we have "a high priest [able] to sympathize with our weaknesses" (N.E.B. 4: 15) and able to save us from all temptations, so that we may "therefore come boldly unto the throne of grace" (4: 16).

- I. We have a great high priest (4: 14).
- II. Though he "is passed into the heavens", he can still "be touched with the feeling of our infirmities" (4: 15a),
- III. yet remains "without sin" (4: 15b).
- IV. Thus Christ is a help in time of need (4: 16).

(b) *Jesus claimed the office of the high priest for himself* (5: 1-10). Divinely seen, Jesus was appointed by God as the high priest, but from the human point of view he had to claim his high priesthood. Though he had been given the promise "Thou art my Son, to day have I begotten thee" (5: 5) and "Thou art a priest for ever after the order of Melchisedec" (5: 6), "in the days of his flesh, . . . he . . . offered up prayers and supplications with strong crying and tears unto him that was able to save him from death" (5: 7). "Though he were a Son, yet learned he obedience by the things which he suffered" (5: 8). In spite of his earthly life, he acknowledged himself as high priest and strove in this consciousness until he was "made perfect" (5: 9). He went through the same difficulties as we and had to bring into subjection the same opposing powers as confront us, so that he became the true example for us all.

- I. The high priest is ordained to serve the highest, i.e. God (5: 1-3).
- II. God translated Himself to Jesus and called him to the office of a high priest (5: 4-6).
- III. Jesus was "made perfect" (5: 7-9a)
- IV. and thereby "became the author of eternal salvation" (5: 9b-10).

(c) *We must all adhere to the new high priesthood and must never abandon it* (5: 11-6: 20). We must all strive for a higher understanding of the consciousness of the high priest, accept it and use it, so that "by reason of use [we] have [our] senses exercised" (5: 14). Every time we abandon this new recognition, we "crucify . . . the Son of God afresh" (6: 6). Our whole endeavour must be with zeal, certainty and patient perseverance, to anchor consciousness in the Most Holy Place (N.E.B.). Then we, too, function as the new high priest, by entering "into that within the veil" (6: 19).

- I. Through Christ we reach the higher status of "teacher", taking "strong meat" and not "milk" (5: 11-6: 3).

- II. This state of consciousness "receiveth blessing from God" (6: 4-8).
- III. Thus we "inherit the promises" (6: 9-14).
- IV. In this way the Christ is our consolation and refuge (6: 15-20).

(d) *Through faith we have an eternal high priesthood* (7: 1-28). In the old covenant the law under which man was appointed high priest "made nothing perfect" (7: 19). The new high priest, however, is appointed "not after the law of a carnal commandment", but through faith, "after the power of an endless life" (7: 16). He is "priest for ever after the order of Melchisedec" (7: 17)—Melchisedec "first being by interpretation King of righteousness, and after that also King of Salem, which is, 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" (7: 2, 3). Melchisedec is the prototype of Christ, who is and "continueth ever", who holds the office of "an unchangeable priesthood" (7: 24), who "ever liveth" (7: 25), and who is "made perfect now for ever" (N.E.B. 7: 28). Thus in Christ we have a high priest who was, is and ever will be in all eternity.

- I. Christ is a "priest of the most high God", "the Son of God" (7: 1-3).
- II. Christ, as the higher, blesses the lower, "the less is blessed of the better" (7: 4-10).
- III. This "better hope" makes for perfection (7: 11-19).
- IV. Christ "is able . . . to save . . . to the uttermost" (7: 20-28).

3. THE SANCTUARY (CHRISTIANITY) (8: 1-10: 39)

Hebrews compares here the old sanctuary, the tabernacle of the Old Testament, with the new sanctuary, "the true tabernacle, which the Lord pitched, and not man" (8: 2). The old tabernacle was divided into the Holy Place and the Most Holy Place (N.E.B. 9: 2, 3), with a veil separating the two. In the Holy Place were the shewbread and the seven-branched candlestick; in the Most Holy Place were the incense altar and the ark of the covenant, the symbol of the presence of God. The high priest alone could enter the Most Holy Place once a year to serve God there.

But the writer of Hebrews indicates that in the old sanctuary the priests "minister in a sanctuary which is only a copy and shadow of the heavenly" (N.E.B. 8: 5). Moses had erected the tabernacle

"according to the pattern shewed to [him] in the mount" (8: 5). The priests, therefore, served and sacrificed only to "copies of heavenly things" (N.E.B. 9: 23), in "holy places made with hands" (9: 24). The law gives only "a shadow of good things to come, and not the very image of the things" (10: 1). But the new high priest, is a "minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man" (8: 2). Christ is "an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building" (9: 11). "For Christ has entered, not that sanctuary made by men's hands which is only a symbol of the reality, but heaven itself" (N.E.B. 9: 24). In this way the excellence of the new sanctuary is repeatedly compared with the insufficiency of the old sanctuary. Christ is the high priest of the heavenly realm and not the earthly one, of "good things to come" and not present things, of eternal values and not temporal ones, of the immortal and not the mortal, of the real, the true, the original idea itself and not copies, symbols and shadows of heavenly things. He is priest in the realm of Spirit and spiritual creation, he does not minister to "this world" and its creation.

Each of the following phases (a), (b), (c), (d) is again presented as (I), (II), (III) and (IV). *Man's sanctity* is shown as:

- I. *Word*: Divine ministry, service and worship.
- II. *Christ*: Offering of a true sacrifice.
- III. *Christianity*: Receiving the promise of the better covenant.
- IV. *Science*: Sin is completely forgiven and eternal life is won.

All of these four points (I-IV) have a sense of Christianity and differ in tone distinctly from those under (1) and (2).

(a) *God has now revealed a new sanctuary: the spiritual realm* (8: 1-13). The new high priest will not serve in the old sanctuary, he is a "minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man" (8: 2). He is not a "minister in a sanctuary which is only a copy and shadow of the heavenly" (N.E.B. 8: 5), but has "obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises" (8: 6). He no longer serves a material sanctuary, but an inner, spiritual one, just as Jeremiah had prophesied when he spoke of God making a new covenant with the house of Israel and the house of Judah. "For this is the covenant that I

will make . . . I will put my laws into their mind, and write them in their hearts: and . . . all shall know me, from the least to the greatest" (8: 10, 11). It is now revealed that the new high priest on the basis of a new covenant can render a better ministry to a better sanctuary.

I. God's man ministers at "the true tabernacle, which the Lord pitched, and not man" (8: 1, 2).

II. God's man gives gifts and sacrifices as offerings to God (8: 3-5).

III. God's man receives the better promise of a better covenant (8: 6-9).

IV. God's man is law-abiding by embodying the law of God so that his sins and iniquities will no more be remembered (8: 10-13).

(b) *Jesus, through the sacrifice of his earthly life, entered the new sanctuary* (9: 1-28). The high priest of the old covenant in the old tabernacle, which "is symbolic, pointing to the present time" (N.E.B. 9: 9) and its goods or values, served the material realm, the earthly world, through material sacrifices, through "the blood of goats and calves" (9: 12). But the old covenant could not reveal the way into the true sanctuary, which is spiritual, and not accessible through material sacrifices. "But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, . . . by his own blood . . . entered in *once* into the holy place, having obtained eternal redemption" (9: 11, 12). Jesus was willing to sacrifice completely his earthly sense of things; and because "through the eternal Spirit [he] offered himself without spot to God" (9: 14), he entered "into heaven itself" (9: 24) and not just into a symbolic representation of it.

I. The old covenant had already "ordinances of divine service" and the priests performed "the service of God" (9: 1-6).

II. The priests also "offered both gifts and sacrifices", they offered "the blood of goats and calves", but Jesus offered "his own blood", he "offered himself without spot to God" (9: 7-14).

III. Through Jesus we have received "the promise of eternal inheritance" (9: 15-22).

IV. Jesus "put away sin by the sacrifice of himself" and appeared "the second time without sin" (9: 23-28).

(c) *We can all, through the same sacrifice (through spiritualization), enter the sanctuary* (10: 1-18). Although according to the old covenant the same earthly goods were sacrificed every year, they could not "make the comers thereunto perfect" (10: 1). Their

sacrifices could not free from a "sense of sin . . . because sins can never be removed by the blood of bulls and goats" (N.E.B. 10: 3, 4). We cannot inherit the spiritual through material sacrifices, nor can these effect reconciliation. What then leads to perfection? "Sacrifice and offering thou didst not desire, but thou hast prepared a body for me" (N.E.B. 10: 5). If we want to emulate Jesus' atonement, we must be willing to say, "I come to do thy will, O God" (10: 9). The new sacrifice consists in giving up a material, mortal, corporeal consciousness for the spiritual, immortal, incorporeal consciousness of man's unity with God. With this single sacrifice for all sins Jesus "has perfected for all time those who are thus consecrated" (N.E.B. 10: 14). He furnished the proof that through the same offering we too can reconcile ourselves with God once and for all. Jesus did not obtain for us a vicarious salvation, but simply enacted the new sacrifice before us, namely, the acceptance of the spiritual unity of man and God. Then we need "no more offering for sin" (10: 18).

I. We have to worship not beliefs, but ideas, not "a shadow", but "the good things which were to come" (N.E.B. 10: 1, 2).

II. Instead of burnt offerings and sin-offerings we have to make the sacrifice of doing God's will (10: 3-10).

III. Then we can sit down on the right hand of God, because we have been "perfected for ever" (10: 11-14).

IV. Our "sins and iniquities" will no more be remembered (10: 15-18).

(d) *Through the fulness of faith we are in the sanctuary: in eternal life* (10: 19-39). How did Jesus attain the sanctuary? He reached it through "a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh" (10: 20). By sacrificing the fleshly, mortal consciousness, he rent the veil which separated him, and which separates us, from the spiritual sanctuary. Let us, therefore, "with a true heart in full assurance of faith . . . hold[ing] fast the profession of our faith without wavering" (10: 22, 23), culture this Christ-consciousness, for it has the power to overcome mortal consciousness. If we do not accept completely the only means of salvation, the secret of which Jesus has given us, we stand in the way of our own salvation. But those who have faith win eternal life (10: 38, 39). Through spiritual consciousness, mortal consciousness is resolved and gives way to the fulness of Life.

I. We are now "free to enter boldly into the sanctuary by the new, living way" (N.E.B. 10: 19-25). Hebrews shows here the ordered way of approaching God. We are to draw near to Him: "With a true heart in full assurance of faith" (Mind), "having our hearts sprinkled from an evil conscience" (Spirit), holding fast to our faith without wavering (Soul); with the assurance that God is faithful (Principle); considering "one another to provoke unto love and to good works" (Life), assisting in brotherhood (Truth); in the knowledge that the day of perfection is always near (Love).

II. Once "we have received the knowledge of the truth", there remains no sacrifice for wilful sinning (10: 26-31).

III. We have "in heaven a better and an enduring substance" and a "great recompense of reward" (10: 32-36).

IV. "We have the faith to make life our own" (N.E.B. 10: 37-39).

4. PERFECT BEING (SCIENCE) (11: 1-12: 29)

The way of salvation has as its goal perfection. The perfection of God and His creation has, however, always existed, it cannot be created. We can enter this perfection, which has existed from the beginning of the world, first, by choosing the right way, second, by accepting the office of the new high priest, and third, by serving in the new sanctuary.

Each of the following phases (a), (b), (c), (d) is again presented as (I), (II), (III) and (IV). *Perfect being* is shown as:

I. *Word*: God offers a perfect way to perfection.

II. *Christ*: Taking this way brings down God's blessing.

III. *Christianity*: This blessing manifests itself as the perfectibility of man.

IV. *Science*: Man reaps the fruits of perfect being.

All these four points (I-IV) have a sense of Science and differ in tone distinctly from those under (1), (2) and (3).

(a) *God has always promised heavenly perfection* (11: 1-40). From all eternity "the worlds were framed by the word of God" (11: 3), but this perfection of God's creation, which has always existed, cannot be grasped through material sense. Only spiritual sense, which perceives the invisible, can grasp the revelations of God which speak of eternal perfection. In faith we have the divine means through which we can define the invisible in consciousness. "Now faith is the substance of things hoped for, the evidence of things not seen" (11: 1). Yet when faith does not identify itself with the all-presence of

the heavenly perfection it remains for the time being a faith of the future.

The writer of Hebrews looks back over the whole Old Testament and tells of many acts of faith by such characters as Abel, Enoch, Noah, Abraham, Sarah, Isaac, Jacob, Joseph, Moses, and others who had faith in God, "for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (11: 6). They all had faith in God and in His promises, and were convinced that these promises would be fulfilled. But it was a faith of the future directed towards a far off God and a distant fulfilment of His promise. They felt themselves strangers, not sons and heirs. What they lacked was faith in the Son of God, the heir of God. In their own lives they never experienced the fulfilment of the promise. "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: 13).

The man of the Old Testament took the first great step when he directed his faith towards the spiritual and not towards the visible; "he endured, as seeing him who is invisible" (11: 27). Through the strength of faith which he exhibited even in great material adversity he became an example in Biblical history. But "his eyes were fixed upon the *coming* day of recompense" (N.E.B. 11: 26) and thereby he always postponed in consciousness the fulfilment of the promise to some future time. "These also, one and all, are commemorated for their faith; and yet they did not enter upon the promised inheritance" (N.E.B. 11: 39), because "God [has] provided some better things for us, that they without us should not be made perfect" (11: 40). Without faith in Christ as shown in the New Testament, faith in God cannot be fulfilled. Faith in Christ is the spiritual conviction that heavenly perfection already exists here and now, and is perceptible through spiritual understanding.

The man of the Old Testament somehow conceived of God as an all-mighty God reigning from afar off. But the man of the New Testament has become conscious of his unity with God, and so for him God is not only all-mighty but also all-present. Again and again we must ask ourselves whether this ever-present and almighty unity of God and man in His image and likeness abides in our consciousness.

I. Faith is the way by which "we understand that the worlds were framed by the word of God" (11: 1-3).

II. Through faith we receive God's blessings. Abel, Enoch, Noah, Abraham, Sarah, Isaac, Jacob, Joseph and his sons, all received heavenly recompense for their faithfulness (11: 4-22).

III. Faith makes a man fearless, strong, courageous; it makes him a doer of faith (11: 23-38).

IV. Only faith coupled with the Christ-spirit bestows perfection (11: 39, 40).

(b) *Jesus sat down at the right hand of God by accepting the chastisements* (12: 1-11). While the man of the Old Testament did not reach divine perfection through his faith in God, Jesus Christ fulfilled this faith. He was "the author and finisher of our faith; . . . and is set down at the right hand of the throne of God" (12: 2). He took possession of the consciousness of eternal perfection and thus furnished the practical proof that faith in the Son of God attains the fulfilment of the promise. Jesus did not achieve this through blind faith, but through active faith, when he "endured the cross, making light of its disgrace" (N.E.B. 12: 2), "endured such contradiction of sinners against himself" (12: 3) and "resisted unto blood, striving against sin" (12: 4). In short, he did not "despise . . . the chastening of the Lord, . . . for whom the Lord loveth he chasteneth" (12: 5, 6). We obtain our true sonship in God if we replace the false sonship through the willingness to accept God's chastisement. Certainly, these chastisements are most unpleasant to the human mind, but we can be comforted by knowing that they are only temporal and that in the midst of difficulties we can already rejoice over the goal that will be achieved in the end. "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" (12: 11).

I. Jesus is "the author and finisher of our faith"; he followed the way to the end (12: 1-2a).

II. This enabled Jesus to achieve the fulfilment of the promise, to sit down "at the right hand of the throne of God" (12: 2b-3).

III. Through accepting willingly the "Lord's discipline" (N.E.B.) Jesus accepted that he was the Son of God and not a bastard (12: 4-8).

IV. Heavenly discipline bestows life and "yields . . . the peaceful harvest of an honest life" (N.E.B.) (12: 9-11).

(c) *We all have access to holiness if we do not reject the grace of God* (12: 12-17). Just as Jesus was active in his faith, so we also

must endure the struggle and not become lazy and halfhearted; "lift up the hands which hang down, and the feeble knees" (12: 12), strive after holiness and "see to it that there is no one among you who forfeits the grace of God" (N.E.B. 12: 15), that "there be [no] fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright" (12: 16). The firstborn in us is the son of God, and we represent our birthright only if we claim it under all circumstances and never surrender it for a moment. This means always thinking and working on the basis of man's unity with God, living, moving and having our being in Him.

I. "Make straight paths for your feet"; we all can take the straight and narrow way of Life (12: 12-13a).

II. This has the power to heal the lame in faith (12: 13b).

III. Following "peace with all men, and holiness", watching carefully not to forfeit the grace of God, preserves our birthright (12: 14-16).

IV. Thus we inherit the blessings of God (12: 17).

(d) *Through faith we are given an unshakeable eternal kingdom* (12: 18-29). Through faith we come to mount Sion, "unto the city of the living God" (12: 22) and not to mount Sinai, "the mount that [can] be touched" (12: 18). Material consciousness yields to spiritual consciousness, which brings "the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain" (12: 27). Through the grace of faith we receive "a kingdom which cannot be moved" (12: 28), eternal perfection. When, through the Christ-consciousness, we have once come into possession of the kingdom of God, the realm of ideas, we cannot again return to the imperfect sense of things; in a perfect consciousness there is no imperfection to which one can return.

I. The way of Life does not lead us into a material realm, not "unto the mount that might be touched", but to a spiritual realm, "unto mount Sion, and unto the city of the living God" (12: 18-23).

II. The way then reveals to us the new Saviour, "the mediator of the new covenant" (12: 24).

III. When we accept the Christ-Saviour, our unstable world is replaced by a kingdom that is unshakeable; the transient gives place to the eternal (12: 25-27).

IV. Through grace we have "a kingdom which cannot be moved" (12: 28, 29).

PART III: CHRISTIAN PRACTICE

The divine method of salvation having been presented in its systematic structure, the 13th Chapter now gives us some general advice to help us on our way. We are invited to express such qualities as brotherly love, hospitality, affection, mercy, generosity, loyalty, charity, doing good to others, and so on.

These moral qualities provide the soil in which the method of salvation can flourish. The teaching in Part II of Hebrews must permeate every detail of our daily lives. Only in this way can it displace the old covenant in the life of the individual. A Christian has only *one* life, which includes heaven *and* earth; he does not have a heavenly faith alongside an earthly existence, but lives in his heavenly faith despite his earthly existence.

CHRISTIANITY (13: 1-6)

The writer of Hebrews here shows how the Christian is part of one universal brotherhood; he is not an isolated individual, but related to all men, and living in community with them. This gives a sense of Christianity and through the Christianity order the various elements which determine true interrelationships are presented.

Principle (13: 1): All true relationships are impersonal, free from personal likes and dislikes. "Let brotherly love continue." *Mind* (13: 2): In the parent Mind we embrace all ideas and so include in consciousness all men; we "entertain strangers". *Soul* (13: 3): In Christianity all interests are united into one common interest and each identifies himself with the interest of every other; we remember "them that are in bonds, as bound with them". *Spirit* (13: 4): The interrelationships must be pure, "the bed undefiled". *Life* (13: 5a): In our relationship to others we express fatherhood, infinite provision, a free source of giving; we are "without covetousness". *Truth* (13: 5b): In Christianity we are aware of having received from the heavenly Father our whole inheritance which can never again be taken away from us. *Love* (13: 6): As God's own man, we are not only loved and helped by God—"the Lord is my helper"—but also mothered by the whole universe, so that we can say: "I will not fear what man shall do unto me."

CHRIST (13: 7-17).

In this section the relationship of man to God and God to man is the dominant theme. Man has a divine Principle to which he must subordinate himself and by so doing the divine Principle translates itself to him and manifests itself in him. Through the Christ order Hebrews teaches the Christian that "the divine must overcome the human at every point" (S. & H. 43: 27), that man must accept Principle's teaching and lay down the mortal for the divine concept.

Principle (13: 7): The Christian must accept the teaching of the leaders—"those who first spoke God's message to you"—(N.E.B.) and follow their example. *Life* (13: 8): The Christian Principle has to be seen as "the same yesterday, and to day, and for ever". *Truth* (13: 9): Truth is established firmly in the hearts of Christians who cannot be deceived by false teachings and cannot be "carried about with divers and strange doctrines". *Love* (13: 10-12): They serve at the divine altar of Love; in divine affection to God they are united in an incorporeal relationship to God. *Soul* (13: 13-15): In serving God, "giving thanks to his name", corporeal sense must be sacrificed because corporeality cannot enter the Holy City. *Spirit* (13: 16): To "do good" calls down God's blessing. *Mind* (13: 17): Obedience to Principle's teaching brings the idea of Principle to manifestation within us.

WORD (13: 18-21)

Prayer or true Christian desire works constructively restoring and regenerating all things. The writer of Hebrews now shows that a true Christian attitude makes all things perfect. A marked sense of the creative Word of God pervades each tone of this section, which is presented in the Word order.

Mind (13: 18a): We resort to prayer because in prayer lies divine power. *Spirit* (13: 18b): In prayer we turn to the good in us and "our one desire is always to do what is right" (N.E.B.). *Soul* (13: 19): Prayer has restoring power. *Principle* (13: 20): God, to whom we pray, is faithful to his eternal covenant and, therefore, can be fully trusted as a help. *Life* (13: 21a): makes us "perfect in every good work to do his will". *Truth* (13: 21b): establishes in us through the Christ-consciousness the form of all that is good.

Love (13: 21c): All this serves to glorify the divine power ever at work.

CONCLUDING REMARKS

Once more the reader is urged to remember the divine order of Word, Christ, Christianity and Science as the eternal *modus operandi* of divine living. The *Word of God* (13: 22) must be heeded—"suffer the word of exhortation". The *Christ* (13: 23) makes us free—"Timothy is set at liberty". *Christianity* (13: 24) demands one universal brotherhood. *Science* (13: 25): The way of Science is the way of grace—"Grace be with you all".

SUMMARY

In Part I of Hebrews the writer starts from the fact that God has a Son; that God is conscious of Himself. The exaltedness, perfection and eternity of this divine consciousness is then depicted.

After this short introduction the author presents in Part II the essence of his subject. He does not confine himself to mere statements of fact, but shows his readers the steps they must take in their daily lives to attain the divine consciousness which endows with eternal perfection. To do this we must bear in mind four factors: (1) God has a way of salvation ready for us; (2) the new high priesthood, the Christ, alone can help us to follow the way successfully; (3) the new sanctuary, the spiritual realm of ideas, must alone be served if the goal is to be reached; (4) eternal perfection, the absolute, unshakeable, eternal kingdom, has been promised to us if the first three have been taken to heart.

But how does man take them to heart? He must fulfil four conditions: (a) he must grasp the method of salvation which God has revealed; (b) he must admit to himself that by this method Jesus worked out his salvation; (c) he must be willing to use the same method himself; (d) he must recognize that only in faith will he find the strength to do it.

The writer of the letter is fully aware that the path of spiritual salvation cannot be traversed in one day. Difficulties of all kinds may cloud the vision of the traveller and he may temporarily lose

his way. In order to help him and protect him from straying, Part III gives him some golden rules to act as guide lines.

Thus Hebrews presents the Science of Christianity from all three levels of Science: divine Science in Part I, absolute Christian Science in Part II, and Christian Science in Part III.

THE SCIENTIFIC LAW

The standpoint (4c): Science reflecting Christianity. What is the aim of the Science of Christianity? It is to explain the divine method of leading mankind out of the world, the opposite of Christianity, into the kingdom of heaven (Science as Christianity). This method is shown in Hebrews as a fourfold calculus of Word, Christ, Christianity and Science operating on a divine plane, on an absolute plane, and applicable to the human plane.

Standpoint: As we steadfastly abide in our conscious unity with the Science of man, mortals are triumphantly led by the way of Science into the kingdom of heaven.

The problem. Jesus, the man of Science, demonstrated scientific Christianity by disproving with his divine understanding every detail of the world's claims on mortals. Finally, he "sat down on the right hand of the Majesty on high" (1: 3). He worked out salvation for us and through his life's example we are saved, but not vicariously. His demonstration is not our demonstration, nor did he show *his* way of salvation, but *Principle's* way of salvation. Thus he discovered for each one of us a method of salvation by which we can find the way out of this world into "the day of rest". We cannot enter into the harmony of Being in the way *we* want, but only by the way offered to us by the Science of Being. This is the standpoint which Hebrews teaches us.

The elements of the law:

- I. By steadfastly abiding in our conscious unity with the Science of man,
- II. we have an unfailing method of salvation,
- III. by which we triumphantly overcome the world
- IV. and are enabled to enter into the day of rest.

The elaboration of the law: For instance, we can know:

Word. By steadfastly abiding in our conscious unity with the Word of the Science of man, we align ourselves with the Word of Life, with the Word order, by which we triumphantly overcome disordered, undisciplined thinking, acting and living, and are led into the harmonious realm of ideas.

Christ. By steadfastly abiding in our conscious unity with the Christ of the Science of man, we constantly atone, and identify ourselves with God, and thereby triumphantly overcome the sense of being separate, fallen away and remote from God, and thus become reconciled with Him.

Christianity. By steadfastly abiding in our conscious unity with the Christianity of the Science of man, we claim, acknowledge and affirm for ourselves the divine reality of being, by which we triumphantly overcome a material and worldly sense of existence, and thus partake of eternal life.

Science. By steadfastly abiding in our conscious unity with the Science of the Science of man, we spiritually and consciously understand the divine method of salvation, by which we triumphantly overcome the belief in theories, doctrines, dogmas, mysticism, magic, superstition, occultism, etc., claiming to offer another way of salvation, and thus we prove divine Science to be the true and only Comforter.

THE SCIENCE TRIAD

The Science of man. The fact that the perfect man can triumph over imperfect manhood through the falling away of the "son of perdition" is the climax of the Christianity Triad. The Science Triad goes further and teaches us that man must serve the divine doctrine and that the divine doctrine must not be used to further human ambitions. God's aim in Christianity is to see Himself glorified in the Science of man and see it disprove all human doctrines of salvation. This fourth Triad gives us the doctrine of man's mutual relationship to the Science of man. Of what does this relationship consist?

The Pastoral Epistles ask us to accept the doctrine that man can spread the true form of Christianity only by embodying the doctrine of the gospel, the Science of man, in its purity (Science as Word).

The Epistle to Philemon draws the immediate consequence of this teaching, which is that we must use the Science of man to claim each man's divinely scientific status and thus free him from a mis-conceived sense of manhood (Science as Christ).

Finally, *Hebrews* shows that by steadfast adherence to the divine method of salvation, we shall with certainty gain the "day of rest" and triumphantly discard all humanly conceived ways of salvation, none of which has ever proved successful (Science as Christianity).

The focus of the Science Triad is on *scientific man*, the man of true faith, not of "flesh and blood". Only that which is founded in faith is man and true life. "The just shall live by faith" (Heb. 10: 38). The Epistles, therefore, appeal only to that in us which is of the nature of sonship with God. In the Pastoral Epistles Paul addresses Timothy as "my own son in the faith" (I Tim. 1: 2) and Titus as "mine own son after the common faith" (Titus 1: 4). The Epistle to Philemon then calls for the true son to be brought forth in every man, exemplified by Paul with Onesimus, "my son . . . , whom I have begotten" (Philem. 10). Finally, *Hebrews* declares man the son and heir of God, exalted above all angels, triumphing over the transient.

THE GENERAL EPISTLES

The General Epistles consist of James, I and II Peter, I, II and III John, and Jude. They are also called the Catholic Epistles because they are addressed either to Christians in general or to groups of churches, and not, like Paul's Epistles, to particular churches. "Catholic" here means: "universal or general; affecting mankind as a whole, or affecting what is universal in human interest" (Webster). Interpreted metaphysically these seven Epistles can be grouped under four standpoints, those of the four writers.

The living faith. Paul's main purpose in his Epistles was to explain to his readers the nature and essence of the new faith. He introduced to them the meaning of the new covenant and acquainted them with the power of faith. It was his mission to justify before the world faith in Christ as the sole means of communion with God and, therefore, as man's unique means of salvation. While Paul himself was a living example of his own teaching, the purpose of the General Epistles is to teach how this new creed shall become a living consciousness to us.

The General Epistles all stress the absolute necessity of a living faith, of showing forth our faith in our whole behaviour. In other words, our faith must be proved by a life of faith—by deeds of faith which permeate our lives. To the writers of the General Epistles faith is a matter of living and not a mere question of belief or thinking. Faith accomplishes nothing if we do not substantiate it in our whole life; only when lived does faith become effective. He alone who lives his faith reaps true life; for only the faith which is lived bears lasting fruit. Living the faith is life eternal.

Paul taught the doctrine of justification by faith: that fundamentally man is always justified before God. The General Epistles now show us that to experience the grace of this doctrine faith must become our very life. Thus ultimately we judge ourselves. When faith imbues our life, we gain life; when we do not express our faith by furnishing living proof of our faith, we reap perdition. This is a recurring theme in the General Epistles.

What constitutes the proof of our living faith? Man must prove in his life that he embodies faith in the Word, faith in Christ, faith in Christianity, and faith in Science. *James* deals with the proofs which man must give of his faith in God; *Peter* is concerned with the proofs which man must give of his unshakeable faith in Christ; *John* describes the proofs which man must give of true Christianity, of true brotherhood; and *Jude* sets forth the proofs which man must give of his faithfulness to the ever-operative Principle, God. Thus the focus shifts from the Word in James, to the Christ in Peter, to Christianity in John, and to Science in Jude.

THE EPISTLE OF JAMES

“James the Just”. It is generally believed that the writer of the Epistle of James was the brother, or stepbrother, of Jesus. He was not an apostle of Jesus but only became a follower of the new faith after Jesus’ resurrection. He had a very high reputation in the young Christian church in Jerusalem and, at the time of Paul’s last visit, was head of the mother church there. Just as Paul was called the Apostle of the Gentiles, James was called the Apostle of the Jews. The Century Bible writes: “The general character of the Epistle is in accordance with what we know of James. It is chiefly taken up with morality; James represented what may be called the Jewish element in Christianity, and might well be anxious to preserve for the new faith the high ethical ideal of Judaism. . . . James was the head of the Judaizing Christians, i.e. the Jews who had embraced Christianity, but still lived as strict Jews, and were anxious to include in the new religion as large an element as possible of Pharisaic Judaism” (pp. 20, 26). On account of his fine character, due to the high ethical standard of Judaism he maintained, he was called “the Just”.

Works of faith. James stresses the necessity of showing forth the works of faith. He strongly exhorts the Christians to couple their faith with works of faith, to be “doers of the word, and not hearers only” (1: 22). He can see that faith is not perfect unless supported by works. “Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works” (2: 18). He is quite emphatic “that faith without works is dead” (2: 20), and that only “by works was faith made perfect” (2: 22). He clearly sees that faith must find expression in living deeds, to let “right conduct give practical proof of it” (N.E.B. 3: 13).

Justification by works of faith. According to Paul man is justified by faith and not by works, whereas according to James man is justified by works and not by faith *alone*: for example, to Paul

Abraham was justified by his "faith", to James he was justified by "works". Rightly interpreted these different views are not conflicting, because to both Paul and James the basis of justification is faith, but James emphasizes the necessity to substantiate faith by works. The "works" Paul rejects are the "works of the law" whereas James refers to the "works of faith". As faith without works is not perfect, faith alone is insufficient and must be complemented by works. "Ye see then how that by works a man is justified, and not by faith only" (2: 24). The emphasis is on the word "only". According to James, Abraham substantiated his faith by works even to the extent of preparing to sacrifice his promised son, Isaac. "Surely you can see that faith was at work in his actions, and that by these actions the integrity of his faith was fully proved" (N.E.B. 2: 22). Man's justification by works means, according to James, that a right relation to God is maintained and fulfilled in a righteous life inspired by faith.

Faith without works is only a belief. James makes a most important statement: "Thou believest that there is one God; thou doest well: the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead?" (2: 19, 20). Paul teaches that man cannot be justified by the "works of the law" but is justified by faith. However, there is a great danger that this fundamental doctrine may be misunderstood. Paul himself was so imbued with the fact that this faith must be a living faith that for him no such misunderstanding could arise. Nevertheless the danger exists of accepting the doctrine of justification by faith alone as a new belief, that is, as a faith without the necessity of proof. To accept the reality of divine being only as a belief is a form of animal magnetism, "the devils also believe". Christendom in general has exchanged the belief in the Old Testament for the belief in the New Testament, that is, it has exchanged one belief for another. Until it can give scientific proof of the new faith, it remains on the level of what "the devils also believe".

Faith without works is sin. "For whatsoever is not of faith is sin" (Rom. 14: 23) was Paul's definition of sin. Yet as perfect faith includes the practical proof of faith, James enlarges this concept of sin. To him faith without works is sin too, "therefore to him that knoweth to do good, and doeth it not, to him it is sin" (4: 17). In other words, understanding without demonstration lacks true Christianity.

God is the source of the works of faith. While the Jews tried to fulfil the works of the law by personal volition and will-power, James teaches that the works of faith must only be wrought through the power and gift of God. "Every good gift and every perfect gift is from above and cometh down from the Father of lights" (1: 17). The Epistle stresses that all good comes from God, from above and not from beneath. God is shown as giving "to all men liberally" (1: 5), as imparting "the crown of life . . . to them that love him" (1: 12). This is in striking contrast to the Jewish attempt to achieve results by their own efforts, an attempt devoid of divine power. Such "wisdom descendeth not from above, but is earthly, sensual, devilish" (3: 15). Like all that comes from beneath, "it bringeth forth sin: and sin, when it is finished, bringeth forth death" (1: 15), it is the cause of "wars and fightings" (4: 1). So whatever work we have to do must be done through the power from above: for "the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits without partiality and without hypocrisy" (3: 17).

True faith is proved in temptation. We have no proof of the integrity of our faith unless it has stood the test of temptation. True Christians are so convinced of the reliability of their faith that they can "count it all joy when [they] fall into divers temptations" (1: 2). They know that they can withstand temptation, and "resist the devil" (4: 7), "knowing . . . that the trying of . . . faith worketh patience" (1: 3). Trials are to prove our faith and to strengthen us through patient endurance, in the certain knowledge that all the time God is working out the right solution. Only by giving proof that we can resist temptation can we work a "perfect work, that [we] may be perfect and entire, wanting nothing" (1: 4). Fundamentally, the temptation that besets us is the inclination to obey that which comes from beneath instead of that which comes from above. Our patient endurance lies in constantly accepting only that which comes from above and not that which comes from beneath, because "the friendship of the world is enmity with God", "a friend of the world is the enemy of God" (4: 4); "every man is tempted, when he is drawn away of his own lust, and enticed" (1: 14). James summons man "to keep himself unspotted from the world" (1: 27); his demand is: "Draw nigh to God, and he will draw nigh to you" (4: 8).

Submitting our lives to the Word of God has saving power. James deals with the question of whether faith without works can have any saving effect on man. His answer is a definite "No", "that faith without works is dead" (2: 20). It is only by the living faith a man embodies that he is made perfect. James asserts that man's whole life must, therefore, be brought into submission to the Word of God, and that only such active faith can redeem and free man from the world. "Wherefore . . . receive with meekness the engrafted word, which is able to save your souls" (1: 21).

THE MESSAGE

James wishes to bring home to the reader of his Epistle that in order to have a perfect faith he must do that which is of the nature of *God*, and only then is his faith Godlike. He must embody the constituents of the true faith in a living way, or his faith will not act as a living, saving power.

Law: *We furnish the proof that our faith in God is life by expressing an unconditional reliance on God.*

Through seven subjects in the Word order James shows in what the proof of our faith in God consists.

Mind: In our unity with Mind we must eternally anchor our faith firmly and steadfastly in the divine Mind (1: 2-12).

Our faith must rest unwaveringly on the wisdom of the divine Mind. Only thus do we prove complete trust in the divine Mind and our ability to rise above the instability of a "double minded man" (1: 8), wavering between conflicting influences and differing opinions.

Spirit: In our unity with Spirit we must eternally recall that from God good alone can come (1: 13-18).

In our faith we must firmly acknowledge that God sends only good and never evil, and that He never tempts man. We must uphold the conviction that "every good gift and every perfect gift is from above" (1: 17) and guard against the temptation for man to be "drawn away of his own lust, and enticed" (1: 14).

Soul: In our unity with Soul we must eternally identify what we know with what we do (1: 19-27).

Our faith must not only be the hearing, but also the doing, of the Word. This demands of us meekness and humility. Only then can we "lay apart all filthiness and superfluity of naughtiness" (1: 21). Being hearers only and not doers of the Word, we deceive ourselves and deface our manhood. Such a "man's religion is vain" (1: 26).

Principle: In our unity with Principle we must eternally act in an impersonal, Principle-like way (2: 1-13).

True faith does not permit us to be a respecter of persons, but asks us to be impersonal and impartial. We must resist the temptation to classify people by human or material criteria, such as rich and poor, upper or lower class. God knows only the "rich in faith" (2: 5).

Life: In our unity with Life we must eternally offer a living sacrifice (2: 14-26).

Our faith profits nothing if it lacks vital sacrifices. Unless it expresses the sense of fatherhood, our faith is dead. Abraham coupled his faith with a living sense of sacrifice when he "offered Isaac his son upon the altar" (2: 21). Thus Abraham was justified by works, "and not by faith only" (2: 24).

Truth: In our unity with Truth we must eternally exercise dominion over mortal consciousness (3: 1-5: 12).

In our faith we must culture the mastery which divine consciousness has over mortal and human consciousness. True faith increasingly demands of us that we be a state of divine consciousness, holding mortal consciousness under perfect control. We must hold in check any temptation to allow mortal manhood to have dominion over our lives.

What must we do to hold mortal consciousness in subjection? Through the one divine Mind we must control thought and body (*Mind* 3: 1-12). Through good conduct we must overcome strife, confusion and every evil work, and manifest the good fruits of Spirit (*Spirit* 3: 13-18). Through meekness, humility and self-denial we must gain mastery over the lusts that war in us (*Soul* 4: 1-10). Through accepting the one law-giver we must gain dominion over the temptation to judge our fellow man

(*Principle* 4: 11, 12). Through subjecting our lives to the one divine Life, God, we must master any attempt to shape our lives to suit ourselves (*Life* 4: 13-17). Through the confident assurance of the coming judgment of Truth we must patiently endure human injustice (*Truth* 5: 1-11). Then through calmly standing for what we know to be true and rejecting what is wrong, our faith is complete (*Love* 5: 12).

Love: In our unity with Love we must eternally manifest the healing and saving power of God (5: 13-20).

When our faith is complete and irreproachable, it fulfils God's plan of salvation. It is used to bless man, "anointing him with oil in the name of the Lord" (5: 14). Thus "the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him" (5: 15). Perfect faith is able to fulfil what God wishes to fulfil, for the "effectual fervent prayer of a righteous man availeth much" (5: 16). The man of true faith is seen here to be God's indispensable agent in carrying out God's plan of salvation.

Summary. In order to bring forth the fruits of God, what works must be accomplished through faith? In his Epistle James tells us the proofs required of a living faith. They are:

- an unswerving trust in the wisdom of God (*Mind*);
- a firm understanding that trust in God's wisdom brings forth good alone (*Spirit*);
- a completely balanced sense of both hearing and doing the Word (*Soul*);
- treating our fellow man in an impersonal way (*Principle*);
- the willingness to bring a living offering for our faith (*Life*);
- keeping the arguments of mortal manhood in check (*Truth*);
- using the power of God for God's redeeming purposes (*Love*).

THE SCIENTIFIC LAW

The standpoint (1d): The Word reflecting Science. Science demands proofs, or its statements would remain hypothetical. Its proofs consist in applying the Principle of Science in practice. James insists that we not only turn in faith to the Word of God, but that our lives must be an example of how to live in line with the Word of God in every situation (Word as Science).

Standpoint: By furnishing the living proof of our conscious unity with the Word of God, God, through His grace, leads us unto eternal life.

The problem. Christians would like to have proofs of God's care exemplified in healing the sick, overcoming lack and restoring harmony. But these are not the proofs of which James is thinking. Before we can receive evidence of God's care we must first prove that we really care for the Word of God. The Word of God shows man the only practical way of Life and it is up to us to furnish the proof that we have faith in this way of Life by living it.

The elements of the law:

- I. We furnish proof that our conscious unity with God is life
- II. by expressing an unconditional reliance on God.

The elaboration of the law: For instance, we can know:

Mind. By always turning to the all-knowing, all-guiding divine Mind in every situation, we furnish proof that our conscious unity with Mind is life.

Spirit. By always trusting in Spirit's goodness, always baptizing our thoughts in the purity and substance of Spirit, we furnish proof that our conscious unity with Spirit is life.

Soul. By always expressing perseverance, steadfastness, constancy and the unwavering determination of Soul, we furnish proof that our conscious unity with Soul is life.

Principle. By always interpreting everything from the standpoint of Principle, by being impersonal, scientific, impartial, we furnish proof that our conscious unity with Principle is life.

Life. By constantly drawing our inspiration from Life, following the way of Life, expressing abundance and fulness, we furnish proof that our conscious unity with Life is life.

Truth. By having a sound and healthy mentality, living always by the standard of Truth, uprightness and justice, we furnish proof that our conscious unity with Truth is life.

Love. By constantly glorifying God, ministering in love, blessing, "anointing", forgiving and enduring, we furnish proof that our conscious unity with Love is life.

THE FIRST EPISTLE OF PETER

Suffering for righteousness' sake. When reading Peter's first Epistle one cannot help noticing that it deals with suffering for righteousness' sake. While the prophets laid their main emphasis on showing that disobedience inevitably results in suffering, Jesus exemplified the suffering incurred through obeying the law of God, the suffering of the just for the unjust. This question forms an essential, though difficult, problem in Christian theology. Peter asks the Christians to heed the *Word* of God in order not to suffer as an evil-doer, yet not to be ashamed of suffering for *Christ's* sake. It must be clearly understood that his theme is not the suffering which results from the individual's belief in mortal mind, from his trust in matter, his practice of sin or from personal sense, but the suffering which results from following the way of Christ. A Christian can suffer because in following the Christ every step of the way, he has to overcome not only sin in himself but also sin in others and the belief of sin as such. Until he is completely weaned from the belief that there is such a thing as sin and material sense, his mortal sense experiences suffering. Mary Baker Eddy writes: "Waking to Christ's demand, mortals experience suffering" (S. & H. 22: 6-7). It is obvious, however, that only the mortal and not the spiritual selfhood can suffer. Jesus also suffered, but the "eternal Christ, his spiritual selfhood, never suffered" (S. & H. 38: 23-24).

The fact that Jesus was without sin was not in itself enough to make him the Saviour *to the world*. If he had demonstrated only his own sinlessness, he would have demonstrated only his own righteousness, his obedience to the Word of God. But he did far more than this, he coped with the sins of others and the claim of sin as such and in this way gave the world the solution for all the various claims of sin. He thereby became the Saviour, the Christ, to the world, showing forth the Christ-spirit by his willingness to suffer for the sins of the world. Peter writes of Jesus: "Who his own self bare our sins in his own body on the tree, that we, being

dead to sins, should live unto righteousness: by whose stripes ye were healed" (2: 24). Obedience to the Christ demands of every Christian such vicarious suffering. "But if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: that ye should follow his steps" (2: 20, 21).

Suffering for Christ is a sign of the grace of God. Not understanding this Christ-law, we may think in the midst of affliction and suffering that we have fallen from grace. But Peter explains in his first Epistle that through our readiness to suffer for Christ's sake we overcome the world and its lusts. It is herein that the grace of God lies, for having overcome the flesh, we "live according to God in the spirit" (4: 6) and can suffer no more.

Christian pilgrimage. From the absolute point of view we are "kept by the power of God through faith unto salvation" (1: 5) to obtain "an inheritance incorruptible, and undefiled, . . . that fadeth not away, reserved in heaven" (1: 4). But this perfect state of being cannot be experienced until we have taken the way of Christ and proved in a living way that we are followers of Christ, even if for the time being this brings suffering. Peter refers several times to this intermediary stage of pilgrimage, to "the time of [our] sojourning here in fear" (1: 17), calling us "strangers and pilgrims" (2: 11), reminding each Christian 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: 2).

Meek obedience to Christ. James told us how temptation comes to us, and through Peter we learn that suffering is the price we have to pay to overcome it. Peter asks not only obedience to the Christ but also the "sprinkling of the blood of Jesus Christ" (1: 2). This is a demand not to offer any resistance to Christ's working but to allow ourselves to be redeemed "with the precious blood of Christ, as of a lamb without blemish and without spot" (1: 19), i.e. by our willingness to lay down our own will, desires, ambitions, plans and to accept gladly that which God wants to manifest in us.

Through suffering to glory. Through the test of our faith which may bring suffering, we are purified and made ready for the glory of God. Peter writes of "the sufferings of Christ, and the glory that should follow" (1: 11). He considers his own life an example of this, referring to himself as "a witness of the sufferings of Christ,

and also a partaker of the glory that shall be revealed" (5: 1). His message is founded on "the God of all grace, who hath called us unto his eternal glory by Jesus Christ, after that ye have suffered a while, make you perfect" (5: 10). It is comforting to know that suffering is but for "a while", but "for a season" (1: 6), while the glory we attain is eternal, "a crown of glory that fadeth not away" (5: 4).

Rejoicing in suffering for Christ. Whenever we suffer for Christ's sake, whenever our faith is "tried with fire" (1: 7), we can rejoice because such suffering is a purification bringing us to eternal glory. "But rejoice, inasmuch as ye are partakers of Christ's sufferings" (4: 13) and if "ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you" (4: 14). Times of tribulation are no occasion for us to feel downcast; on the contrary, Peter expects us to rejoice, to be of good cheer, to have "a lively hope" (1: 3), to "gird up the loins of your mind" (1: 13).

Suffering ends when the Christ nature is fully manifested in us. Through suffering for Christ we are born anew "by the word of God, which liveth and abideth for ever" (1: 23). Behind suffering lies the purpose of the Christ to "bring us to God" (3: 18) so that finally God's glory may become manifest in us. Again and again Peter points out that the end of our tribulation comes when the Christ is fully manifested in us and we thus become the full expression of God's glory. "Fix your hopes on the gift of grace which is to be yours when . . . Christ is revealed" (N.E.B. 1: 13).

THE MESSAGE

While in James God, from whom comes "every good gift and every perfect gift" (James 1: 17), is the centre of the message, in I Peter everything revolves round the *Christ*. Christ's way of salvation is the only practical one and Peter shows that we must give proof of following this way, of willingly parting with dearly cherished beliefs.

Law: *We furnish the proof that our faith in Christ is life by willingly laying down the mortal sense of things.*

Peter presents this law through seven subjects in the Christ order showing how through our faith we must joyfully bear the

cross, knowing that ultimately we shall inherit the crown of glory. In the measure that we follow the Christ, the promise of glory given to us by God is translated to the point of manifestation in us.

What proofs must we give in order to show forth that our faith is a living faith in Christ?

Principle: Only as we undergo the trial of our faith can Principle's glory, which has always existed, be manifested fully in us here and now (1: 3-12).

Fundamentally, there is "an inheritance incorruptible, and undefiled, . . . reserved in heaven for [us], who are kept by the power of God through faith unto salvation ready to be revealed in the last time" (1: 4, 5). But we cannot experience this salvation unless through the trial of our faith we are willing to take upon ourselves "the sufferings of Christ" (1: 11). Only a living testimony of our obedience can obtain the promised glory.

Life: Only as we tread the way of the living Christ are we born anew through the eternal Word of Life (1: 13-25).

By sanctifying our lives in the spirit of Christ we can attain the grace of God. To be Christ-minded means to be obedient to the Christ, to follow the way of Christ. "Be ye holy; for I am holy" (1: 16). Peter sees the necessity of being "holy in all manner of conversation" (1: 15), to "pass the time of your sojourning here in fear" (1: 17) and not in "vain conversation" (1: 18). The new life which is born "by the word of God, which liveth and abideth for ever" (1: 23), cannot be attained except through "the precious blood of Christ" (1: 19). Only as we sanctify ourselves and purify our lives with the Christ-spirit are we born again.

Truth: Only as we submit ourselves to the Christ-ideal, are we fashioned into a Christlike manhood (2: 1-3: 7).

Peter exhorts us to lay aside all animality, "all malice, and all guile, and hypocrisies, and envies, and all evil speakings" (2: 1), to "abstain from fleshly lusts, which war against the soul" (2: 11). Instead, he urges the culture of Christlike qualities, to "desire the sincere milk of the word" (2: 2), to "let yourselves be built, as living stones, into a spiritual temple" (N.E.B. 2: 5), to "submit yourselves

to every ordinance of man for the Lord's sake" (2: 13) and to return "unto the Shepherd and Bishop of your souls" (2: 25). This living Christlikeness fashions us into "a spiritual house, an holy priesthood" (2: 5), "a chosen generation, a royal priesthood, an holy nation, a peculiar people" (2: 9), a "people of God" (2: 10), "dearly beloved" (2: 11). In this way the Christlike man matures in us, "the hidden man of the heart, . . . which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price" (3: 4), the man who willingly and joyfully carries out the dictates of God and even of human authorities for the sake of Christ.

Love: Only as we constantly uphold the Christ-love in us can we experience final salvation (3: 8-22).

The Christ-love demands that we should not mind suffering for well-doing, because Jesus Christ also suffered for the sins of the world, "the just for the unjust" (3: 18). A Christian must give proof of divine Love by loving even when his love is returned with enmity. Peter enjoins us to be "all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous" (3: 8). He asks Christians to "do good; . . . seek peace, and ensue it" (3: 11), to be "followers of that which is good" (3: 13), having "a good conscience" (3: 16). Though evil may be spoken of them, Peter urges: "Do not repay wrong with wrong, or abuse with abuse; on the contrary, retaliate with blessing, for a blessing is the inheritance to which you yourselves have been called (N.E.B. 3: 9).

Soul: Only as we suffer for Christ can we rejoice in affliction as a sign of our obedience to God (4: 1-19).

Suffering quenches the love of sin, "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). Hence Peter tells us to rejoice in suffering and to "think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you" (4: 12). If "any man suffer as a Christian" (4: 16), if any man "suffer according to the will of God" (4: 19), it is really ground for rejoicing, as it is a sign of obedience to "the gospel of God" (4: 17).

Spirit: Only as we shepherd God's heritage in the Christ-spirit, can we receive the crown of glory (5: 1-4).

When attending to the Christian daily cares and duties, we must see that we do not do them under compulsion nor "for filthy lucre" (5: 2), nor by tyrannizing our fellow man. Peter asks us to tend the flock of God from our own free will, out of sheer devotion and affection, by setting a good example. Only as from purity of heart we help our fellow man, can we "receive a crown of glory that fadeth not away" (5: 4).

Mind: Only as we humbly and watchfully handle animal magnetism with the Mind of Christ, are we established and strengthened (5: 5-11).

As there is only one Mind, we are called to humble ourselves "under the mighty hand of God" (5: 6), trusting the divine Mind to care for all and everything. Clothed with this Mind it is our duty to handle our "adversary the devil" (5: 8), to handle animal magnetism with a steadfast faith. When we humble ourselves to the divine Mind, God gives us grace and exalts us in due time. "And the God of all grace, who called you into his eternal glory in Christ, will himself . . . restore, establish, and strengthen you on a firm foundation" (N.E.B. 5: 10).

Summary. In each subject of his first Epistle Peter calls on us to work in the Christ-spirit without counting the cost in terms of human sacrifice. This demand must not be considered as a burden imposed upon us by God, but as an act of grace. Working in the Christ-spirit we live by the promise of the glory that will ultimately be attained when the testing time of our faith finds its consummation. Peter knew that it is always rewarding to devote our lives to the Christ.

When Peter says that mortals experience suffering in following the Christ-idea, he is not so much thinking of physical suffering like bodily pain and sickness, as of the suffering involved in making human sacrifices. The sacrifices for the Christ-idea which the human mind only reluctantly offers are:

- willingly to accept the fundamental necessity that our faith must undergo fierce trials (*Principle*);
- willingly to abandon the vain conduct of life (*Life*);

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- willingly to conform to the standard of the Christ-manhood (*Truth*);
 - willingly to suffer unjustly (*Love*);
 - willingly to rejoice in our sufferings (*Soul*);
 - willingly to give our devotion to the furtherance of the Christ-idea (*Spirit*);
 - willingly to handle animal magnetism (*Mind*).

THE SECOND EPISTLE OF PETER

Only through the Christ translation can we walk in the true understanding of God. Paul taught that man is justified before God by faith. Many of his followers could not understand his doctrine in its full meaning, not at least in the meaning in which Paul taught it. Peter in his second Epistle admits that in Paul's teaching are "some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction" (3: 16). He addresses his letter to the churches that were disturbed by the false teachers who upheld some form of Antinomian Gnosticism.

Gnosis means knowledge or enlightenment and the gnostics entertained the view that through the higher knowledge man obtains freedom and salvation, but they did not see the necessity of receiving this higher knowledge through the revelation of Christ. Peter points out that true enlightenment is given by God only through the Christ translation, whereby "holy men of God spake as they were moved by the Holy Ghost" (1: 21). All knowledge not revealed to us from God through Christ is but blind belief, for "he that lacketh these things is blind, and cannot see afar off" (1: 9).

Denying the Christ as the medium of revelation the gnostics were prone to practise a form of *Antinomianism*. "Antinomianism" is derived from the Greek "anti", meaning "in opposition to", and "nomos", meaning "the law". The Antinomians set themselves in opposition to the law of faith. They wrongly professed to be followers of Paul, misusing his authority by giving undue emphasis to the doctrine of justification by faith. They believed mere "faith without works" to be sufficient for salvation. Blindly entertaining the view that faith without a living proof would save them, they saw no reason for submitting their lives to the Christ and laying down the flesh with its lusts. In other words, they completely set aside the authority of the Christ and with it the restraints of Christian

conduct. Refusing to be servants of Christ they thought themselves free, but overlooked the fact that they thereby only became slaves of their own desires, which instead of deliverance brought bondage and destruction. "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).

Abiding in the knowledge of Christ. Peter writes his second letter to those who through the Christ-enlightenment had obtained the new faith and become "partakers of the divine nature, having escaped the corruption that is in the world through lust" (1: 4). Yet he sees that they are in danger of losing their new understanding through the influence of false teachers who did not teach faith in Christ, "even denying the Lord that bought them" (2: 1). He, therefore, sees that it is essential to strengthen their true faith by showing them that laxity in faith exposes them to the danger of falling into some form of heresy. His letter is not intended to introduce his readers into the new faith, but to warn them to keep it alive. "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" (2: 20). Having become partakers of Christ, Peter entreats them to continue actively in this faith, for "it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them" (2: 21). Having once found the knowledge of Christ, mortals are tempted to feel satisfied in it and to forget how they received it. By ceasing to live it and thereby continually renew it, their source of true knowledge dries up.

Growing in and through the knowledge of Christ. Knowing the difficulty which the Christians had in obtaining and maintaining divine knowledge, Peter stresses the necessity of gaining such knowledge through Jesus Christ the Saviour. Expressions like "Saviour Jesus Christ" and "Lord Jesus Christ" are characteristic of this Epistle. He writes about receiving "precious faith . . . through the righteousness of God and our Saviour Jesus Christ" (1: 1), that "grace and peace be multiplied unto you through the knowledge of God, and Jesus our Lord" (1: 2), that we may not be "unfruitful in the knowledge of our Lord Jesus Christ" (1: 8), and that through our faith we have entry "into the everlasting kingdom

of our Lord and Saviour Jesus Christ" (1: 11), that we can escape "the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ" (2: 20), and that we should "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (3: 18).

Peter stresses here a highly important point. He wants to make quite clear that the Word of God cannot be learned or known humanly, as the gnostics thought. The Word of God must be revealed to us, not once only, however, so that we could say "I know it now", but continually anew. Unless the Christ reveals the Word of God, we shall have no true knowledge of it. Whatever we need to know divinely must never be drawn from the storehouse of memory but always anew from Christ's revelation. Only in this way can we grow in understanding and find the remedy for the sufferings imposed by the Christ-demands, as depicted in Peter's first Epistle.

Peter rebukes the false teachers who have not derived their knowledge through a living sense of the Christ, but just offer "cunningly devised fables" (1: 16), or "any private interpretation" (1: 20), who "speak evil of the things that they understand not" (2: 12), and "speak great swelling words of vanity" (2: 18), and consequently "willingly are ignorant" (3: 5) of the true Word of God.

Cultivating a Christlike knowledge. Peter's main interest is not to illuminate darkened understanding, but to show how to develop the first glimmering of understanding into its full radiance, a state of enlightened consciousness which can no longer fade. He does not write to people who have not received knowledge, but to those who have understanding, who are "established in the present truth" (1: 12), who "know these things before" (3: 17), and is only "recalling to [them] what [they] already know" (N.E.B. 3: 1). He is, therefore, concerned to show how an initial Christlike understanding must be cultured to form a firm understanding, and urges them to "take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in [their] hearts" (1: 19). He strives to make their "calling and election sure" (1: 10), so that they can no longer "fall from [their] own steadfastness" (3: 17). Faith devoid of a firm and living adherence to the Christ can be shaken and misused.

THE MESSAGE

I Peter made plain that following the footsteps of Christ brings suffering to mortals. It is, therefore, readily understandable that we are tempted to avoid this way of Christ and seek salvation through other doctrines. But Christianity offers no other way but that of a Christlike understanding to win the crown of life, and consequently Christians must strengthen this understanding in order to become immune to heresies which only corrupt, enslave and destroy. Peter in his second Epistle shows us how to abide in the Christlike understanding and thereby grow in understanding.

Law: *We furnish the proof that our faith in Christ is life by strengthening our Christlike understanding.*

Through seven subjects in the Word order Peter shows us how to strengthen our faith in Christ.

Mind: All we receive through the knowledge of Christ must be diligently cultured and used (1: 3-11).

In order to form a solid basis our faith must be supplemented with virtue, knowledge, temperance (N.E.B.: self-control), patience (N.E.B.: fortitude), godliness, brotherly kindness and charity (N.E.B.: love). "These are gifts which, if you possess and foster them, will keep you from being either useless or barren in the knowledge of our Lord Jesus Christ" (N.E.B. 1: 8). Culturing such a faith prevents us from straying and opens the way "into the everlasting kingdom" (1: 11).

Spirit: All we already understand must be constantly recalled and pondered (1: 12-15).

Peter recognizes the need for pondering constantly what has already been grasped in understanding, so as "to have these things always in remembrance" (1: 15). Unless we continually ponder what we know, it cannot become an ever-available reality in us.

Soul: All that comes to us by way of Soul-testimony must be heeded (1: 16-19).

The Christian heeds what he hears and sees spiritually through Soul-sense, and not "cunningly devised fables" (1: 16). Such

spiritual testimony confers on faith the certainty of spiritual understanding, it unfolds "a light" into "the day" and the day into "the day star" (1: 19).

Principle: In our understanding we must trust in God's interpretations as righteous and that God saves the righteous (1: 20-2: 9).

The false teachers introduced their own interpretations (1: 20) of God's justice, their "damnable heresies" (2: 1), and with their "feigned words" (2: 3) tried to mislead the Christian. They did not uphold the view that Christian conduct and righteousness has its divine reward. Peter counters their arguments by pointing out that the divine interpretation of Being never came "by the will of man", but that the "holy men of God spake as they were moved by the Holy Ghost" (1: 21). The Bible written by such holy men tells us how the "Lord knoweth how to deliver the godly . . . and to reserve the unjust unto the day of judgment to be punished" (2: 9). Noah, "a preacher of righteousness" (2: 5) and Lot, a "righteous man" (2: 8) were saved in the midst of the ungodly. The reader is reminded by these examples to clothe his faith with complete trust in God's judgment.

Life: In the midst of an evil and sinful world we must be merciful in the knowledge that vain living is its own judge (2: 10-22).

Having strayed from the right way, the false teachers "walk after the flesh in the lust of uncleanness" (2: 10). They show forth the animality of mortal manhood. Peter describes them as presumptuous, selfwilled, like natural brute beasts, as spots and blemishes, as beguiling, unstable and covetous. All this is vain living without real substance, "these men are springs that give no water, mists driven by a storm" (N.E.B. 2: 17). Lacking a living understanding of the Christ they criticize and tear down, "they are not afraid to speak evil of dignities" (2: 10) and to "speak evil of the things that they understand not" (2: 12) and in their pride "they speak great swelling words of vanity" (2: 18). In the midst of such corruption Christians must maintain an understanding full of mercy, like "angels, which . . . bring not railing accusation against them before the Lord" (2: 11). They abide in the knowledge that iniquity

will be rebuked "and shall utterly perish in [its] own corruption" (2: 12); they can trust the proverb, "The dog returns to its own vomit", and, "The sow after a wash rolls in the mud again" (N.E.B. 2: 22).

Truth: In our understanding we must be conscious that the judgment of Truth is ever at work (3: 1-10).

The scoffers were saying, "Where is the promise of his [Christ's] coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation" (3: 4). They claimed that the judgment day of Truth for the ungodly would never come. Peter reminds us that the "Lord is not slack concerning his promise, as some men count slackness" (3: 9) and that the day of the Lord is ever at work and always at hand, although Truth does not reckon time by human standards for "one day is with the Lord as a thousand years, and a thousand years as one day" (3: 8). The fact of Truth's ever-operative judgment must be claimed in understanding and Peter endeavours to make us conscious of it; "stir up your pure minds" (3: 1), so that "ye may be mindful of the words" (3: 2), and not be "willingly . . . ignorant" (3: 5).

Love: In our understanding we must steadfastly hold our peace and diligently look for God's promise (3: 11-18).

Knowing that the promise is sure, a Christian should be full of expectation. In his understanding he should anticipate the promised salvation and look "eagerly for the coming of the Day of God and work to hasten it on" (N.E.B. 3: 12). He should "look for new heavens and a new earth, wherein dwelleth righteousness" (3: 13). Constantly beholding the perfection of Being in understanding, keeping it "without spot, and blameless" (3: 14), we are at rest and can no longer "fall from [our] own steadfastness" (3: 17). Thus we "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (3: 18).

Summary. When we have received some measure of divine understanding it is necessary to establish it firmly in consciousness. This we can do by continually abiding in our faith in Christ, i.e.

—by diligently being active in our faith (*Mind*);

—by pondering what we have already grasped (*Spirit*);

- by heeding the testimony of spiritual sense (*Soul*);
- by trusting God's interpretation as righteous (*Principle*);
- by preserving a merciful attitude in the midst of misunderstanding (*Life*);
- by consciously claiming the actuality and ever-presence of Truth's judgment (*Truth*);
- by consecratedly anticipating the consummation of God's promise through growth and grace (*Love*).

SUMMARY OF PETER'S EPISTLES

THE SCIENTIFIC LAW

The opening verses of Peter's two Epistles are significant for their respective messages. In the first he writes to those "consecrated with the sprinkled blood of Jesus Christ" (N.E.B., I Peter 1: 2), while in the second he tells them that they will grow spiritually "through the knowledge of God and Jesus our Lord" (N.E.B., II Peter 1: 2). The two messages are complementary and can be considered as one. I Peter exhorts us to cling to Christ in our faith even if such faithfulness seems to bring suffering to mortal self and sense. But mortals only suffer as long as they cling to materiality and have not risen in understanding above mortal self and sense. Viewed in this light, suffering serves only as a summons for a deeper and firmer understanding, which is the purpose of the second Epistle. Peter's whole message can therefore be summarized in one law.

Law: *We furnish the proof that our faith in Christ is life by willingly laying down the mortal and remaining rooted only in our Christlike understanding.*

The standpoint (2d): The Christ reflecting Science. While James demands proof of living in line with the Word of Life (Word as Science), Peter now summons us to give proof that we submit ourselves to the demands of the Christ, to the Christ translation (Christ as Science). The Christ translation has two parts: (i) The Christ translating God to mortals (this translation takes place through the Christ order, as depicted in S. & H. 115: 13-14), urging them to surrender the mortal sense of things even if it brings suffering—this is the import of I Peter; (ii) through this Christ translation all that is divine, true and good in man is strengthened so that a more Christlike understanding is unfolded (this unfoldment takes place in the Word order as depicted in S. & H. 116: 2-3). II Peter deals with this growth in understanding.

Standpoint: By furnishing the living proof of our conscious unity with the Christ, the Christ effects the Christ translation in us.

The problem. Many are willing to live their faith in God, but expect as an immediate reward a humanly harmonious life. They become puzzled by the fact that they may even encounter more difficulties than before and may conclude that either they have not understood how to live Truth aright or that a Christlike understanding is not the Saviour. At this crucial point the Christ must first instruct the human mind of Christ's real purpose: The Christ wants to save mortals from mortal sense so as to wean mortals from mortality. Hence the Christ will not rest until a perfect understanding of God is established in man's consciousness; it wants to reform not only the sinner in us but also the Pharisee in us. In this transitory period of reformation mortals' resistance to conform to God brings suffering, until they yield in all points and their understanding is consonant with God. Our attitude must constantly be: "Not my will, but thine be done" (Luke 22: 42).

The elements of the law:

- I. We furnish the proof that our conscious unity with the Christ is life
- II. by willingly laying down the mortal
- III. and remaining rooted in a Christlike understanding.

The elaboration of the law: For instance, we can know:

Mind. By living in conscious unity with Mind, we gladly sacrifice our cherished human concepts, desires, motives and opinions, and thus give proof that we remain rooted only in the Mind of Christ.

Spirit. By living in conscious unity with Spirit, we gladly sacrifice materiality, material things and riches, material ambitions and affections, and thus give proof that we remain rooted only in spiritual devotion and affection.

Soul. By living in conscious unity with Soul, we gladly sacrifice sensuality, selfishness, egotism, eccentricities, emotion, ecstasy, and thus give proof that we remain rooted only in the selflessness and balance of Soul.

Principle. By living in conscious unity with Principle, we gladly sacrifice personal authority, personal domination, autocratic government, personal will, and thus give proof that we remain rooted only in Principle's government.

Life. By living in conscious unity with Life, we gladly sacrifice all dependence on a material source of supply, all dependence on human provision, sustenance and maintenance, and thus give proof that we remain rooted only in the all-providing fatherhood of Life.

Truth. By living in conscious unity with Truth, we gladly sacrifice all self-righteousness, self-justification, self-conceit and self-glorification, and thus give proof that we remain rooted only in the standard of Truth.

Love. By living in conscious unity with Love, we gladly sacrifice all resentment, hurt feelings, bitterness and rancour, and thus give proof that we remain rooted only in the all-embracing forgiveness and compassion of Love.

THE FIRST EPISTLE OF
JOHN

The man Jesus manifested the Christ. John had to deal with the doctrine of Docetism which denied that the man Jesus was the manifestation of the Christ, or, as Mary Baker Eddy puts it, "the incarnation of Truth, that amplification of wonder and glory" (S. & H. 501: 10-11). This erroneous teaching denied the actual coming of Christ in the flesh, the incarnation of the Christ, and asserted that Christ only appeared to be man. John had to meet the argument that as the Christ is divine it could not have any relationship with the flesh, an argument that denied that the Christ is "the divine manifestation of God, which comes to the flesh to destroy incarnate error" (S. & H. 583: 10-11). This Epistle emphasizes that Jesus is the Son of God and that "Jesus Christ is come in the flesh" (4: 2), that he came not only "by water", that is, by spiritual baptism, but also by "blood" (5: 6), that is, through laying down his life for his fellow man (3: 16). To John Docetism is a form of the antichrist, denying that Jesus is the Christ: "Who is a liar but he that denieth that Jesus is the Christ?" (2: 22). John confutes these erroneous arguments by stating that "the Word of life . . . was manifested, and we have seen it" (1: 1, 2), and that the Christ "was manifested to take away our sins" (3: 5), that for "this purpose the Son of God was manifested, that he might destroy the works of the devil" (3: 8). He stresses that precisely in "this was manifested the love of God toward us, because that God sent his only begotten Son into the world" (4: 9). With this John wants to stress the fact that every man has the Christ and can manifest the Christ.

Man embodies God through Christ here and now. By accepting that the Christ comes to the flesh and overcomes incarnate error, man is the embodiment of God and His Christ. He thus expresses all the constituents of the Word of God and of the saving Christ, and is thereby recognized as the Christlike man. In John the focal point shifts from the Word of God (James) and the Christ (Peter)

to *Christianity* or *man's divine status*. From beginning to end this Epistle indicates the characteristics by which the children of God are known. Phrases like "hereby know we . . ." frequently occur in the text. Man is shown as that which embodies God, the four sides of the Holy City, the divine infinite calculus; he is that which embodies the standard of the Word of Life, the Christ-Mind, Christianity through perfect relationships, and Science through scientific faith and prayer.

Love one another. I John teaches Christians the new commandment "love one another". John advances this not as a peremptory commandment, "thou shalt", but as the natural result of accepting God's love, "that he loved us, and sent his Son to be the propitiation for our sins" (4: 10). He reasons from the basis that "God is love" (4: 8). The fact that the Christ manifests itself in the flesh and takes away the sins of the world is the practical expression of God's love. Through this manifestation the spirit of God is translated to and dwells in man, so that man reflects the love of God and in turn manifests the same loving attitude towards man. John makes it clear that before we can obey the command to love one another, we must first obey the command to accept the love that underlies the fact of the Christ translation. "And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another" (3: 23). To love one another is, therefore, not a moral command but the natural expression of a scientific fact in divine being. We can only love because God "first loved us" (4: 19), and as He loved all, we cannot help but love all, too. Why is it, then, that we have difficulty in loving our fellow man? What is the fundamental reason? It is because we do not acknowledge that God loves all impartially and that God's Christ is at work in each one, making him worthy to be loved by us.

God dwells in man and man in God. Christianity deals with divine relationships, it demonstrates the true relationship of God and man and thereby true fellowship among men. The term "in" is frequently used in this Epistle, indicating the intimate relationship which exists between God, Christ and man. In this relationship man is in God—we know "that we are in him" (2: 5) (*Word*); man abides in Christ—"ye also shall continue in the Son, and in the Father" (2: 24) (*Christ*); and God dwells in man—"he that dwelleth in love dwelleth in God, and God in him" (4: 16) (*Christianity*).

This relationship of man "in" God and God "in" man culminates at the end of the Epistle in a state of scientific "faith", in which all relationships merge into an understanding of divine being (*Science*).

THE MESSAGE

John is concerned with man's perfection, with true *Christianity*. His whole message shows that our faith in man as God's perfect idea is not complete unless accompanied by living proof of man's perfection. This proof lies in living in accord with the divine infinite calculus which determines man's perfection.

Law: *We furnish the proof that our faith in man's perfection is life by falling into line with the divine infinite calculus.*

John, who had a scientific concept of being, indicates the proof which man must give in order to show forth his faith in man's perfection. He sees that man must give living proof of the Word, Christ, Christianity and Science and illustrates through the orders of the Word, Christ, Christianity and Science what this involves.¹

Introduction (I: 1-4)

In his introductory verses John sets the keynote for the whole Epistle, in which he wishes to convey that fundamentally all men have the Christ in themselves.

Word (I: 1): He assures us that the Word of Life, that "which was from the beginning", is tangible to man and not something ephemeral or abstract, as Docetism would have us believe.

Christ (I: 2): As this Word of Life always has a Christ which manifests itself in concrete being, man can bear witness to the Word of Life in the flesh, yet in spite of the flesh.

Christianity (I: 3): As this evidence is in every man, all men can have fellowship in this one indivisible divine relationship "with the Father, and with his Son".

Science (I: 4): These facts being interpreted are available to everyone, so that our "joy may be full".

¹ For a more detailed study of John's Epistles, see Irene Oppenheim: *Talks on the Epistles of John*.

Word (1: 5-2: 17)

The man that is in God. John begins by dealing with man's relationship to God. We are only in God when we act in accordance with God's standard, the nature and standard of Truth. We do this when "we have fellowship with him" (1: 6), when "we walk in the light, as he [God] is in the light" (1: 7), when we keep His Word (2: 5), when we are "in him" (2: 6), when "the word of God abideth in [us]" (2: 14), when we do "the will of God" (2: 17). Man's love for God is known when man "keepeth his [God's] word" (2: 5).

The message. Through seven subjects in the Word order John shows how man keeps the Word of God and what it perfects in him. They also answer the question: How do we know when we walk in God, when we walk in the way of Life?

Mind (1: 5): When we take the light of Mind as our basis—"God is light, and in him is no darkness at all".

Spirit (1: 6, 7): When we are not dualistic but choose the good; when we choose to "walk in the light, as he is in the light". This has a cleansing effect on us.

Soul (1: 8-2: 2): When we are meek enough to admit that we, as mortals, cannot be sinless, but that we have sinlessness through our "advocate with the Father, Jesus Christ the righteous: . . . he is the propitiation for our sins".

Principle (2: 3-5): When we keep his commandments—"whoso keepeth his word, in him verily is the love of God perfected".

Life (2: 6, 7): When we walk in the eternal Word of Life as Jesus did.

Truth (2: 8-11): When through brotherly love we bear witness that we walk in the light. Then there is no "occasion of stumbling".

Love (2: 12-17): When we love the Father and are completely free from the love of the world. Then our "sins are forgiven" and we "have overcome the wicked one".

The Word order. When we accept the Word of Life, the eternal Word order generates in us a perfect love for God, which in turn empowers us to live in line with the Word of Life, thus giving the proof that the love of God is perfected in us. But if we do not do these things, "we lie, and do not the truth" (1: 6), "the truth is not

in us" (1: 8), "his word is not in us" (1: 10). Such a man "walketh in darkness, and knoweth not whither he goeth" (2: 11), and "the love of the Father is not in him" (2: 15).

Christ (2: 18-3: 24)

Abiding in the Christ. John now goes a step further and shows the necessity for man not only to be in God, but also to abide in the Christ. Man is to "continue in the Son, and in the Father" (2: 24), is to "abide in him [Christ]" (2: 27). When we do this the Christ manifests itself in us; "he that keepeth his commandments dwelleth in him, and he in him" (3: 24).

The antichrist. In this section John deals with the arguments of the antichrist which tempt us to forsake the Christ. He describes the antichrist as "a liar", he "that denieth the Father and the Son" (2: 22), he that seduces (2: 26), transgresses the law (3: 4), deceives (3: 7), the devil (3: 8), the "wicked one" (3: 12). Fundamentally, the antichrist is "he that denieth that Jesus is the Christ" (2: 22), he who denies that the Christ dwells in man and does not "believe on the name of his [God's] Son Jesus Christ" (3: 23).

The message. Through seven subjects in the Christ order, John disposes of the arguments of the antichrist, so that by abiding in the Christ we offer no opposition to Christ's manifestation in us.

Principle (2: 18-21): He who abides in the Christ always uses Principle's standpoint as his basis and receives "an unction from the Holy One", while the antichrists have no such standpoint and have, therefore, never really belonged to Principle.

Life (2: 22-25): He who abides in the Christ, in the Son, abides also in the Father and thus receives eternal life. The antichrists by denying the Son deny the Father also and cannot, therefore, continue in divine Life.

Truth (2: 26-29): He who abides in the Christ has the truth of Christ in him and knows all that is true, whereas the antichrists seduce and lie.

Love (3: 1-3): He who abides in the Christ sees every man perfect as God is perfect. The antichrists, who do not acknowledge the Christ, cannot know the perfection of man.

Soul (3: 4-8): He who abides in the Christ is sinless—"whosoever abideth in him sinneth not"—whereas the antichrists are deceivers—"the devil sinneth from the beginning".

Spirit (3: 9-16): He who abides in the Christ is a child of God, "is born of God" and "his seed remaineth in him"; he is able to reflect the life-giving quality of the Christ-spirit. The antichrists or "children of the devil" are "of that wicked one" slaying their brothers.

Mind (3: 17-24): He who abides in the Christ keeps his commandment and loves "in deed and in truth", does "those things that are pleasing in his sight". He has the Mind of Christ dwelling in him. The antichrists break the commandment to love one another, since they love only "in word" and "in tongue".

The Christ order. As we abide in the Christ, the Christ manifests itself to us and refutes, step by step, the arguments of the antichrist, until, finally, we know that the Christ-spirit is fully represented in us. "And hereby we know that he abideth in us, by the Spirit which he hath given us" (3: 24). This process is the office of the Christ order, starting from the standpoint of Principle and culminating in Mind's full manifestation, where man knows that he possesses the Mind of Christ. Thus clothed, it is now man's office to reflect God fully. This introduces the standpoint of Christianity.

Christianity (4: 1-21)

God dwelling in man. After having shown in the Word section that man is that which dwells in God, and in the Christ section that man is that which abides in the Christ and has received the Mind of Christ, John, in the Christianity section, is concerned with the fact that God dwells in man. His Christ section culminates in the statement that we know that the Christ dwells in us "by the Spirit which he hath given us" (3: 24). Then, in the Christianity section he concludes that through the Christ we know that the spirit of God dwells in us, and writes: "Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit" (4: 13). He describes this relationship further by such statements as: "God is love; and he that dwelleth in love dwelleth in God,

and God in him" (4: 16), "if we love one another, God dwelleth in us, and his love is perfected in us" (4: 12).

The spirit of God saves us from the world. The true spirit of Christianity is demonstrable only when we accept that the Christ manifests itself in the flesh—"every spirit that confesseth that Jesus Christ is come in the flesh is of God" (4: 2). John emphasizes the fact that the Christ is demonstrable in the world, "that God sent his only begotten Son into the world" (4: 9), "that the Father sent the Son to be the Saviour of the world" (4: 14). Herein lies God's great love. If God had a Christ which did not demonstrate itself in the flesh, God would have no redeeming effect on the world and man would not feel His love. "Herein is love, . . . that he loved us, and sent his Son to be the propitiation for our sins" (4: 10). John then concludes that as man has the Christ abiding in him, he has the same office to fulfil towards the world as the Christ, "because as he is, so are we in this world" (4: 17). With this John arrives at the central law of Christianity, that "if God so loved us, we ought also to love one another" (4: 11). Unless we love one another we cannot reflect and fulfil Christ's mission to be a saviour and overcome the world.

The spirit of Christ which is in man is always greater than the spirit of the world, because it is one with God, it dwells in God and God in it. Writing of God's children John states: "Greater is he that is in you, than he that is in the world" (4: 4). Armed with this authority man vanquishes all spirits of antichrist (4: 3, 4).

The message. Through seven subjects in the Christianity order (S. & H. 587: 6-7) John clarifies how we can recognize the Christian in this world and distinguish him from the "spirit of antichrist" (4: 3), how we can know whether he has the "spirit of truth" or "the spirit of error" (4: 6).

Principle (4: 1): We can distinguish every spirit testing whether it is of God or not.

Mind (4: 2, 3): Only that "spirit that confesseth that Jesus Christ is come in the flesh is of God". Those who deny the power of Mind in them are not of God.

Soul (4: 4-6): They who are of God testify of God and they who are of the world testify of the world. But those who are of God are greater, for they overcome those who are of the world.

Spirit (4: 7, 8): Those who are of God reflect God; they reflect the love of God by loving one another.

Life (4: 9-11): Those who reflect the fatherhood of God are of God. The love of the Father is expressed in sending His Son "to be the propitiation for our sins" so "that we might live through him", and we reflect the fatherhood of God in the measure that we express the same love towards our fellow man.

Truth (4: 12-16): Those who "live through him", the Christ, have the spirit of God dwelling in them and testify that they have "the Saviour of the world" in them, that is, that they reflect sonship with God.

Love (4: 17-21): Those who are of God and have been "made perfect in love" have "confidence on the day of judgment" (N.E.B.); they neither fear nor hate.

The Christianity order. The man who has "the spirit of truth" in him is the man of God's creating. Christianity explains that the true man as God's own idea reflects the whole nature of God, i.e. is always clothed with all that God is, has and does. Man has all that is derived from Principle, is equipped with the whole of Mind's manifesting power, and is thus identified with all of God's ideas (Soul). Man, therefore, reflects and radiates (Spirit) the infinite Godhead as an expression of the spiritual fatherhood (Life), sonship (Truth) and motherhood (Love) of man.

Science (5: 1-21)

Faith is the key to eternal life. In the Christ section John gives us the key to true faith, namely: "That we should believe on the name of his Son Jesus Christ" (3: 23), and in the Christianity section we find the testimony of this faith, having "known and believed the love that God hath to us" (4: 16). Now, in the Science section John focusses everything on faith showing it to be the pivot of being, gathering all true relationships into one, i.e. into scientific understanding.

The message. Through four subjects John interprets retrospectively from the standpoint of faith the relationships in being which he presented in the sections of Christianity, Christ

and the Word. He, therefore, states it in the inverted Science order¹.

Principle (5: 1): To the man of faith Principle and idea is one; he loves both Principle and its idea—"him [God] that begat" and "him also that is begotten of him".

Love and Mind (5: 2-5): Having faith, we have the love of God and keep His commandments, and this empowers us to overcome the world; "this is the victory that overcometh the world, even our faith".

Truth and Spirit (5: 6-10): Jesus Christ gave practical proof of overcoming the world, and bore witness that the spirit which moved him was the truth. The spirit testified to the truth through "water", that is, through the baptism by which Jesus entered upon his world mission, and through "blood", when through the crucifixion he left the world. Everyone who has faith in Christ is moved by the same spirit, "hath the witness in himself", and can testify that "the Spirit is truth".

Life and Soul (5: 11-13): The purpose of Jesus' living proof was to bear record of eternal life. If, therefore, through faith, we identify ourselves with the Christ, "the name of the Son of God", we are in eternal life; "he that hath not the Son of God hath not life".

The prayer of absolute faith (5: 14-21): Having stated that through faith in Christ we have eternal life, John now shows how eternal life is demonstrated through the prayer of faith. This prayer is an absolute faith that our trust in Christ is always answered. If "we ask any thing according to his will, he heareth us" (5: 14). Only prayer which approaches God in a Christlike attitude is answered.

Praying according to divine understanding:

—"we know that our requests are heard" (N.E.B.) (*Mind* 5: 15a);

—"we know also that the things we ask for are ours" (N.E.B.) (*Spirit* 5: 15b);

—we know that we can free from sin and give life (*Soul* 5: 16, 17);

—we know that being children of God, we are held in God and that the wicked one cannot touch us (*Principle* 5: 18);

¹ The Science order is symbolized by the golden candlestick with its main shaft and the three branches on either side. See John W. Doorly: *The Pure Science of Christian Science*, pages 51, 53.

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- we know that we belong to God and not to the godless world (*Life* 5: 19);
 - we know that the truth is in us (*Truth* 5: 20);
 - we know that true prayer preserves us from temptations, i.e. from idols (*Love* 5: 21).

THE SECOND EPISTLE OF JOHN

Loving our fellow man for Truth's sake. In this short letter John wishes to draw our attention to the fact that the commandment to love one another is not unconditional. He makes it clear that our love for our fellow man must be subordinate to the love for Truth. John addresses himself to "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" (1) and this "for the truth's sake" (2).

The message. Through four subjects John brings out the cardinal points which man must heed in order to be loved in Truth and for Truth's sake.

Word (4-6): The first condition for loving our fellow man is that he should walk after God's commandments. By walking in the commandments he walks in Truth and cannot help being loved by all who love Truth. Then he is loved for Truth's sake.

Christ (7): The second condition is that man must acknowledge that Christ is come in the flesh, that the Christ translates itself to the human and material plane. We love our fellow man for Christ's sake, when we love the Christ translation taking place in him, overturning in him all that needs to be reformed. Failing to take such an attitude makes us "a deceiver and an antichrist".

Christianity (8-11): The third condition is that we should stand watch at the door of consciousness, so "that we lose not those things which we have wrought" and abide in the doctrine of Christ. We love our fellow man for Christianity's sake when we love him for his efforts to reflect God to the best of his abilities. Whoever does not abide in the true doctrine is not worthy of our love—"receive him not into your house, neither bid him God speed". To compromise with the false for the sake of peace would make us accomplices in wrongdoing.

Science (12, 13): The fourth condition is that we should interpret Truth to our fellow man so that he, too, may understand it. Then

we share in the same Truth and "speak face to face" with him. This love for the common Truth binds us together, so that "our joy may be full".

Summary. What does it mean to love one another, to love our fellow man? Is it a command to love mortals, those who have "the spirit of error"? With the second Epistle, John wants to make it clear that by the term man or fellow man he means only the man of God, the man of Truth, and never the man of error. The man of Truth is the man of Truth's divine calculus, the man who operates according to the Word, Christ, Christianity and Science. This man is the only man and, therefore, he alone is worth loving.

THE THIRD EPISTLE OF JOHN

Loving our fellow man for his deeds of Truth. John starts his third Epistle in similar words to his second. This time he is writing to Gaius, of whom he also says, "I love in the truth" (1). But whereas in the second Epistle these words were said for Truth's sake, in the third they refer to his joy in Gaius's deeds of Truth. To be "in the truth" means also to perform the deeds of Truth, so that we may "prosper and be in health" (2). The emphasis of this Epistle lies on the actual deeds to be done in order to prove one's love for Truth.

The message. Through four subjects John sets down the fundamental deeds which testify to our love for Truth.

Word (3, 4): We testify to our love for Truth when we actively walk in the Truth, as Gaius did.

Christ (5-8): We testify to our love for Truth when we act in a Christlike manner towards our fellow man, when we translate the fact that the Christ is the Helper into tangible deeds on a human and material plane. When, like Gaius, we are kind both to the brethren and to strangers, we become "fellow-helpers to the truth".

Christianity (9-12): We testify to our love for Truth when our deeds are inspired by Truth, and not by personal sense. Then our deeds testify that we are of God. "He that doeth good is of God: but he that doeth evil hath not seen God." This is exemplified by Diotrephes and Demetrius. Diotrephes acted from personal ambition and consequently committed evil deeds, while Demetrius had a "good report . . . of the truth itself".

Science (13, 14): We testify to our love for Truth when with the key of perfect understanding we solve problems as they arise, and establish peace.

SUMMARY OF JOHN'S EPISTLES

THE SCIENTIFIC LAW

John presents in his second and third Epistles the same law as in his first Epistle (p. 214):

Law: *We furnish the proof that our faith in man's perfection is life by falling into line with the divine infinite calculus.*

The standpoint (3d): Christianity reflecting Science. John sees the necessity for the idea of man's perfection to be proved through a living faith, i.e. through a scientific consciousness (Christianity as Science). This proof can be given in the measure that we consciously live the divine calculus of being in thought and deed.

Standpoint: By furnishing the living proof of our conscious unity with the idea of man's perfection, we are living witnesses to perfect manhood.

The problem. The great problem which people encounter in their earnest effort to live a practical operative Christianity is their difficulty in distinguishing always between man and mortals. A mortal is not man; man is a divine idea. When the difference is not clearly drawn we are in danger of trying—and of trying very hard—to bring mortals into line with God (the counterfeit of the Word), of regarding it Christ's office to improve the mortal (the counterfeit of the Christ), of loving mortals with their deeds (the counterfeit of Christianity) and of trying to educate a limited human mind until it can grasp the infinitude of Truth (the counterfeit of Science). We must clearly see that in our faith we must not live the mortal sense of life but the idea of what constitutes the perfection of man. Our starting point is: "Now are we the sons of God" (I John 3: 2).

Man is the outcome of the divine infinite calculus, of Word, Christ, Christianity and Science. As the outcome of the Word, he

walks in God; as the outcome of the Christ, he is a state of consciousness which accepts that the Christ translates itself to mortals and manifests itself in the flesh in spite of the flesh; as the outcome of Christianity, he is the reflection of God, the man in whom God abides and who is free from mortal manhood; as the outcome of Science, he is the man of a living faith, the man of scientific consciousness.

The first Epistle is not written to anyone in particular, but explains the infinite calculus of man in a fundamental *universal* way. It explains the meaning of man as the expression of the Word, the Christ, Christianity and Science, and consequently John develops his theme in greater detail through the orders of the Word, the Christ, Christianity and Science. On the other hand, the second Epistle is addressed to a church, thus emphasizing the fact that the universal calculus is binding on all people *collectively*. The third Epistle builds on the same calculus but shows that it is applicable to any *individual* human situation. This Epistle is addressed to a person, and teaches him how this calculus can be applied to his particular human problem. Thus the three Epistles not only show that the divine infinite calculus of man's true being is basically one and the same universally, collectively and individually, but operates equally on the *divine*, *absolute* and *human* planes.

The elements of the law:

- I. We furnish proof that our conscious unity with the perfect idea man is life
- II. by falling into line with the divine infinite calculus.

The elaboration of the law: For instance, we can know:

Word. We furnish proof that our conscious unity with the Word is life by falling into line with the numerals of infinity, with the ordered Word of Life, by being living witnesses to the eternal standard of Being.

Christ. We furnish proof that our conscious unity with the Christ is life by testifying to man's spiritual agreement with God, by acknowledging man's coincidence with God and being living witnesses to man's indestructible oneness with God.

Christianity. We furnish proof that our conscious unity with Christianity is life by admitting that every man is God's beloved

idea, by reflecting God's love for and God's love in man, by being living witnesses of universal brotherhood and infinite harmonious relationships.

Science. We furnish proof that our conscious unity with Science is life by resorting to the metaphysical system of Science, by learning to reckon in the realm of Science, by being living witnesses to the handling of all problems in a scientific way.

THE EPISTLE OF JUDE

The godly versus the ungodly. Jude, the brother of James, and, therefore, also a brother of Jesus, wrote his Epistle on the relative positions of the godly and ungodly. He addresses the godly as those "that are sanctified by God the Father, and preserved in Jesus Christ" (1), as "beloved" (3) and as "saints" (3) as compared with ungodly men whom he calls "filthy dreamers" (8), "brute beasts" (10), "spots" (12), "murmurers, complainers" (16), and "mockers" (18). To Jude the godly man is the man of faith, the man who builds his life on scientific understanding, while the ungodly man is the man who denies the Word and the Christ, "turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ" (4).

The godly man is kept by God. Jude emphasizes that the man who has faith in Christ is kept by God. He starts his Epistle with the eternal fact that man is "sanctified by God the Father, and preserved in Jesus Christ" (1), goes on to exhort man to keep the faith in order to keep himself in God, and concludes by showing that through faith in Christ man is kept by God from falling. By contrast Jude compares the ungodly to fallen angels, to "the angels which kept not their first estate, but left their own habitation" (6). The divine status of man is to be in accord with Principle, to take all from God, to act like God, and to give all back to God. On the other hand, the ungodly go against God, attempting to be something of themselves, walking "after their own ungodly lusts" (18), performing "ungodly deeds" (15), and doing all this "because of advantage" (16).

Reserved unto salvation or destruction. By keeping the faith man keeps himself from falling, whereas disbelief knows no salvation and leads to destruction. According to Jude God has reserved the ungodly "in everlasting chains under darkness unto the judgment of the great day" (6), "suffering the vengeance of eternal fire" (7), and for "the blackness of darkness for ever" (13). Jude does not,

therefore, ask us to contend with the ungodly, knowing that ungodliness is its own judge. Our duty is to keep the faith, uphold our unity with God and let God, the divine Principle, operate as our judge.

THE MESSAGE

The exhortation to man to keep the "most holy faith" forms the core of Jude's Epistle. Only by keeping the faith does man find a living relationship to the Science of man and thereby preserve himself in his divine status. Thus in Jude the focal point shifts to *Science*, to the impersonal, ever-operating Principle of being, where life and salvation are seen to be a matter of man's divinely scientific attitude.

Law: *We furnish the proof that our faith in the Science of man is life by living in perfect obedience to the divine faith.*

Through seven subjects in the Word order Jude shows that in keeping an active, holy faith lies salvation while in disbelief lies destruction.

Mind: By earnestly contending for the true faith we preserve our faith from being perverted (3, 4).

Jude is concerned that we "should earnestly contend for the faith", as a means of protection against falling into ungodly doctrines which deny faith both in God and in Christ.

Spirit: In our faith we must know that the fruit of unbelief is destruction (5-7).

Jude reminds his readers that the Lord, when he had "saved the people out of the land of Egypt . . . destroyed them that believed not", and that the same happened in "Sodom and Gomorrha, and the cities about them".

Soul: In our faith we must trust God to rebuke the unbelievers (8-10).

To the unbeliever nothing is too holy to be defiled or spoken evil of, but the man of faith trusts Soul to rebuke all that is unlike God, and does not raise "a railing accusation".

Principle: In our faith we must be rooted in Principle, or it is vague and without foundation (11-13).

After defying Principle like Cain and Balaam, the unbelievers finally perished like Core.¹ Instead of being rooted in Principle they had gone their own way and were like "wandering stars" having no fixed adherence to Principle.

Life: In our faith we must know that all ungodliness comes under God's judgment (14-16).

The "Lord cometh with ten thousands of his saints" and executes judgment upon all that do not walk in the way of Life but "after their own lusts", and speak "great swelling words". A vain faith cannot stand the impact of a living faith.

Truth: In our faith we must uphold the divine consciousness in its saving mission (17-23).

We uphold true faith by abiding in the Christ-consciousness, by remembering "the words which were spoken before of the apostles", building on our "most holy faith", keeping ourselves "in the love of God", having compassion and saving others from "the fire" of sin.

Love: By giving glory and honour to God through our faith in Christ, we are eternally kept in heavenly perfection (24, 25).

In his concluding doxology Jude reaches the climax of his message and describes the pinnacle of faith attainable by man: "Now to the One who can keep you from falling and set you in the presence of his glory, jubilant and above reproach, to the only God our Saviour, be glory and majesty, might and authority, through Jesus Christ our Lord, before all time, now, and for evermore" (N.E.B.).

Summary. In his Epistle Jude wishes to impress upon the Christian the basic fact that inherent in a living, scientific faith lies God's power to safeguard the divine status of manhood. He sees that a living faith is God's own idea and, therefore, partakes of the glory of God's ever-operative "glory and majesty, might and authority" (N.E.B. 25).

¹ Jude refers here to the story of Korah in *Numbers*, chapter 16.

In order to attain the pinnacle of faith as presented in Jude's doxology, we must

- contend and stand for the true faith (*Mind*);
- believe that faith bears fruit (*Spirit*);
- trust that God will rebuke every erroneous situation (*Soul*);
- remain fixed in our adherence to Principle's spiritual power (*Principle*);
- be convinced that unbelief cannot on any account survive before God (*Life*);
- dwell in the assurance that faith is a redeeming and saving agent (*Truth*);
- give all glory to God and His Christ in our faith (*Love*).

THE SCIENTIFIC LAW

The standpoint (4d): Science reflecting Science. Jude's short Epistle has a very simple but profound message. He knows that God is the divine Principle of man, always demonstrating Himself according to the Science of being and that it is, therefore, man's duty to live according to this Science. Only a divinely scientific consciousness is able to prove the Science of man's being (Science as Science).

Standpoint: By furnishing the living proof of our conscious unity with the Science of man, we are kept by the ever-operative life-preserving Principle of man.

The problem. Only to believe in God as the living Principle of man is not enough in order to be kept in man's harmony. A belief in God does not keep us safe in God. In order to be one with the Science of man our consciousness must be consonant with this Science, i.e. it must be divinely scientific. An unscientific consciousness can neither unlock the source of divine being nor protect us from disharmony.

The elements of the law:

- I. We furnish proof that our conscious unity with the Science of man is life
- II. by living in perfect obedience to the divine faith,

The elaboration of the law: For instance, we can know:

Mind. We furnish proof that our conscious unity with the Science of Mind is life by being divinely active, powerful, mighty and lawful.

Spirit. We furnish proof that our conscious unity with the Science of Spirit is life by evolving spiritually and progressing in an ordered way.

Soul. We furnish proof that our conscious unity with the Science of Soul is life by being balanced, satisfied and filled with the joy of Soul.

Principle. We furnish proof that our conscious unity with the Principle of Science is life by being harmonious and self-governed, by partaking in the infinite possibilities of divinely scientific discoveries, and demonstrating the ever-operative calculus.

Life. We furnish proof that our conscious unity with the Science of Life is life by being constantly inspired, exalted, spontaneous and full of vigour.

Truth. We furnish proof that our conscious unity with the Science of Truth is life by having an affirmative consciousness, by reasoning within the coherency of spiritual facts, by being conscious of the consistency of Truth wherein every truth affirms every other truth.

Love. We furnish proof that our conscious unity with the Science of Love is life by being universal, all-loving, impartial and at peace.

SUMMARY OF THE GENERAL EPISTLES

The General Epistles have their emphasis on living proofs of man's faith. They stress the importance that faith should not be just a profession of belief, but a matter of living. What must be demonstrated is the outward evidence of one's inward attitude of faith, so that the deeds and the words of faith coincide. Only then is faith living. This is the common denominator of the General Epistles. To them faith means life and real life is to them true faith.

James. James makes it plain that we must be living witnesses of the Word of God, that we must show forth our faith in God by drawing our power of action always from God and never from our own personal selves or from the world. Only the fruits achieved through reliance on God are substantial and lasting.

Peter. Peter exhorts us to be living witnesses of the Christ, of following in the footsteps of the Christ. He knows that faith in Christ brings suffering to mortals and asks that we should not shun it but prove our faithfulness to Christ by joyfully enduring suffering for Christ's sake, well knowing that finally it will bring us into glory. This glory is attained as we culture our Christlike understanding and furnish proof of our growth in the knowledge of Christ.

John. John tells us what is involved in being a living witness of Christianity, what makes up the true man and the brotherhood of man. He knows that only by walking in our faith in God and by acknowledging God's Christ to be translatable to man can we show forth our faith that man is God's beloved, and, therefore, united with all men in one universal love. Loving one another is proof of true faith.

Jude. Finally, Jude expects us to be living witnesses of Science, to be Principle-minded. He teaches the simple fact that only the man who keeps the faith is kept by God and consequently kept from falling, whereas the man of unbelief is proved to have no part in God's realm and to be without existence.

C. THE SCIENCE OF CHRISTIANITY

THE KEY TO THE SCRIPTURES

God reveals Himself to us only step by step. God is infinite, hence His revelation also is infinite. In the course of time men's vision of His nature, essence and wholeness has been continually extended. It is of this progressive revelation of God that the Bible tells.

Every fresh revelation is at the beginning comprehended by a few only; by the remainder it is misunderstood. New discoveries meet with opposition and their adherents are persecuted. Gradually, however, later generations adopt the findings of their forebears. Thus most of the prophets were persecuted and put to death for proclaiming their vision of the coming Messiah. It was only after several centuries that they were recognized as infallible authorities and their prophecies incorporated into the Scriptures. Although they had long been extolled when he came, the Messiah was neither recognized nor acknowledged, in spite of all they had written. Once again, it was many generations before this Messiah was more generally accepted and the writings about him were canonized. Thus the pattern of misunderstanding followed by understanding has repeated itself down to the present day.

The revelation of God can be comprehended only through spiritual sense. How is it that a revelation can be understood in different ways at different times? Although the coming Messiah had been described by the prophets in the Old Testament, it was particularly the students of the Scriptures, the Scribes and the Pharisees, who failed to recognize him, while others found in the same writings confirmation of his appearing. It was similar with Paul. As Saul, the expert on the Scriptures, he saw in Jesus a blasphemer of God; but as Paul he recognized him as the long-awaited Messiah foretold by the Old Testament. Thus the text alone is not enough to impart true revelation to us; of far greater importance is the type of con-

sciousness which reads and ponders it. For instance, Lafontaine's fables considered from a zoological standpoint would at once be rejected as unscientific and misleading. But if we read them as intended by the author, we find them valuable and instructive. It depends on the lens of consciousness through which the text is read. As a Pharisee, Saul appreciated in the Old Testament only a doctrine of justification through "the works of the law", but as Paul, imbued with the Christ-consciousness, he saw instead all through the same Scriptures the higher doctrine of justification by faith.

Although it may be interesting to consider the Bible from the standpoint of the historian, the moralist, the linguist, or the archaeologist, it will not yield its true meaning until approached with a consciousness imbued with the divine Mind. Paul says that the veil must be "done away in Christ" (II Cor. 3: 14). He is most emphatic that a mortal consciousness cannot grasp the divine: "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" (I Cor. 2: 14). To comprehend divine things, man must have the Mind of Christ, for "the things of God knoweth no man, but the Spirit of God" (I Cor. 2: 11). Fundamentally, therefore, there is only *one* interpretation of the Bible, that derived from the divine Mind.

The Bible yields its hidden treasures as we grow spiritually, and we can appreciate what Paul meant when he wrote: "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" (I Cor. 13: 11, 12). If we read the Bible "through a glass, darkly", i.e. with an uninspired, material or doctrinal consciousness, we shall never perceive the divine truths in the text. Paul reproached the Jews for reading the Old Testament with such a darkened mentality: "their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which vail is done away in Christ" (II Cor. 3: 14).

The revelations of God never come to an end. Because God is eternal there can be no end to His revelations. From the beginning of the Bible the Christ-idea can be seen at work in an ever-unfolding

line. To the patriarchs it was revealed only in its seedlike form of faith; Abraham, Isaac, Jacob, Joseph, Moses glimpsed the Christ in this early stage. The prophets, however, could already outline the nature and essence of the Christ and foresee its inherent power. This power was manifested in Jesus who furnished the proof of the practicability of the Christ; he became the great Exemplar for all men. But this was not the final revelation of the Christ, for it worked on after Jesus' ascension. The Christ-idea revealed itself again through Paul, who presented it in his letters as a method of expounding the doctrine of Christ's Christianity. A further unfoldment of the Christ-idea in human experience came soon afterwards with John the Revelator's vision of the Science of Being borne on the fundamental pillars of the "Seven" and the "Four". John was able to look far into the future and foresee that the Christ-idea would be further revealed as an open book. Thus we have the textbook of Christian Science today, likewise a revealed text of God, explaining the Christ-idea as a system of divine ideas. This textbook is one vast structure with the "Seven" and the "Four" perfectly and harmoniously combined and woven into a coherent whole.

Every new revelation of God throws more light on the previous one. The wonder of divine revelation is that each new phase is already present in embryo in the preceding one, just as an oak tree already exists in the acorn. A new revelation never discards what has gone before, but, on the contrary, sheds more light on its true meaning. The New Testament did not make the Old Testament obsolete, although it changed the old standpoint of interpretation. Seen through the eyes of the New Testament the Old Testament becomes alive, and its meaning gains in richness and warmth. Jesus, the founder of the New Testament, urged his disciples to study the Old Testament, and on his way to Emmaus he expounded it to his companions, "beginning at Moses and all the prophets" (Luke 24: 27). Similarly Paul shows how the doctrine of justification by faith was adumbrated in the Old Testament, where the Jew, with his spiritual vision veiled (II Cor. 3: 14, 15), had perceived only the doctrine of justification by works.

It is the same with the revelations in the Christian Science textbook. For the first time in the development of the Christ-idea we are given in this book a clear, comprehensive definition of God

through His seven synonymous terms and through the spiritual meaning of the seven days of creation. For the first time, also, we find an explanation of the symbolism of the "City Foursquare". The "Seven" and the "Four" are the fundamental elements of divine Science, as they are also of the Bible. Thus the textbook shows neither the Old nor the New Testament to be obsolete. The revelations of divine Science render the Bible new and alive, they reveal a far greater richness in it than had ever been known. Once more we encounter the same marvel: With the eyes of Christ-Science we discover that this Science is already present in the Old and New Testament, but could not be discerned without a divinely scientific consciousness.

Science reveals. It is questionable whether the Biblical writers were ever conscious of the scientific, divine system. It is certain, however, that they already possessed the spirit of this Science and let themselves be guided by it. Although the writers of the Epistles nowhere suggest that they were actively motivated by the "Seven" and the "Four", their writings still sprang, as we have seen, from the spirit of this structure. It is a particular characteristic of great revelators that they can feel and voice higher truths without having first to systematize them. *Mary Baker Eddy*, the discoverer of Christian Science and author of "Science and Health with Key to the Scriptures" writes in this connection: "It is a question to-day, whether the ancient inspired healers understood the Science of Christian healing, or whether they caught its sweet tones, as the natural musician catches the tones of harmony, without being able to explain them. So divinely imbued were they with the spirit of Science, that the lack of the letter could not hinder their work; and that letter, without the spirit, would have made void their practice" (S. & H. 144: 30-7). It is reported that speaking of "the law of the spirit of Truth", she said: "Our blessed Master did not have the Science of it, that is, did not *give* the premise, the conclusion and the logical reasoning as this is; he had the spirit of it and gave it to the disciples".¹ The Word of God which Jesus explained to his disciples "has since ripened into interpretation through Science" (Mis. 163: 12-13). Of herself Mary Baker Eddy says that after she had written her textbook "Science and Health

¹ Quoted from Notes on the Course in Divinity, by Lida Fitzpatrick, C.S.D., page 4 (Ed. 1958).

with *Key to the Scriptures*”, she little understood all that she set down (My. 271: 5) and was learning the higher meaning of her own textbook after having written it (My. 114: 25-27). Now that today *John W. Doorly* has interpreted the system of divine Science as revealed by *Mary Baker Eddy*, the structure of the Christian Science textbook and of the Bible can no longer remain hidden, and both books thereby gain enormously in stature and value. Because we now understand the Science of their message, the spiritual facts therein can be grasped in their relationship and coherency and thus become demonstrable for us on the basis of divine understanding and not only on the basis of belief or blind faith.

In dealing with the Epistles we have learned not only the ordered structure of each Epistle, but also the significance of the Biblical order in which they are placed. This sequence does not coincide with the chronological order in which they were written. The spirit of God, which has at all times exercised control over the Holy Scriptures and governed all human decisions and actions regarding the editing and compiling of the Bible, also influenced the canonization of the New Testament. Thus the Epistles appear in the Bible in their divine order conforming with divine system. The Epistles in their present arrangement contain a profound, spiritual plan, which, by virtue of its order, offers a practical method of a living and demonstrable Christianity.

THE CHRISTIANITY MATRIX SUMMARIZED

(See Chart I on page 42)

Christianity. The Epistles interpret the doctrine of Christianity. Christianity is the outcome of the ever-operative Christ-idea and presents man and the universe as the effect of God translating Himself constantly in His perfection to every plane of thought. Man is thus seen as the perfect idea of God, as "the compound idea of infinite Spirit; the spiritual image and likeness of God; the full representation of Mind" (S. & H. 591: 5-7). Through the Christ translation man inherits the spirit of God and must be understood as clothed with God, completely divorced from the mortal concept of man. On this divine basis the Epistles teach us how to understand man in his perfection and how to demonstrate this in human experience.

Reviewing the whole teaching of the Epistles we can see that Christianity is explained from all three levels of Science—from the standpoint of divine Science, absolute Christian Science and Christian Science. For an explanation of these three planes of Science the reader is referred to pp. 191-193 of my book, *The Minor Prophets*.

Christianity in divine Science. Christianity in divine Science is characterized by Love, as God's motherhood. It teaches that Love embraces its idea man in all its perfection. Divine Science interprets the divine Being in its oneness and Christianity in divine Science depicts this oneness as the indestructible, perfect oneness which exists between God and man, the Mother embosoming perfect man. Mary Baker Eddy writes of man in divine Science: "In divine Science, man is the true image of God. . . . The Christlike understanding of scientific being and divine healing includes a perfect Principle and idea,—perfect God and perfect man,—as the basis of thought and demonstration" (S. & H. 259: 6, 11-14). This divine standpoint underlies the teaching of the Epistles from beginning to end. Romans starts by accepting the doctrine of man's perfection,

addressing the Christians in Rome as "beloved of God, called to be saints" (Rom. 1: 7). The subsequent Epistles never waver from this standpoint and continue in it to the end, where Jude says that God "is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy" (Jude 24).

Christianity in absolute Christian Science. Absolute Christian Science is concerned with determining the metaphysical relationships which exist in the oneness of divine Science. Christianity in absolute Christian Science deals specifically with the reciprocal relationships existing between (1) man and God (Word), (2) man and Christ (Christ), (3) man and the idea of man's perfection (Christianity), and between (4) man and the Science of man (Science). The Epistles fall into four groups, each group characterized by one of these four relationships.

1. *Word:* Romans, I and II Corinthians and James focus upon man's relationship to God and God's relationship to man. They all deal with *God's grace* towards man. These four Epistles teach that through faith in God we can draw from the divine source and that through the grace of God we become full partakers of all that God is. Through them we learn that it is God's purpose to bestow on man all that He has, *bringing out in us God's image and likeness*.
2. *Christ:* Galatians, Ephesians, Philippians and Peter focus upon man's relationship to Christ and Christ's relationship to man. They all deal with the *glory of the Christ translation*. The glory of the Christ as taught in these four Epistles is that through our faith in Christ, the Christ is seen to translate itself to every plane of thought, *imbuing us with the fulness of the Christ-spirit* without measure, so that we may possess no other mind than the Mind of Christ.
3. *Christianity:* Colossians, I and II Thessalonians and John focus upon man's reciprocal relationship to *the idea of man's perfection*. They all deal with the divine fact that fundamentally man is perfect. Through our faith in the idea of man's perfection, through our understanding that we are one with the perfect idea man, we are enabled to reflect true manhood. These four

Epistles teach that as we have faith in our divine sonship, *we reflect the perfect man*, the representative of God.

4. *Science*: The Pastoral Epistles, Philemon, Hebrews and Jude focus upon man's reciprocal relationship to the *Science of man*. Through faith in the Science of man, we bind ourselves indissolubly with the Principle of all being, so that *the divine Principle operates in us as a scientific method of universal salvation*. These four Epistles give a perfect illustration that our faith and adherence to the Science of man call forth from this Science a perfect way of salvation, which saves individually, collectively and universally. They show unmistakably that all men are drawn by the Science of man along the infallible way of salvation to operate scientifically in the divine way of Principle.

Christianity in Christian Science. Christian Science is concerned with the application of Truth to human problems. "The term Christian Science relates especially to Science as applied to humanity" (S. & H. 127: 15-16). Christianity in Christian Science deals with the method of demonstrating divine facts in the face of human problems, proving the supremacy of these facts. The Epistles acquaint us with this method and reveal it as a fourfold process. The above classifications (1), (2), (3) and (4) each develop through four phases, illustrating the *fourfold process of demonstration*. This process depicts the attitude man has to take towards the absolute relationships of his being, as presented through (1), (2), (3) and (4).

- (a) *Word*: As a first step Romans, Galatians, Colossians and the Pastoral Epistles ask us to *accept* the doctrine of Christianity. They ask us to accept in faith that man stands in reciprocal relationship with the grace of God, the glory of the Christ, the idea of man's perfection and the Science of man. By opening our thought and welcoming the new covenant, by being receptive to it and by familiarizing ourselves with it, we become transparent for *God's revelations* and we perceive *the new vista* of the true nature of Christianity.
- (b) *Christ*: As a second step I Corinthians, Ephesians, I Thesalonians and Philemon ask us to base ourselves on what we

have accepted through the first stage in (a) and to *claim*, affirm and use this new understanding. As we claim the new faith *a transformation takes place in us*, resurrecting us out of a false, limited, human or misconceived sense of life.

- (c) *Christianity*: As a third step II Corinthians, Philippians, II Thessalonians and Hebrews ask us to *abide steadfastly* in our attitude of (b), to hold fast to our affirmation of the new faith. We must adhere unwaveringly, perseveringly and persistently to what we have attained in the true faith, and as compensation *we gain a victory* over opposing claims. Through striving we overcome error triumphantly, and an improved state is gained.
- (d) *Science*: As a fourth step James, Peter, John and Jude ask us to *prove our faith by living it* and thus be a witness of the new covenant. Only by living our faith can we prove our faith to be true and demonstrable. Unless we live our faith it is dead and useless. In order to have a living faith, deeds of faith must be performed in our lives. In turn we thereby obtain the *proof of our true being*, the proof that we live and move in true life.

The blending of Christianity in absolute Christian Science with Christianity in Christian Science. By blending the absolute sense of Christianity in its four offices with the four phases in which Christianity is applicable on the human plane, that is by blending the elements of understanding as (1), (2), (3) and (4) with those of demonstration as (a), (b), (c) and (d), the sixteen fundamental problems of Christianity are thereby handled.

SUMMARY OF THE EPISTLES

The structure of the Christianity Matrix helps us reduce the message of the Epistles to a very simple but fundamental system. Reading Chart I (p. 42) vertically we find:

1. *The reciprocal relationship between man and God's grace (Word).*
- (a) *Romans*: Paul defines the doctrine of the reciprocal relationship which exists between God and man. He presents the

fundamental doctrine about this relationship, explaining that it is through faith that we accept our oneness with God. By accepting this unity through faith we gain access to God's infinite resources; the grace of God which flows to each one of us imparts as a free gift all that God has. Thus man's true inheritance is revealed.

- (b) *I Corinthians*: We are summoned to take this new faith as the one basis from which to work. We thereby open the way for the gifts of grace to transform us and evolve in us a divine mode of life, which resurrects us above the insufficiency of a human sense of life.
 - (c) *II Corinthians*: As we persevere in a divine basis of life, we begin to overcome all tribulation. By abiding steadfastly in the new faith, in face of all difficulties, we are endowed with the power of God. The false sense of things disappears and divine facts appear. Through the grace of God we experience that we can never lose anything by abiding in our faith, but receive full compensation for every struggle.
 - (d) *James*: It is only as we substantiate our faith by deeds that we prove it to be a living faith. James tells us that "faith without works is dead", whereas faith supported by deeds is life. The grace of God is seen in that through proving true faith we inherit true life.
2. *The reciprocal relationship between man and the glory of Christ (Christ).*
- (a) *Galatians*: Paul now urges us to accept the gospel of Christ as the only Saviour and not to turn to any other help or mediator. As we accept the spirit of God that dwells in us, the glory of the Christ reveals itself to us as the all-sufficient Saviour.
 - (b) *Ephesians*: Paul draws the only logical conclusion from Galatians: If there is only one Christ, it must embrace the entire fulness of God. We must, therefore, not only accept this Christ, but also claim it and affirm it in its fulness. Thus we experience Christ's glory whereby the whole fulness of Christ is always at work in us, resurrecting us from all sense of lack and limitation.

- (c) *Philippians*: Because the fulness of Christ is constantly at work in us, we are asked to persevere joyfully in all our striving until imperfection yields to perfection. The glory of Christ thereby becomes manifest, establishing the Christ-spirit more and more in us.
 - (d) *I and II Peter*: Our faith in Christ must be proved by adhering to Christ's demands, no matter what sacrifices are involved in our lives, even if it means tribulation. This living faith experiences Christ's glory through the Christ forcing us to grow in divine understanding, wherein we find the only true life.
3. *The reciprocal relationship between man and the idea of man's perfection (Christianity).*
- (a) *Colossians*: Fundamentally man is the reflection of God. We are asked to accept through faith our conscious unity with the idea of man's perfection; this reveals to us that our true selfhood is perfect before God and that no mortal sense of manhood belongs to it.
 - (b) *I Thessalonians*: We must follow this up and work on this basis. Knowing that fundamentally we are the sons of God, we must claim this knowledge to make ourselves so, despite all contrary arguments. In this way we claim for ourselves the perfection of man, which will resurrect us step by step from a mortal sense of man into an immortal sense of man.
 - (c) *II Thessalonians*: Abiding steadfastly in this divine effort, we gain mastery over the "son of perdition". Thus the idea of man's perfection triumphs in us, the false sense of man yields and man as the reflection of God is being demonstrated.
 - (d) *I, II and III John*: In order to furnish proof of man's perfection we must live in accord with the divine calculus that constitutes the son of God, thereby manifesting man's true being.
4. *The reciprocal relationship between man and the Science of man (Science).*
- (a) *Pastoral Epistles*: Man must accept his unity with the Science of man. Only thus can it be revealed to mankind that

Christianity is a way of salvation, sustaining (I Timothy), protecting (II Timothy) and promoting (Titus) man.

- (b) *Philemon*: Acting on the message of the Pastoral Epistles we must recognize every man as a scientific idea and not as a sinful mortal. By claiming the Science of man, whereby we identify every man scientifically, we resurrect him from the bondage of an unscientific sense of man, and liberate him.
- (c) *Hebrews*: The Science of man offers a perfect way of salvation and through abiding steadfastly in this scientific method, man can triumph over the world and enter finally into the rest and harmony of scientific being, proving to the world that there is but one "Comforter . . . leading into all truth" (S. & H. 332: 21-22).
- (d) *Jude*: Living in accordance with the Science of man furnishes the proof that the man of true faith is unfailingly held by the nature of God which he reflects. Final salvation is, therefore, a matter of scientific being.

THE PRACTICAL APPLICATION OF THE SYSTEM

The Christian state of consciousness. The revelation that the whole doctrine of the Epistles can be reduced to a simple metaphysical system of $4 \times 4 = 16$ standpoints opens up something vast and wonderful for us. We find in it the Christlike state of consciousness which enables us to solve the problems of daily life in a divine way, to free ourselves from sin and heal the sick. This attitude is a conscious spiritual relationship to four fundamental facts of Being:

1. The fact that God, Who is grace, has an irrevocable relationship with us, bestowing on us all that He has (*Word*).
2. The fact that the Christ has an unimpaired relationship with us, the marvel of which is that the Christ is able to translate the whole fulness of God to us (*Christ*).
3. The fact that we have an everlasting relationship to man in the image and likeness of God, the man who has never lost his perfection (*Christianity*).
4. The fact that the Science of man operates in us as an irresistible way of securing eternal salvation (*Science*).

Once we have seen that our faith must rely on these four fundamental pillars of scientific Christianity, four essential conditions of this faith have still to be fulfilled:

- (a) We must learn the meaning of these four pillars of Christianity and readily accept them with an open mind and heart. In so doing we must guard against trying to reconcile them with human doctrines, and adopt them even if they contradict human and mortal testimony (*Word*).
- (b) In the measure that we accept the new faith, as in (a), we must act on it and claim this new doctrine for ourselves and the

solution of daily problems. Having recognized the basis on which problems are to be solved, it is our duty not to abandon it which would amount to crucifying it (*Christ*).

- (c) As we abide steadfastly in the attitude of (b) under all circumstances, we find that this carries in itself the divine power to triumph over all opposition. We triumph over error. The attitude we have taken under (a) and (b) now prevails, not by creating something divine or perfect, but by overthrowing in our consciousness all that opposes the divine and perfect (*Christianity*).
- (d) This attitude of (a), (b) and (c) must be a living attitude, i.e. an attitude that lives the faith. We must prove in our own lives that we not only profess our faith, but that it is a living, practical gospel. Unless we do this, our faith is powerless, pulseless, ineffectual and unable to save (*Science*).

Every healing takes place in a Christlike consciousness. What we have seen makes it clear that the solution to every problem is worked out within this Christlike consciousness, for there is no problem outside consciousness. "For we wrestle not against flesh and blood", but with false states of consciousness, "against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Eph. 6: 12). Every problem can be reduced to mental, erroneous beliefs. The sixteen standpoints of a Christlike state of consciousness are our weapons. They are "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). The problem, therefore, lies neither in outward material circumstances nor in a person, and is bound neither to time nor place. Its root is always in an erroneous belief which "exalteth itself against the knowledge of God", in a false state of consciousness. "Evil has no reality. It is neither person, place, nor thing, but is simply a belief, an illusion of material sense" (S. & H. 71: 2-4).

The method of demonstration in Christian Science. Demonstration in Christian Science involves a correction of a false state of consciousness:

- (a) By establishing in consciousness the truth about the case, seeing it as God sees it, and accepting and bearing this truth in consciousness (*Word*).
- (b) By faithfully resorting to this truth, by basing ourselves on it, by culturing and affirming it, and not letting ourselves be robbed of it by opposing arguments (*Christ*).
- (c) By remaining steadfast in this truth under all circumstances, and abiding in it in the joyful anticipation of its certain triumph (*Christianity*).
- (d) By putting our faith in this truth into living deeds, thus furnishing the practical proof of our faith (*Science*).

This is how demonstration takes place. By filling consciousness with the reality and actuality of divine ideas, erroneous consciousness is annihilated. Every demonstration in Christian Science, every Christian healing is, therefore, an inner triumph, the victory of perfect faith over unbelief. Our faith "is the victory that overcometh the world" (I John 5: 4).

The basis of demonstration is perfection. Solving a problem means that through faith in God and in Christ a false, unchristian state of consciousness is traced back to its ungodliness and unbelief in order to be resolved into its nothingness, because its source is not in the allness of God. For whatever is not founded in God, *is not*. By adopting the Christ-standpoint, we always reason from God's perfection, "for of him, and through him, and to him, are all things" (Rom. 11: 36). The true man has never left this rhythm of God's perfection and can, therefore, never return to it. In Christian Science "the Christlike understanding of scientific being and divine healing includes a perfect Principle and idea,—perfect God and perfect man,—as the basis of thought and demonstration" (S. & H. 259: 11-14). Thus in solving a problem we must always:

- (a) start by accepting the perfection of God and His creation,
- (b) affirm and base ourselves on this perfection,
- (c) dwell unshakeably in this consciousness of perfection, so that it gains mastery over any consciousness of imperfection;
- (d) and as we live in line with this consciousness of perfection, we furnish proof of its effectiveness.

The condemnation of mortals to till the ground. Grace means that man was, is and ever shall be perfect, that man has never lost his perfection and never needs to regain perfection. Mankind in general endeavours to improve its mortal and material disharmonious status in two ways: either by mortal or material means, as if such means could evolve the very opposite of themselves—an immortal and spiritual state of existence—as if error could improve error; or by trying to improve a mortal and material status by spiritual means, as if the mortal could be made immortal and the material spiritual. Truth cannot improve error. "Truth has but one reply to all error,—to sin, sickness, and death: 'Dust [nothingness] thou art, and unto dust [nothingness] shalt thou return'" (S. & H. 545: 27-30). Error does not need to be improved but found to be an illusion or a misstatement of Truth, which need only be given up to disappear before the consciousness of Truth. Error is not destined to be improved but annihilated. Every attempt to start with imperfection and try to improve it is the age-old curse on mortals, which Mary Baker Eddy defines thus: "The condemnation of mortals to till the ground means this,—that mortals should so improve material belief by thought tending spiritually upward as to destroy materiality" (S. & H. 545: 7-10). In scientific Christianity we always start from "perfect God and perfect man" and never leave this standpoint, neither as a premise nor when drawing metaphysical conclusions. Man is not made to till the ground, because the divine fact is that "man, created by God, was given dominion over the whole earth" (S. & H. 545: 10-11).

Paul, too, deals with the two fallacies, either of translating perfection into imperfection or trying to perfect the imperfect, and explains that they contradict the true sense of Christianity. He writes: "But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above)"—in order to translate divine perfection into imperfection—"Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead)"—in order to make imperfection perfect, to make that which is dead alive, the mortal immortal, that which is wanting complete—"But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach" (Rom. 10: 6-8). This is the standpoint which we take in Christianity: To start from

perfection as an ever-present fact, to start with the Word of God, which is so near us that it is written in our hearts. Perfection *is*.

Mental argument is insufficient. Any attempt to create perfection or to obtain its manifestation by human will-power is likewise against the teaching of the Bible and the gospel of Christ. Why could Moses not enter the Promised Land? Why could he see it only from afar? When the people of Israel were thirsty in the wilderness, Moses sought enlightenment from God. "And the Lord spake unto Moses, saying, Take the rod, and gather thou the assembly together, thou, and Aaron thy brother, and *speak* ye unto the rock before their eyes; and it shall give forth his water, . . . And Moses lifted up his hand, and with his rod he *smote* the rock twice: and the water came out abundantly, . . . And the Lord spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them" (Num. 20: 7, 8, 11, 12). Instead of speaking to the rock, to the Christ, through spiritual sense, Moses smote it with his rod and not only once, but *twice*. In other words, instead of calmly turning to the Christ and abiding in his faith in Christ, he tried to enforce the demonstration, as though he could influence the Christ to establish perfection. After the first blow he fell from perfection and tried a second time to manifest the promised blessing. Although his method fell short Moses may well have met a human need, for water did flow from the rock, but he could not in this way demonstrate the divine purpose, i.e. enter the Promised Land and enter upon his divine heritage.¹

We, too, are repeatedly tempted to meet a problem through mental argument, which is nothing more than the repetition of statements about perfection, an attempt to coerce perfection into coping with a problem. This mental practice often produces humanly satisfying results, yet neither in method nor in purpose is to be compared with Christian practice. "Remember that the letter and mental argument are only human auxiliaries to aid in bringing thought into accord with the spirit of Truth and Love, which heals the sick and the sinner" (S. & H. 454: 31-2). Such argument may well start from perfection, but does not acknowledge the ever-presence, the ever-operation and the ever-effectiveness of the Christ-consciousness.

¹ See also John W. Doorly, *Talks on the Science of the Bible*, Verbatim Report 31, pages 28, 29.

Thus through repeated mental statements and assertions about perfection one tries to obtain a demonstration. This amounts to "striking" the Christ, instead of "speaking" to it through spiritual sense and then quietly relying on its ever-present operation.

The divine system is demonstrable by each one. As the Epistles teach, Christian practice is much purer and far more exalted than mental practice by argument. Through the insight we have gained into the divine system underlying the Epistles the fact is confirmed anew that the Christ of our time is a divine Science which enables every man to understand and demonstrate the divine Being. The finest, most satisfying and gratifying healings come from this scientific Christlike attitude. An ever-increasing number of people have become intimately acquainted with this Christianly scientific system and by Christlike healings can confirm that it is truly scientific and demonstrable.

The laws of Christianity. Christ, God's idea, works always in a reliable way. There would be no sense in building on God if we could not be absolutely sure that He always works solely according to His laws. The better we understand these laws, the more it is possible for us to live by them and not to run counter to the divine nature and the divine purpose. Our great endeavour should, therefore, always be to understand these divine laws. In the Epistles we have found the laws that constitute a practical Christianity. Each Epistle illustrates a different law because each Epistle handles a different fundamental problem of Christianity.

It is not enough, however, merely to investigate these laws; they are intended much more to be used. The reader will have acquainted himself with the letter of these laws, but he must not deceive himself into thinking that this is enough to demonstrate them. Far more is necessary. He must imbibe their spirit. This can be done only by devotedly pondering them over and over again, by ever seeking to penetrate further into their meaning, by loving them and revering them. Then, little by little, they will become warm and natural to him. Every time he uses them in daily life and claims them for himself, they will increase in effectiveness for him. Finally he will realize how they live in him, and govern his life.¹

¹ In this connection it is helpful to read what I have written on "laws are no formula", "spiritual culture" and "heavenly discipline" in my book *The Minor Prophets*, pages 209, 212-214.

The grace of God. "Grace to you and peace from God our Father, and the Lord Jesus Christ" (Rom. 1: 7). Most of the Epistles begin with these, or similar, words. They entreat us to start from the consciousness of *grace* in all we do. How much lighter our task becomes when we meet daily life with this attitude, when we go out into the world with the consciousness that fundamentally man is always justified before God, and not by his own merit but by grace. Grace is an idea of God, omnipotent, omniscient, omnipresent and omni-active. Through faith we let this grace enter our lives and gain complete confidence that it will work out perfection in us. The more we rejoice in the ever-present effectiveness of grace—as Paul urges us to do in Philippians—the more our life gains in stamina and drive. Even if we feel that we are only at the very beginning this must not deter us from pursuing, like Paul, the lofty goal, with all our heart and soul, "not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ" (Phil. 3: 12).

Combined with a sense of grace goes a sense of *peace*. Our striving for the goal should not be strained and heavy; it is a work of rest and peace. Let us remember that the willing and the doing are of God and not of man, "for it is God which worketh in you both to will and to do of his good pleasure" (Phil. 2: 13). Therefore, at the very beginning of a task we can rest in gratitude to God that by grace He works out perfection. This is certainly a different attitude to the one usually encountered; most people are grateful only after the fulfilment of their wishes. In the Christ-faith, however, one has a constant gratitude for the fact that the grace of God, at all times, is working out the maximum of good.

The Epistles have given us an exalted picture of the "Comforter . . . leading us into all truth". This great vision is necessary at the beginning, but we must not stop there. What we have grasped of the vision, however small, we must value, love, nurture and cherish. In the same way as a mother patiently lets the development of her child take its course, yet always holds the goal of her hope high and full of promise, so must the new idea also be given great hope and expectation. "Patience [worketh] experience; and experience, hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us"

(Rom. 5: 4, 5). The divine idea which we comprehend is always born of God, never of us, and therefore it is God who will unfold and establish it.

As we meekly and trustfully let this idea work in us, it makes of us "a new creature" and we can say with Paul: "if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (II Cor. 5: 17). Thus the new man, the heir of God, takes shape in us. By this we realize that the Christ-idea is *love*. "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" (I John 3: 1-3).



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