

THE BIBLE
IN THE LIGHT OF
CHRISTIAN SCIENCE

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JOSHUA
JUDGES

MAX KAPPELER

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The Bible in the Light of Christian Science

Volume 111

JOSHUA JUDGES



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Abbreviations for titles of works by Mary Baker Eddy:

S&H Science and Health with Key to the Scriptures

Mis. Miscellaneous Writings

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

Preface

'Joshua, Judges' is the third volume in this series on 'The Bible in the Light of Christian Science' and is mainly based on John W. Doorly's 'Talks on the Science of the Bible, Volume IV, Joshua, Judges, Ruth'. Accordingly this book serves to present only the main lines of the Bible themes, leaving the in-depth study and research to be done in conjunction with Doorly's verbatim reports and the Bible itself. As was explained in the 'Introduction to Scientific Text-Interpretation', appearing at the beginning of Volume I, 'Genesis', the approach to the Bible used by John Doorly and this series is based on the scientific system of Christian Science, stated in 'Science and Health with Key to the Scriptures' by Mary Baker Eddy. Specifically, the fundamental nature of God, revealed through the seven synonyms for God — Mind, Spirit, Soul, Principle, Life, Truth, Love — constitutes the key for interpreting the Bible. The more we are grounded in understanding these synonyms for God, the more clearly the spiritual structure underlying the Bible appears. Thus, as with the previous volumes, this book not only depicts the spiritual themes running through the Bible story, but also shows how these themes serve to illustrate the spiritual order of divine being.

The subject of this book was presented in 1950 in a series of eight public talks — three on the book of 'Joshua' and five on the book of 'Judges' — at the Kongresshaus in Zürich, Switzerland. Accordingly the format of an extemporaneous presentation has been preserved, hence the periodic repetitions.

Autumn 1983

Max Kappeler

JOSHUA

THE COMMAND TO ENTER THE PROMISED LAND

(Lecture September 10th, 1950)

The Land of Canaan

Within the context of Bible-history, the book of 'Joshua' explains how the children of Israel, after forty years of wandering through the wilderness, finally arrived at the river Jordan. Crossing the river was their last challenge before they could enter the Promised Land. The text further describes how, once across the river, they came to occupy the land of Canaan and, tribe by tribe, settled there. Thus with the book of 'Joshua' the wandering which began with Abraham — symbolizing the journey from sense to Soul — finally came to an end.

What actually was the land of Canaan? Ancient Canaan included the areas that we now call Syria and Palestine. Then it was governed by a civilization and culture which in many respects was far ahead of that of the Israelites. For example, whereas the Israelites had no alphabet for their language, this culture had developed its own alphabet, which the Israelites later adopted. By 3000 B.C. (the time of Noah and the flood), the land of Canaan was already populated with numerous flourishing cities, most of which were protected by high walls. Jerusalem, for example, was such a city. The Israelites were clearly encountering a civilized people.

One must also realize that the land of Canaan was at that time under Egyptian rule as a group of city-states. Almost every city had its own king, as well as its slave population. These kings owed tribute to Egypt; however, Egyptian rule was becoming increasingly corrupt, and its decline was felt to be more and more inevitable. Thus the Israelites did not meet a land fully armed and whole in every respect; rather they entered Canaan at a moment when Egyptian control was weak, and the Canaanite cities were decaying from internal political weaknesses.

With respect to religion, compared with other religions existing in the

Near East at that time, the Canaanite religion was at an extraordinarily low level morally. The people worshipped not only Baal, referred to again and again in biblical history as one of the main gods, but a multitude of other gods as well. These gods had no morals and behaved worse than the worst people in the land. For example, the Canaanite religion still involved child-sacrifice and snake-worship, and maintained the institution of temple prostitution. It is therefore no wonder that a great gulf arose between the Israelites on one side — who knew God as the great “I Am that I Am” and upheld the purest monotheism of the time — and the Canaanites on the other, who were in moral and political decay.

The Bible is not a history book.

To evaluate rightly the so-called historical books of the Bible, such as the books of ‘Joshua’ and ‘Judges’, we must realize that the writers of these biblical texts were not interested in recording historical information. Conveying historical records was the least of their concerns and certainly not their purpose. Accordingly, were we to try to treat the Bible as a purely historical account, multitudinous contradictions would arise. For example, the children of Israel would have stood on the Jordan about 1450 B.C., and the crossing of the Jordan is described as if all twelve tribes crossed the river together. In the last few decades, however, sufficient historical material has been found to prove that this is simply not true. The Israelites were able to enter Canaan only around 1250 B.C. Furthermore scholars now believe that only a few tribes or families, presumably the descendants of Jacob and Rachel, had ever been in Egypt and therefore had to travel through the wilderness into the land of Canaan. All the other tribes had probably infiltrated the land of Canaan at a much earlier time. Also the account that the children of Israel occupied the entire land and subjugated the Canaanite tribes in a period of a few years and through a few wars does not correspond to the facts. Generations passed before the Israelite influence gained control and a complete occupation of the land can be fairly described. The occupation of the city of Jericho is likewise very much doubted. According to the latest historical research, at the time of the entry of the children of Israel into the land of Canaan, the walls of the city of Jericho had already long been destroyed.

The book of 'Joshua' is an allegory

With these historical discrepancies in view, it is not surprising that the more recent Bible commentaries conclude that the book of 'Joshua' is not an historical book at all, but can best be described as an allegory. As such, the book is certainly rich in ideals but cannot claim historical accuracy. One commentary (Peake) suggests that the first twelve chapters may have some historical background (perhaps as the story of William Tell had a certain historical background), but that the last twelve chapters completely lack this foundation. Given this lack of historical basis, we are compelled to ask ourselves what the intended meaning and significance of such a book must be. The answer emerges as we first consider when and by whom the book of 'Joshua' was written.

The first records of the book of 'Joshua' are to be found in documents that date from approximately the eighth or seventh centuries B.C. Thus the account was written as much as 500 to 600 years after the event. One can easily imagine how much of the story must have been altered through oral transmission over the centuries. Furthermore, during the centuries that followed, the document was edited again and again. It seems that the book of 'Joshua', in the form in which we have it today, was completed as late as 400 B.C. — at least 800 to 900 years after the events described.

Who then wrote the book? Who were the editors, and what was their purpose? The Bible was clearly written by spiritually exalted thinkers. These thinkers largely included the great prophets, who for decades and generations pondered the realities of being and realized that God stands behind all events and happenings, that there is one divine aim guiding all things. Consequently the great task and purpose of these thinkers was to present the spiritual facts of reality through examples taken from human experience.

Today we too employ symbols taken from daily life whenever we want to explain an abstract idea. To explain the concept of honesty to a child, for instance, we must do so by means of practical examples, for otherwise 'honesty' remains only a word, having no tangible or living meaning for him. Similarly, to teach their great vision of spiritual ideas, the prophets had to draw upon the multitudinous myths and legends familiar to the people, as well as numerous tribal histories, natural catastrophes and whatever other natural and human symbols could serve their purpose.

The Bible must be interpreted spiritually

This concept of the spiritually symbolic rather than historically literal significance of the Bible is gaining more and more acceptance. Not long ago the prevalent view was that every word in the Bible must be interpreted literally. Today, however, more and more thinkers are striving to understand the Bible as a textbook of unchangeable, eternal ideas, no matter what symbols may have been used to express these ideas. As Mary Baker Eddy wrote a century ago: "The Bible teaches transformation of the body by the renewal of Spirit." She did not say the Bible teaches historical occurrences. "Take away the spiritual signification of Scripture, and that compilation can do no more for mortals than can moonbeams to melt a river of ice." (S&H 241:13)

This means that, when we study books such as the book of 'Joshua', we must not let ourselves be impressed by the historical illustrations used by the text, but rather must constantly realize that the sole purpose of these graphic illustrations is to symbolize the exact system of spiritual ideas. This is crucial to understanding the Bible. Furthermore, in teaching the ideas of God, the Bible does not present single, isolated ideas, but rather the whole system and order through which Being expresses itself. Through this operative system of ideas, the Bible shows how spiritual facts are ever-present, ever-operative and always at hand to be acknowledged as our guiding and saving principle.

What was this principle? On what principle did the ancient prophets base their teaching? Today we see ever more clearly and conclusively how the first record of creation (Gen. 1:1–2:3) presents the whole system of ideas to elucidate the Principle of being. This system of ideas is presented consistently throughout the Bible, explaining the one Principle not only through the simplicity of the system of ideas, but also through the infinite multiplicity through which these ideas reflect, combine and blend with each other. The simplicity of the system brings forth infinite and ever new calculations, adapted to each specific situation. The more we interpret the Bible according to this Principle, the more we can discern the Science of the Bible.¹

This new approach, seeking behind the many biblical symbols and

¹ See Vol. I of this series, *Genesis*, 'Introduction to Scientific Text-interpretation' (pp. 1–19).

examples those fundamental laws and orders inherent in the system of Being itself, brings forth a completely new and different understanding of the Bible and its teaching. At first, this new approach may seem strange to general thought. As with any fundamental step forward, the new insight is seldom accepted immediately. "There will be greater mental opposition to the spiritual, scientific meaning of the Scriptures than there has ever been since the Christian era began." (S&H 534:24)

In my opinion, this opposition to a scientific interpretation of the Bible is present in every person to a certain degree. We have all been reared in the traditional belief that every word in the Bible must be taken literally. Now we must be willing to be re-educated and realize that every word in the Bible is correct, but only when it is interpreted spiritually. If the Bible is interpreted literally, it is soon found to be full of contradictions and inaccuracies, undermining belief in its literal truth. Perhaps this was the reason why the prophetic writers permitted historical inaccuracies — not only to adapt the symbol to express the spiritual reality but also to compel us beyond the literal and material to the wholly spiritual meaning of the text.

The journey from sense to Soul

With the book of 'Joshua', the wandering — symbolizing the journey from sense to Soul, the transition from a material to a spiritual sense of being — is concluded. As we step by step identify ourselves with divine Principle, we free ourselves from a false sense of identity, from the mortal ego and bondage to its perceptions, feelings and emotions. Translated from ancient Hebrew, "Joshua" means: 'God delivers', 'God saves'. This delivering, saving Christ-consciousness is the basic theme of the book of 'Joshua'.

The journey began with Abraham, when he received the command: "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee" (Gen. 12:1). In other words, go out of Ur (appearance, beliefs) into a land (not a wilderness) of certainty that is your own. Seen spiritually, this means freeing ourselves from the false beliefs of mortal man, enabling us to inherit the definite consciousness that we are the son of God.

Even if the way from Ur to the Promised Land leads through Egypt, through the darkness of material belief (the first degree), the impulse of

Soul is nevertheless always present, urging and leading us towards complete transformation. Although the exodus from Egypt took place by night, in haste and hurry, accompanied by fear, worry, faint-heartedness and doubt, the way out of suffering was always Soul-impelled, therefore inevitable, safe and secure.

After the journey through the Red Sea, through the "dark ebbing and flowing tides of human fear" (S&H 566:2), the children of Israel still did not come into the Promised Land, though they had the chance to do so. Caleb had proposed that they enter the land of Canaan immediately, but fear made them draw back (See Num. 13:30–14:39). Consequently the Israelites had to wander forty years in the wilderness, work their way forward, seeking and groping, and endure many hard experiences. "Wilderness" is defined in part as, "the vestibule in which a material sense of things disappears, and spiritual sense unfolds the great facts of existence." (S&H 597:17) During the wilderness-experience, it is not always clear exactly *where* and *how* the great facts of existence appear, only *that* they inevitably and assuredly unfold themselves to us. There is nothing in our human life more powerful, nothing that leads to greater unfoldment, than the experiences we have in the wilderness. During such times we are called upon to gather all our energies and prove our complete devotion to the spiritual ideal. In this way, spiritual abilities, latent and untested in us, are unfolded in their full transforming power. We come through such experiences with a deeper, more definite and certain trust in spiritual facts and their saving power.

As with the Red Sea, the waters of the Jordan also had to part before the Israelites could pass through. However, there is a great difference between the two experiences. When the Israelites fled from Egypt — indeed were chased out by error, fear and trembling — they only knew that things could not be worse; exactly what their Promised Land — their inheritance or true manhood — was, they did not yet know. With the Jordan, on the other hand, they were led by the great spiritual leader Joshua, and everything was executed with great calmness and assurance: the tone of Soul. In Soul everything is peaceful and certain, safe and secure.

Thus they reached the Promised Land — the land of Canaan. Spiritually interpreted, 'land' symbolizes security, that which is certain and definite, as in the third day of creation. The promise given to Abraham to find and possess his spiritual mission was fulfilled.

Mary Baker Eddy symbolizes the way from Egypt into the Promised Land as follows: "The lame, the deaf, the blind, the sick, the sensual, the sinner, I wished to save from the slavery of their own beliefs and from the educational systems of the Pharaohs, who to-day, as of yore, hold the children of Israel in bondage." (S&H 226:25) We too must free ourselves from the educational systems of ossified theology, medicine, materialism and the myriad other systems born of human beliefs. "I saw before me the awful conflict, the Red Sea and the wilderness; but I pressed on through faith in God, trusting Truth, the strong deliverer, to guide me into the land of Christian Science, where fetters fall and the rights of man are fully known and acknowledged." (S&H 226:29)

When there is a problem to work out, it often seems as if error would overpower us. We go through wilderness-experiences and are compelled to pass from a material to a more spiritual sense of things. As a result, we become more certain in the spiritual, until we trust completely in "Truth, the strong deliverer" (Joshua). We realize that through various means and methods, Truth is forever leading us into our Promised Land, the land of Christ-Truth, in which the rights of man are both known and acknowledged. It is easy to *know* the rights of man, such as health, freedom, sinlessness and joy, but it is not always true that we *acknowledge* them. Do we feel them as our own being? Do we possess them as comprising our only true identity? In short, do we regard God and the spiritual realities of being as nothing more than a vision to us, or do we acknowledge them as our living manhood, making us the manifestation of God?

"The voice of God in behalf of the African slave was still echoing in our land, when the voice of the herald of this new crusade sounded the keynote of universal freedom, asking a fuller acknowledgment of the rights of man as a Son of God, demanding that the fetters of sin, sickness, and death be stricken from the human mind and that its freedom be won, not through human warfare, ..." — not through the Red Sea, but through the Jordan — "... not with bayonet and blood, but through Christ's divine Science." (S&H 226:5) The highest human right that can be established is the right of man to know, acknowledge and accept himself as the son of God.

Today the world has witnessed many declarations of human rights. Since the Magna Carta, the first declaration of these rights, the rights of man have unfolded more and more up to the statements of the Atlantic

Charter and the UNO. However, these human rights must be unfolded still further to reveal the divine basis of man's rights, bestowing the greatest human right, namely, to be the son of God. This right cannot be gained through warfare but only through "Christ's divine Science", through a scientific understanding of the redeeming, saving system of ideas.

The divine numeration table

As we work through the books of 'Joshua', 'Judges', 'Samuel' and 'Kings', we must not forget that our aim and interest is not to study events of the past but to school ourselves in the Science of ideas. The prophets' sole purpose was to show how we can adopt a practical, divinely structured consciousness of the omni-active Science of ideas. Just as students of arithmetic drill themselves in the multiplication table in order to structure their thought according to the system of arithmetic, so must the student of the Science of being be thoroughly drilled in the divine numeration table, the infinite calculus of ideas. The divine system through which the infinite ideas of God operate and interact with each other in an ordered and lawful way must form the structure of our thought and understanding.

"Man's rights are invaded when the divine order is interfered with" (S&H 106:12). To keep our inheritance, our Promised Land, we must allow nothing to mould our consciousness that does not conform to divine order. But what is divine order? It is an ordered consciousness of ideas, a consciousness of the system and Science of ideas. Just as the student of arithmetic advances to the multiplication table and does not stay forever with counting 1-10, so too in the Science of being, we must let our understanding unfold beyond the simple sequence of the seven days of creation to see ideas operative in their divine system and Science. No idea of God, just as no synonym for God, ever stands alone, for there is no fragmentation in being. Being is one coherent, infinitely interrelated system. Accordingly every idea of God reflects all other ideas. Since idea has neither extent, location nor time, it is ever-present, always reflecting every other idea.

The structure of the book of 'Joshua'

The book of 'Joshua' presents a beautifully systematic and exact spiritual structure, perfectly ordered to teach the numeration table or

calculus of divine ideas. Every synonym for God reflects, in an ordered sequence, every other synonym for God. Specifically the text first shows how Mind reflects Mind, Spirit, Soul, Principle, Life, Truth, Love. Then it shows how Spirit blends with Mind, Spirit, Soul, Principle, Life, Truth, Love. In the same way, it presents Soul in connection with all the seven synonyms for God, followed by Principle, Life, Truth and Love, each in connection with all seven synonyms. Thus the layout or spiritual structure of the book of 'Joshua' presents seven subjects, each elaborated through seven subtones, yielding a seven-by-seven matrix. With this symmetrical layout, the book of 'Joshua' gives a perfect example of the numeration table of Christian Science, the full blending or reflection of ideas of the synonyms. To express the specific spiritual computations among the synonyms for God and their ideas, we will use the convention of 'Mind as Spirit' or 'Principle as Soul', etc., meaning by this the specific spiritual tone that emerges when we consider how Mind reflects Spirit or how Principle blends with Soul.

The main theme: inheriting our true manhood (Truth)

Spiritually interpreted, the book of 'Joshua' continues the story where Moses left it. As 'Volume II: Exodus' of this series on the Bible shows (see especially p. 85), Moses led the exodus out of Egypt — from sense to Soul — through the unfolding order of the Word. Beginning with the emergence of the saving idea, symbolized by the birth of Moses (Mind), 'Exodus' shows how this idea separates itself from its opposite (Spirit), dissolves the beliefs of mortal mind into their native nothingness (Soul), demonstrates and proves itself with spiritual power (Principle) and so exalts us beyond material sense to an ever more spiritual sense of Life (Life). With the tone of Life, symbolized by the seven ascents, 'Exodus' closes; Moses' mission is complete. It is for the saving Christ-idea, symbolized by Joshua, to lead the children of Israel onward.

Under the main tone of Truth, the book of 'Joshua' teaches how we must identify ourselves with our true manhood and thereby claim our rightful spiritual inheritance. How? This true spiritual manhood translates itself to us as a saving consciousness (Joshua), showing how we can free ourselves step by step from every false sense of manhood, from mortal consciousness and its manifold false beliefs. Every idea, spiritually grasped and acknowledged in its full reflection, is the Christ, the

redeeming idea, to mortal beliefs. Just as Joshua means 'God delivers' or 'God saves', so the book of 'Joshua' shows how men can free themselves from mortal beliefs and awaken within themselves the deliverer, the Christ-man, which is their true and rightful inheritance.

The book of 'Joshua' presents this redemption through transformation — the passage from sense to Soul — in seven ordered stages of spiritual progress:

Mind: The divine command to go the way from sense to Soul impels us on our journey towards complete transformation. In the story, the order is issued to cross the Jordan and occupy the Promised Land (chapter 1).

Spirit: The development must be ordered and pure. Through the story of the harlot Rahab, the text shows how the duality and materiality of human thought must be abandoned; only pure thought can bring us forward in spiritual development (chapter 2).

Soul: The transition from sense to Soul becomes certain and definite. Soul transforms; Soul exchanges. The 'wilderness'-sense is replaced by the certainty of the 'dry land'. In the story, the children of Israel march across the Jordan with dry feet (chapter 3).

Principle: The demonstration of complete deliverance is interpreted as a proof of the spiritual power of divine Principle. In the story, the crossing of the river Jordan is explained as a sign of the Lord's power and purpose to deliver his people (chapter 4).

Life: Immortality utterly consumes the belief in mortality. In the story, Joshua and his company witness the destruction of all hostile tribes — all those beliefs that would keep us from possessing our true spiritual inheritance (chapters 5–12).

Truth: True manhood is our inheritance, which we must claim and possess. In the story, every tribe occupies its own land (chapters 13–23).

Love: God fulfils its plan. Here Joshua explains the completeness and all-sufficiency with which the divine plan and power underlies all events and experiences. In the story, Joshua shows how Love's plan of redemption has always been at work, citing those workings known to the Israelites since Abraham's time (chapter 24). Love wants us to be delivered and so makes all things serve this divine purpose. "Herein is

love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.” (I John 4:10)

Through this sevenfold development, Joshua, the way-shower of the Old Testament, shows the way of redemption through the perfect system and Science of divine ideas. How are these seven steps explained through the text?

Mind

Mind’s saving idea commands us to go forward in claiming our divine inheritance (chapter 1).

MIND as MIND: Mind gives its command (verse 1).

The command of God, the might, power, mandate, impulse and will of God: these are all ways of characterizing Mind, for Mind forever manifests itself. The Bible often expresses this tone of Mind with: “The Lord spake”. Mind constantly ‘speaks’ to human consciousness. Thus the tone of Mind as Mind expresses the great impulse which urges the command on mortals: Go forward, do not stop, do not delay! Everyone would like to be free of his false manhood but always faces the question of ‘how?’. Joshua answers by saying: Mind is the will, command, power and impulse which empowers every idea with the command: Go! As the Bible expresses it: “Now after the death of Moses the servant of the Lord it came to pass, that the Lord spake unto Joshua” (verse 1). God gives us its divine command; Mind speaks and impels us forward.

MIND as SPIRIT: Spirit unfolds the command (verse 2).

Spirit is characterized, among other things, through unfoldment, development and progress. Because Mind reflects Spirit, the command of Mind must now be expressed through the doing of what Mind has commanded. “Now therefore arise, go over this Jordan” (verse 2). Spirit brings the necessary development and unfoldment of Mind’s command.

MIND as SOUL: Soul bestows the promise of certain fulfilment (verses 3, 4).

The definiteness of Soul bestows the confidence that whatever is commanded by God is identified with God and therefore contains everything within itself to ensure its completion. Thus the command of

Mind contains a certain promise. "Every place that the sole of your foot shall tread upon, that have I given unto you" (verse 3). Because Soul is certain and knows no doubt, Soul leads us irresistibly to the promise. Because Mind reflects Soul, the command of Mind includes not only the summons to go forward but also the certain promise and assurance of its right completion (Soul).

MIND AS PRINCIPLE: Principle explains the practical power of man's obedience to what Mind commands (verse 5).

Principle expresses itself through the inseparable oneness of Principle and idea. As we adhere to Principle through obedience to its requirements, this oneness equips us with spiritual power, making us equal to every situation. "There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee." Because Mind reflects Principle, obedience to Mind's commands equips us with the spiritual power of Principle and assures its demonstration (Principle).

MIND AS LIFE: Life leads us along its way, enabling us to partake of Life's fullness, abundance and increase (verses 6–9).

Life is characterized by eternity, ever-presence, fullness and abundance, all of which fills our experience as we follow Life's method. "Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, ..." — here the text describes the way of Life and the need for us to follow it — "... that thou mayest prosper whithersoever thou goest. This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night" (verses 7, 8). By going Life's way, we reap Life's reward. Yet what does it mean to go the way of Life? As the text indicates, it means never deviating either to the right or to the left but always directing ourselves towards the one fixed goal. Reflecting Life, we must keep our gaze directed steadfastly toward the ideal and not 'scatter our fire'. As we do this, we are blessed with the fullness of Life and its abundant blessing, giving us a sense of divine fatherhood. The father thinks steadfastly of his children, cares for them and protects and supports each step of their development. "For then thou shalt make thy way prosperous and then thou shalt have good success."

(verse 8) Because Mind reflects Life, going the way that Mind commands inevitably brings the success, reward and fullness that Life bestows.

MIND as TRUTH: Truth makes all ideas work together to execute Mind's command (verses 10–15).

Man represents the compound idea of God, the working together of all ideas, and so symbolizes the ideal of Truth. In the story, Joshua spoke to the Reubenites, Gadites and half the tribe of Manasseh, which had already occupied their inheritance beyond the Jordan: "But ye shall pass before your brethren armed, all the mighty men of valour, and help them; Until the Lord have given your brethren rest, as he hath given you, and they also have possessed the land which the Lord your God giveth them" (verses 14, 15). Here the great spiritual family and brotherhood of ideas is expressed, in which each idea supports, affirms, upholds and protects every other idea. When we are faced with working out a problem, this active coherency of ideas is of great practical value. We must realize that all ideas of the universe are active — each with every other — to execute the divine intention. Because Mind reflects Truth, Mind imparts to every idea the command to operate as a factor empowered by the whole system (Truth). Thus, at every point and in every situation, an infinite universe of ideas is active for us, working to establish our spiritual mission.

MIND as LOVE: Love makes us accept fully what Mind commands (verses 16–18).

In the story, the command is accepted and carried out: "And they answered Joshua, saying, All that thou commandest us we will do, and whithersoever thou sendest us, we will go." (verse 16) Love brings complete fulfilment. What is the fulfilment of a command? — That we accept it! Thus Mind not only gives the command to go forward but also shows that the command finds its inevitable fulfilment: it is fully accepted. Because Mind reflects Love, we have no choice but to accept what Mind requires of us; the power of Mind's command includes the assurance — and if need be, the enforcement — of its acceptance (Love), for Mind demands of us only what best promotes our growth and development (Love). Therefore, as we reflect this motherhood-sense of Love, we accept all ideas of God into our consciousness, hold them and nurture them

consecratedly. In this way, we gain the willingness to accept and welcome all the ideas of God as our true and only being.

Summary: Mind presents the command for us to go forward, to give up the mortal concept of existence and exchange it for the understanding of Life in and of Spirit. This command is expressed in the Bible through seven steps, reflecting the seven synonyms for God. *Mind* imparts the command; it speaks to human consciousness. *Spirit* unfolds this command. *Soul* lends the certainty that the command leads to a positive result; every doubt disappears. *Principle* explains that this command is from God, is always one with God and therefore possesses the spiritual power of Principle for its demonstration. *Life* shows how we follow the command: we must keep the spiritual ideal steadfastly in view, pondering it continually; through this devotion, we receive the fullness and eternal ever-presence of Life's reward. *Truth* explains that the command of Mind calls into action all the ideas of the universe, so that all ideas work together in realizing and effecting each individual idea. Finally, *Love* shows the fulfilment of Mind's command in a consciousness of complete acceptance.

Spirit

Spirit's saving idea purifies our steps of development, ordering them divinely and allowing no duality or materiality to enter (chapter 2).

Spirit is characterized as the only — as that which excludes every duality — as purity, order, unfoldment and development. In the text, this tone of Spirit is symbolized through the story of the harlot Rahab, a situation similar to one which Jesus also had to face. How did he resolve it? Through an understanding of Spirit, Jesus did not see the Magdalene as fallen and sinful, for he did not view her through dualistic and material concepts. Instead he knew that Spirit is the only, therefore that spiritual sense is present in everyone and that this alone is real, divine and has the power to unfold. By contrast, material sense with its material and dualistic pictures of man has no reality. This correct, Spirit-based view delivered the Magdalene from the beliefs of materialism and duality.

In the Bible, whereas woman is used as a symbol for the spiritual ideal, the harlot symbolizes impurity and duality. What beliefs comprise this duality? Duality would have us mix opposites — now clinging to the carnal and material, now turning to the spiritual and yearning for the divine. This claim of duality exists in each of us. Thus the harlot Rahab is not a person but a state of dualistic and material consciousness that each one of us must face. How do we deal with it?

Joshua — ‘God saves’ — wanted to show that we can never be so carnally minded that we do not still possess a spark of spiritual sense. No flood of material mindedness can ever totally exclude the spiritual seed in man. Since even the faintest touch of spirituality reflects the whole of the divine nature, the least ‘remnant’ or seed of the spiritual in us has full power to unfold, develop and deliver us step by step from the material sense of ourselves and others. Just as Jesus saw in the Magdalene not the sinner but the son of God, so too we must see in ourselves the true, spiritual man. This correct view of our true nature as God’s man delivers us from carnal, sinful beliefs. How does the text show this process of distinguishing between the spiritual and material sense of man, thus ensuring our development?

SPIRIT as MIND: Mind causes us to distinguish the real from the unreal (verses 1–3).

In the story, Joshua sent two men to scout the land and the city. These two men stopped at Jericho in the house of the harlot Rahab. Hearing of this, the king of Jericho demanded the arrest of the men. Metaphysically interpreted, Mind is the intelligence that comes to us, causing us to explore, enquire and investigate rightly according to Mind and Mind’s ideas. To distinguish between the real and the unreal (Spirit), we must first investigate whether or not we are governed by duality: Is the spiritual the only thing governing our life, or are we always trying to mingle the spiritual with material beliefs? Because Spirit reflects Mind, the intelligence of divine Mind causes us to assess our inward standpoint. We must ask ourselves: How much are we carnally minded, and how much are we spiritually minded?

SPIRIT as SPIRIT: Spirit unfolds everything in an ordered way, keeping the spiritual idea pure and untouched by duality (verses 4–7).

Spirit separates, and through this separation, thought is led in the right channels. In the story, Rahab had the spiritual courage to separate

correctly: she kept Joshua's men hidden with her and then told the messengers of the king of Jericho that they had already left the city at dusk. "Pursue after them quickly; for ye shall overtake them." (verse 5) Rahab put the mortal, carnal beliefs (symbolized by the messengers of the king of Jericho) out of the door — out of her consciousness. She wanted nothing to do with material beliefs. On the other hand, she protected Joshua's men by concealing them in her house. In this way, Joshua's men were kept completely separate from the messengers of the king. "But she had brought them up to the roof of the house, and hid them with the stalks of flax, which she had laid in order upon the roof." (verse 6) Rahab was able to protect the spiritual sense that came to her through an understanding of spiritual order. The spiritual messengers or divine thoughts that came to her consciousness received priority; she put them first and could not be persuaded by circumstances to mix them with or make them subordinate to material beliefs. Because Spirit reflects itself as the only, once we distinguish clearly between material and spiritual mindedness, only the spiritual is allowed to stay with us, unfold and develop. Material beliefs must be sent out into the darkness, into unreality.

SPIRIT as SOUL: Soul enables us to identify the spiritual idea rightly (verses 8–10).

Once there is a right separation between Spirit and matter, Soul identifies the spiritual idea in its full transforming power, revealing its definite spiritual mission. In the story, Rahab said to Joshua's men: "I know that the Lord hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you." (verse 9) The spiritual sense that enables us to distinguish clearly between material and spiritual mindedness also enables us to identify the spiritual idea rightly: Rahab recognized the children of Israel as "the representatives of Soul" (S&H 583:5) and as such acknowledged their supremacy over all material beliefs (Soul). In addition, through the certainty of Soul, she realized that to tremble before material beliefs and to doubt the spiritual is cowardice, born of materialism and dualism, and is doomed to yield before the advancing spiritual idea. Because Spirit reflects Soul, the process of distinguishing between Spirit and matter (Spirit) leads us to identify the spiritual idea as supreme and to recognize the full transforming power of its mission (Soul).

SPIRIT as PRINCIPLE: Principle demonstrates the power of the spiritual reality in every realm (verses 11–13).

Rahab continues: “And as soon as we had heard these things, our hearts did melt, neither did there remain any more courage in any man, because of you: for the Lord your God, he is God in heaven above, and in earth beneath.” (verse 11) This tone corresponds with the fourth statement of the Lord’s Prayer: “Thy will be done in earth, as it is in heaven. Enable us to know, — as in heaven, so on earth, — God is omnipotent, supreme.” (S&H 17:1) Because Spirit reflects Principle, the spiritual actuality of being is a reality (Spirit) that proves itself not only in the absolute (heaven) but in the relative (earth) as well (Principle).

SPIRIT as LIFE: Life elevates and shows us the way of Life, thereby preserving all that is spiritual (verses 14–16).

In the story, Rahab made an agreement with Joshua’s men to save her and her whole family when the children of Israel occupied the city of Jericho. The more we protect and preserve the life of the spiritual idea in our consciousness, the more it preserves and protects our life too. Life demonstrates Life; Life preserves Life. So the men made the promise — “Our life for yours” — and Rahab let them down the city wall by night on a scarlet rope. “And she said unto them, Get you to the mountain, ...” — Life is elevation — “... lest the pursuers meet you; and hide yourselves there three days, until the pursuers be returned: and afterward may ye go your way” (verse 16) — the way of Life. Because Spirit reflects Life, separating ourselves from all material beliefs and letting only the spiritual idea unfold in our consciousness (Spirit) elevates, preserves and supports our life, and we are led along Life’s way (Life).

SPIRIT as TRUTH: Truth establishes the indestructibility of all that adheres to the spiritual and keeps it pure (verses 17–21).

In the story, Joshua’s men stated the conditions on which their oath would be valid: Rahab must gather into her house her father, mother, brothers and all of her “father’s household”. Further, as a sign, Rahab was to tie the red rope in her window. Metaphysically interpreted, Truth is divine consciousness (house), and this Truth-consciousness is filled with all divine ideas and qualities (all her family). As in the tone of Mind as Truth, the Bible characterizes the spiritual man or compound idea of God

as a spiritual family or brotherhood of ideas, in which each idea is necessary for the working out and right establishment of every other idea. This coherency of ideas is indestructible and therefore establishes the indestructibility of the real man. Reflecting Truth, we must take into our consciousness everything of the nature of spiritual ideas. As we do this, we realize that these ideas are eternally self-existent and uphold us, keeping us forever untouched by error. Because Spirit reflects Truth, the process of distinguishing between Spirit and matter (Spirit) causes us to draw all divine qualities into our consciousness — not allowing any to be left out — thereby establishing the wholeness and inviolability of our true spiritual manhood (Truth).

SPIRIT as LOVE: Love ensures salvation and the complete fulfilment of spiritual order (verses 22–24).

In the story, Joshua's men went into the mountain, "until the pursuers were returned: and the pursuers sought them throughout all the way, but found them not." (verse 22) Love protects. Whatever thought strives to seek the spiritual (Joshua's scouts) and to keep this spiritual ideal separate from material beliefs (Rahab) is always protected and sheltered in the divine purpose and all-inclusive plan of Love. When the men returned to Joshua, they told him: "Truly the Lord hath delivered into our hands all the land; for even all the inhabitants of the country do faint because of us." (verse 24) Because Spirit reflects Love, the steps of keeping the spiritual ideal pure and unmixed with material beliefs (Spirit) are fulfilled (Love), enabling us to go forward in doing what Mind commands. By protecting the purity of the means of spiritual development, Love ensures the complete fulfilment of that development.

Summary: How then do we put the command of Mind into action and expression? Spirit requires that we sort out the right means for its expression. To go forward in spiritual development, we must assess our inward standpoint: First, are we materially or spiritually minded and governed? (*Mind*) Second, we must choose the spiritual and put everything not of a spiritual nature out of our consciousness, out of the door (*Spirit*). Third, this enables us to recognize the certainty of the spiritual and its transforming, reforming power (*Soul*). Fourth, this spiritual idea is one with Principle and therefore operative not only in the spiritual

(heaven) but in the human and material (the earth) as well (*Principle*). Fifth, as a result, everything of a spiritual nature is supported, preserved and elevated, leading us along the way of Life (*Life*). Sixth, in this way, we take into our consciousness (house) the whole family of spiritual ideas and realize their indestructibility (*Truth*), until finally all hostile arguments — all mortal and material beliefs that would obstruct our development — are silenced, “faint before us” (*Love*).

CROSSING THE RIVER JORDAN

(Lecture September 24th, 1950)

Mind — Spirit (recapitulation)

The book of 'Joshua' — reflecting the tone of Truth and its establishment of man as the idea of God — teaches us how we can take possession of our true manhood through ordered steps of development. This process of possessing our divine inheritance is a purely spiritual affair, for we possess what we truly are as man only through a spiritual understanding of God — by understanding God as Mind, Spirit, Soul, Principle, Life, Truth, Love — as 'Joshua' shows.

The first chapter explains how divine *Mind* urges the command on mortals always to go forward and never to stand still. Mind gives the command never to cling to past experiences, for if we do — if we stay with so-called bad experiences — we stop in the wilderness. Perhaps our thoughts have been disrupted by some insult, perhaps we feel that our pride has been hurt by some occurrence, or perhaps we are frustrated and angered by human injustice. Whatever the occasion or circumstance, we must follow the command of Mind, which constantly urges: Go forward; keep your gaze fixed on the established goal; strive forward; have the courage and strength to *leave* behind that which *is* behind!

By contrast, if we ignore this mandate of Mind and cling to inharmonious experiences, we bind ourselves with mental chains and can no longer develop or unfold; our sight becomes obscured, for we hold ourselves in exile by the brooding memories of some bad experience. By not taking the step that Mind commands, we obstruct our own development (Spirit), thereby robbing ourselves of our rightful freedom to go forward in claiming our spiritual inheritance (Soul). Often people let themselves dissipate their whole life by clinging to experiences that lie perhaps 10, 20 or 30 years behind them. The more thought clings to such experiences, the more discontent, depression, grief and morbid rumination grow from

such a stagnant mentality, weakening the body and depriving us of our health and well-being. 'Joshua' teaches that in such a situation, we must obey the command of Mind. No matter where we are, no matter what our past has been, we can always follow Mind's leadings, let the past stay in the past, while we go forward.

The second chapter teaches the nature of God as *Spirit*. In the story, the harlot Rahab in Jericho sheltered Joshua's men, showing how we must protect and ensure the development of the spiritual idea. The story answers the question: How do we deal with the Rahab in us? Can Rahab prevent our spiritual development, or must such a consciousness be transformed to serve spiritual progress? Metaphysically interpreted, the story shows us that, even if we feel the whorish element in ourselves, that is, even if we feel pressed by a sense of duality and the struggle of the flesh against the spirit, we need not be held back by this condition. Even the harlot Rahab had enough spiritual sense to recognize the true spiritual idea of God, to support it and to protect its development.

Likewise we can never be so carnally minded, so material in our attitude, that we cannot take part in spiritual development. Everyone of us has enough spiritual sense — even though it be a little seed or faintest glimmer of spirituality — to fight materiality. The Mind of Christ is ever-present, impelling itself on each one of us and imparting to each one what he needs to take the next step Spiritward. As we let this Mind of Christ speak and work in us, we go forward spiritually, for only on this divine basis can the spiritual idea unfold, enabling us to claim our spiritual birthright.

Soul

Soul's saving idea secures our passage from sense to Soul, leading us to the certainty of our divine selfhood (chapter 3).

The third chapter of the book of 'Joshua' presents the nature of God as Soul. What is Soul? Soul, unchangeable within itself, transforms and exchanges all things, until every aspect conforms to Soul's constant identity. The certainty of Soul defines everything rightly through spiritual sense, bestowing security and safety in the immortal identities of being. Thus Soul expresses itself through spiritual understanding, which con-

stantly leads us from sense to Soul, from a material sense to a more spiritual sense of being. How is this Soul-nature symbolized through the Bible text?

In the story, the children of Israel reached the river Jordan and were faced with the challenge of crossing it. Metaphysically speaking, they came to the point where they had to exchange the experiences of the wilderness for the 'dry land'. Crossing the Jordan therefore symbolizes our readiness spiritually to exchange the wilderness-experience for the Promised Land. The groping uncertainty and struggle with material sense must yield to spiritual sense and spiritual understanding, whereby we recognize that we can identify ourselves with our divine inheritance. As we cross our Jordan, the sense of searching for our divine identity is transformed to the consciousness of claiming and possessing our true manhood as the son of God. As in the story, we must go forward and take possession of our Promised Land.

Once before, the children of Israel faced the task of crossing a great body of water, namely, the Red Sea. But in that instance they were driven by the Egyptians, by fear and worry. They had no alternative but to go forward. The situation at the Jordan was quite different. There they could decide in all calmness whether to go forward or not. Soul defines with scientific certainty, calmness and assurance how the Jordan should be crossed — not as a frantic escape from error but as a spiritually ordered transformation. Reflecting Soul, we cross the Jordan with Soul-sense: with calmness, steadfastness, confidence and balance. We gain the sense of participating in a great clarification, through which the spiritual is more and more seen as such and claimed as man's only identity, while the material sense of things is left behind.

This Soul-sense and Soul-bestowed assurance is expressed in the Bible with such words as: "The Lord is my portion, saith my soul; therefore will I hope in him ... It is good that a man should both hope and quietly wait for the salvation of the Lord." (Lam. 3:24, 26) "I wait for the Lord, my soul doth wait, and in his word do I hope ... Let Israel hope in the Lord: for with the Lord there is mercy, and with him is plenteous redemption." (Ps. 130:5, 7) At the point of the Jordan, fear is replaced by hope, anxiety by assurance, and hasty retreat by steady, perseverant progress. What are the steps through which Soul leads us across the Jordan?

SOUL as MIND: Mind guides us safely and securely according to the Science of ideas (verses 1-4).

Whereas Soul is definite in leading us from sense to Soul, Mind expresses itself in guidance — the guidance of ideas. Thus the tone of Soul as Mind shows that we are guided definitely, only as we follow the guidance of divine ideas. Through an understanding of Soul reflecting Mind, we no longer experience a sense of blindly groping after our spiritual mission, as the journey from sense to Soul often seems to be for us in the desert. Rather we gain the certain understanding that, as we rely on spiritual sense and its knowledge of ideas, we are guided rightly; everything is led to its right solution.

“And Joshua rose early in the morning; and they removed from Shittim, and came to Jordan” (verse 1). Then Joshua said to the people: “When ye see the ark of the covenant of the Lord your God, and the priests the Levites bearing it, then ye shall remove from your place, and go after it.” (verse 3) The ark of the covenant was always used as a symbol for the Christ-idea. In it, the Commandments — a symbol of divine Principle and its system of ideas — were stored. Joshua thus taught that we should follow divine Principle as soon as we recognize it.

Yet “come not near unto it, that ye may know the way by which ye must go: for ye have not passed this way heretofore.” (verse 4) The human mind has the tendency to take a new step or pursue a change in life only if it knows for certain what will come of it. In the spiritual, however, we must have the attitude of ‘hoping in the Lord and trusting in his word’. Through spiritual sense, we are led to follow the divine Principle, even though we may not know where it leads. It is enough for us to know only *that* it leads to our true self and brings our true individuality to expression. *How* this is done — the human circumstances into which we may be brought — we cannot and need not foresee.

Thus the subtone of Soul as Mind teaches that a universe of ideas is constantly leading us to our true spiritual destiny, and that if we follow it unreservedly and without human preconceptions, it will be a thousand times more beautiful and fulfilling than we could ever imagine humanly. Soul always contains a definite goal and has a definite Soul-defined mission in view for each one of us. However, for us to go this way, we must let Mind guide and lead us according to its Science of ideas, completely independent of our human concepts.

SOUL as SPIRIT: Spirit demands purity on our way from sense to Soul (verses 5–6).

“Sanctify yourselves ...” — the purity of Spirit — “... for tomorrow the Lord will do wonders among you.” (verse 5) The purer we are in following spiritual sense, the greater will tomorrow’s blessings be. Purification precedes transformation, reformation, redemption and blessing. Thus the more we follow the ark of the covenant with a pure consciousness — in other words, the more we adhere to the divine Principle and its Science of ideas and do not deviate from it or interject our own human concepts — the more gloriously will our spiritual mission appear and become definite to us. Because Soul reflects Spirit, the way from sense to Soul demands purity. Otherwise any mixing with material beliefs and concepts, any inward impurity or duality, binds us in material sense and prevents us from claiming our spiritual inheritance. Because Soul reflects Spirit, transformation (Soul) unfolds and leavens our experience through purity — pure adherence to Mind and its Science of ideas — (Spirit).

SOUL as SOUL: Soul identifies everything with Principle through spiritual sense, enabling us to rely on our divine selfhood (verses 7–8).

In the tone of Soul as Soul, we go from sense to Soul through the workings of our true, spiritual identity. “And the Lord said unto Joshua ... as I was with Moses, so I will be with thee.” (verse 7) If we follow spiritual sense, we are one with God, for we find in ourselves only that which conforms to the divine nature. In other words, we recognize through spiritual understanding that man has no other nature than that which is of God. Man has no other identity, except that which comes from and conforms to God. This divine identity is not something we have to ask for, win or earn, since having the Mind of Christ is our divine birthright. Soul compels us to recognize this — to realize that we already possess no nature but the divine and that therefore now are we the son of God. From this divine selfhood, we see that we are embedded in the universe of Soul, in which all interests are identified with God and thereby united. In this universe of Soul-defined identities, we can possess our divine selfhood without threat or danger. Because Soul reflects itself as the safety and certainty of man’s spiritual selfhood, we can trust the workings of this divine identity, as it leads us onward.

SOUL as PRINCIPLE: Principle interprets itself to spiritual understanding (verse 9).

As we realize that our true selfhood is spiritually united with the divine nature, we begin to perceive what God intends for us. God, divine Principle, interprets itself to our divine identity, to the spiritual understanding unfolding in us. "And Joshua said unto the children of Israel, Come hither, and hear the words of the Lord your God." (verse 9) Only the understanding that we are one with the nature of God enables us to receive the interpretation of divine Principle. Only then do we begin to hear the voice of God and comprehend aright what God intends for us. Because Soul is Principle and reflects Principle, our emerging spiritual selfhood — from God and one with God — (Soul) equips us to receive the teaching and self-interpretation of Principle (Principle). In other words, only the divine selfhood within us (Soul) enables us to be instructed in divine Science (Principle). From this divine standpoint, the Science of ideas becomes living for us, near and vital to our existence (Life).

SOUL as LIFE: Life impels progress, removing all obstructions of false beliefs (verses 10–11).

In the story, Joshua says to the people: "Hereby ye shall know that the living God is among you, and that he will without fail drive out from before you the Canaanites, and the Hittites, and the Hivites, and the Perizzites, and the Girgashites, and the Amorites, and the Jebusites." (verse 10) With this Joshua enumerates seven tribes that will be driven out from before the Israelites.

When divine Principle interprets itself to consciousness, we begin to feel the fullness, vitality and dynamic expression of this Principle, as it fills us with a spiritual understanding of God. This spiritual understanding drives the seven tribes, symbolizing the root false beliefs counterfeiting the sevenfold nature of God, out of human consciousness. Our true mission and Soul-defined destiny begins to live in our being, destroying everything which does not belong to this true selfhood. "A spiritual idea has not a single element of error ..." — none of the seven tribes — "... and this truth removes properly whatever is offensive." (S&H 463:12) It is the spiritual idea, not mortal man, that has the spiritual power of expression — both to develop itself fully in a living and practical way, and to remove whatever would obstruct this ongoing spiritual progress.

Life is irresistible, impelling us ever onward. Because Soul reflects this irresistible Life-impulsion, the passage from material sense to the possession of our spiritual identity (Soul) is impelled forward despite all obstacles (Life). As we realize that Soul is the constancy with which God knows itself as the I Am that I Am, this divine identity brings forth our true being — our I am-ness — in new and ever higher ways. The definiteness of our spiritual selfhood (Soul) begins to live in our consciousness, driving out all that does not belong to our true being (Life). This living, spiritual selfhood reveals our true manhood, and our true spiritual form appears (Truth).

SOUL as TRUTH: Truth establishes our true manhood and rejects false manhood, the Adam-man (verses 12–16).

As the divine Principle lives in us, we see how the spiritual idea works to destroy everything false in our consciousness (Soul as Life). As a result, nothing enters or can touch our consciousness which would contradict the true form of our spiritual manhood. Our manhood is established intact, immune from error (Soul as Truth).

In the story, Joshua says to the people: “Now therefore take you twelve men . . .” — the number twelve in the Bible is a symbol for demonstration — “. . . out of the tribes of Israel, out of every tribe a man . . . And it came to pass, when the people removed from their tents, to pass over Jordan, and the priests bearing the ark of the covenant before the people; And as they that bare the ark were come unto Jordan, and the feet of the priests that bare the ark were dipped in the brim of the water . . . That the waters which came down from above stood and rose up upon an heap very far from the city Adam” (verses 12, 14–16). Water is a symbol for vague, unformed and illusory thoughts. These indefinite concepts of human consciousness — often described as subconscious and unconscious archetypal beliefs — must be challenged as comprising no part of our manhood.

Soul is certainty and the definiteness of spiritual identity. The more we realize that now we can take possession of our true manhood, the more we free ourselves from the belief that we have to fight our way through countless, formless beliefs of the human psyche (the water). In the moment that we recognize and acknowledge our true selfhood, intact and free from error (Soul as Truth), we assert our dominion over mortal mind

with all its beliefs, giving it no choice but to yield. Before the certainty of Soul, mortal mind is thrown back “upon a heap very far from the city Adam” Since the concept of the Adam-man is far removed from the man of Soul’s defining, the water of false mortal beliefs vanishes before the spiritual understanding of our Soul-selfhood. “And those [waters] that came down toward the sea of the plain, even the salt sea, failed, and were cut off: and the people passed over right against Jericho.” (verse 16)

How often we struggle with a false sense of who and what we are, with finding our right mission as well as the means to accomplish it. Whatever we do, whatever question we face in human experience, we always seem to run against the claims of mortal mind, the water of the Jordan. If we respond to this challenge with fear and trembling — with timidity and the sense of being overwhelmed by error — we stage our own defeat. By contrast, if we realize that Soul reflects Truth, we realize that our spiritual selfhood (Soul) is immune from error and thereby has dominion over error (Truth). No phase of mortal mind or its formless beliefs can touch our Soul-bestowed identity or prevent us from possessing our inheritance as the son of God. Because Soul is Truth, we must recognize ourselves as divinely identified with and conforming to the nature of God. This divine selfhood appearing enables us to tread on error with certainty and master mortal beliefs. The waters melt away, and the entire false concept of man — the Adam-man — collapses into a heap far removed from us. We go through the experience with ‘dry feet’; our transition from sense to Soul goes forward without danger.

SOUL as LOVE: Love brings security, protection and divine assurance, securing the fulfilment of our spiritual mission (verse 17).

In the story, the Israelites cross the Jordan with complete safety: “And the priests that bare the ark of the covenant of the Lord stood firm on dry ground in the midst of Jordan, and all the Israelites passed over on dry ground, until all the people were passed clean over Jordan.” (verse 17) The identity of the true man, securely grounded in Principle, is fulfilled in Love. Because Soul reflects Love, the divine purpose to leave the material sense of existence behind and to claim our Soul-defined, spiritual selfhood is brought to fulfilment with safety, calmness and assurance. Because Soul is Love, the journey from sense to Soul (Soul) need not be filled with anxiety, stress and fear but can be a peaceful, blessed and holy experience (Love).

Summary: Thus 'Joshua' shows how Soul masters the passage from sense to Soul in human experience, governing every aspect so that the transformation takes place with calmness, persistence, steadfastness, constancy and balance. No doubt, unrest, haste, nor disquietude have any place in the metaphysical working out of a problem, for Soul, not human thoughts and beliefs, transforms us. How? First, the tone of *Soul as Mind* presents the command to go forward, to let ourselves be guided by spiritual sense and the Science of ideas. Second, the tone of *Soul as Spirit* demands that we purify our consciousness, so that only the spiritual sense in us is brought to unfoldment. Third, the tone of *Soul as Soul* defines our true nature and selfhood as that which conforms in every way to the divine nature. Fourth, the tone of *Soul as Principle* explains that, through this divine selfhood, Principle always interprets itself, informing us of what it intends and purposes to accomplish with us. Fifth, the tone of *Soul as Life* shows that God is a living God — a Principle that is Life — expressing itself irresistibly. In our passage from sense to Soul, this total impulse of Life removes everything from us and our experience that does not belong to our true being and only hinders progress. Sixth, with all obstructions removed, the tone of *Soul as Truth* shows how the Adam-man is subdued, retreats and collapses far away from us. Finally, the tone of *Soul as Love* shows how our divine selfhood protects us, enabling us to pass through every experience securely, with peace, calmness and trustful assurance.

Principle

Principle's saving idea interprets its demonstration as proof of the spiritual power of Principle, not of persons (chapter 4).

In the third chapter, 'Joshua' explains the nature of God as Soul. As we follow spiritual sense and direct our gaze steadfastly toward the Christ-principle — symbolized by the ark of the covenant — our passage from sense to Soul takes place with certainty in an ordered way. The transformation is safe and secure: we go over the Jordan with dry feet.

The question may then arise: What must we do for this demonstration? Do we earn it by human goodness, for example? Or perhaps we make it work by our thinking about it — through the power of human will? 'Joshua' explains in the fourth chapter that we of ourselves are not

responsible for Principle's demonstration. It is not ours to make Principle work or be effectual, for divine Principle alone interprets and demonstrates itself. Consequently every proof of Go ' is grounded in Principle, not in a person or group of persons. Principle expresses itself as spiritual power, as that which demonstrates itself and is imperative, absolute and fundamental to all being and existence. This Principle works through its system and Science of ideas — a self-operative system that governs the universe independent of persons. As the Bible says, "God is no respecter of persons" (Acts 10:34). Principle works out its own purpose by its own means and in a way that best serves its universal divine end. Our job is to know what comprises the self-demonstration of Principle, so that we can go with, not against, its requirements. Here in the fourth chapter, 'Joshua' shows what constitutes true demonstration, explaining the Principle on which this demonstration rests.

PRINCIPLE as MIND: Spiritual demonstration rests on the basis and activity of ideas (verses 1-3).

In the story: "The Lord spake unto Joshua, saying, Take you twelve men ... out of every tribe a man, ..." — the number twelve is a symbol for demonstration — "And command ye them ..." — Principle is apodictical — "... saying, Take you hence out of the midst of Jordan, out of the place where the priests' feet stood firm, twelve stones" (verses 2, 3). Joshua traced the demonstration of Principle back to the stones — back to ideas. Because Principle is Mind, the demonstration of Principle rests on the workings of Mind's ideas (12 stones).

PRINCIPLE as SPIRIT: Every right demonstration unfolds through the order dictated from the one governing Principle (verses 4-5).

In the story, Joshua bade the people to take the stones and keep them. "Then Joshua called the twelve men ... And Joshua said unto them, Pass over before the ark of the Lord your God into the midst of Jordan, and take ye up every man of you a stone upon his shoulder" (verses 4, 5). In the definition of God (S&H 465:10), Principle stands in the middle. The Bible often indicates the tone of Principle with that which is "in the midst", for Principle is the fixed foundation, the centre and circumference of divine being. Further, because Principle reflects Spirit, all right demonstration must unfold according to the one central, governing

Principle; it must be ordered — sanctified and purified — according to what Principle is and intends to accomplish, not according to persons and their concepts of what comprises a right demonstration. Every sense of demonstration must “pass over before the ark of the Lord your God” — it must be aligned with Principle — before we can experience the ordered unfoldment and development of ideas (Spirit).

PRINCIPLE as SOUL: Every right demonstration has its divine identity (verses 6–7).

The demonstration of divine Principle is never ambiguous, vague or intangible to spiritual sense but always possesses a definite and clearly recognizable identity. To symbolize this, Joshua bade the children of Israel take up stones: “That this may be a sign among you” (verse 6). Should the children of Israel someday ask about the significance of these stones: “These stones shall be for a memorial unto the children of Israel for ever.” (verse 7) Divine ideas (the stones) constitute for us an eternal memorial, something which never perishes and never leaves us, something which is unchangeable and inviolable. Because Principle reflects Soul, Principle’s demonstration — that which has unfolded and developed from the “midst”, from Principle’s central, governing system of ideas — provides us with immortal evidence. We receive an enduring testimony to the spiritual and its unlimited ability to transform us, securing us on the dry land of divine ideas (Soul).

PRINCIPLE as PRINCIPLE: Every demonstration is anchored and grounded in Principle: ideas are ever-operative in Principle (verses 8–13).

In the story: “Joshua set up twelve stones in the midst of Jordan, in the place where the feet of the priests which bare the ark of the covenant stood . . . For the priests which bare the ark stood in the midst of Jordan, until every thing was finished that the Lord commanded Joshua” (verses 9, 10). The text clearly shows that Joshua was not to be glorified as a person, for the crossing of the Jordan was due neither to his personal merit nor to his personal achievement. Every demonstration rests on the dictates and workings of divine Principle through its system of ideas: twelve stones were set in the midst of the Jordan, where the feet of the priests bearing the ark had stood. The idea is operative in its Principle. Joshua traced everything back to Principle and to the workings of its

system of ideas, thereby showing how all right demonstration rests on divine Principle itself.

From the spiritual standpoint, we must realize that nothing is ever truly demonstrated — nothing ever possesses the spiritual power of demonstration — but divine Principle. Therefore, because Principle reflects itself through the omni-active workings of its system of ideas, every demonstration, every healing, every solution must be acknowledged as the activity of divine Principle, as forever established in Principle, “in the midst”. Otherwise we fall into the dangerous misconception of glorifying persons and relying on persons, instead of turning wholly to Principle. Honour and glory belong wholly to God, not to mortals.

PRINCIPLE AS LIFE: Every right demonstration is supported and exalted by Life, and therefore reflects Life’s fullness and abundance (verses 14–18).

With the last three tones of Principle, we see how divine Principle demonstrates itself as Life, Truth and Love. With Life, the proof becomes individual; with Truth, collective; and with Love, universal. “On that day the Lord magnified Joshua in the sight of all Israel” (verse 14). God makes us great only as we realize that the value of every demonstration lies always and only with divine Principle. In the measure that we view everything in the light of divine Principle, we are principled, impersonal and therefore transparent to the greatness that inheres in Principle. We let Principle’s magnitude and glory demonstrate itself in us, giving us a divine individuality which cannot be less than great before God.

“And the Lord spake unto Joshua, saying, Command the priests that bear the ark of the testimony, that they come up out of Jordan.” (verses 15, 16) On one hand, we must acknowledge the divine basis of the demonstration: Joshua erected twelve stones in the midst of the Jordan, that they be a “memorial . . . forever”. On the other hand, we must continue to go forward and lift ourselves out of the experience; we must “come up out of Jordan.” Whenever we have an experience behind us, be it a sickness, a crisis, lack or whatever, we must never lose sight of the fact that God has brought the solution (Principle as Principle). However, the tone of Principle as Life follows, commanding us to lift ourselves above and beyond the experience and not look back. Our gaze must always be directed to divine Principle. Because Principle reflects Life, Principle’s

demonstration requires that we go forward in spiritual progress and not stay rutted in either past problems or past victories. The way of Life is infinite progression. Therefore, because Principle is Life, we must let Principle's demonstration exalt us beyond attachment to human and material experiences to the understanding of divine Principle itself, for Life exalts. As we do this, we follow our true mission and can possess our Promised Land.

PRINCIPLE as TRUTH: A demonstration is a standard for all (verses 19–23).

The text says: "And those twelve stones, which they took out of Jordan, did Joshua pitch in Gilgal." (verse 20) They left the Jordan — they left the specific experience behind them — but carried with them the twelve stones, symbolizing divine ideas and their power of perfect demonstration. "When your children shall ask their fathers in time to come, saying, What mean these stones? Then ye shall let your children know, saying, Israel came over this Jordan on dry land." (verses 21, 22) Whereas the tone of Principle as Life showed how Principle's demonstration works itself out for each individual as an individual proof, the tone of Principle as Truth shows how this individual proof has a collective effect. Because Principle reflects Truth, Principle's demonstration serves the compound idea of God, the gestalt of all ideas. As a result, the principled workings of an idea are not restricted to an individual but touch everyone; what comes to us as an individual proof also serves the collective good, enabling everyone to take part in it. For the children of later generations, the Bible says, the crossing of the Jordan shall be an enduring proof of God's guidance. In other words, that which appears to us as an individual demonstration of the divine system of ideas cannot help but expand to work a blessing for the collective development and progress, whether we know and see it or not.

PRINCIPLE as LOVE: Every demonstration of Principle operates universally (verse 24).

Because Principle reflects Love, the demonstration of Principle is not only individual and collective but also universal, for Love is all-encompassing and bestows an all-embracing blessing. Each and every aspect of Principle's workings touches and blesses the entire universe. To express this universal sense, the Bible says: "That all the people of the earth might know the hand of the Lord ..." — the spiritual power of Principle —

“... that it is mighty: that ye might fear the Lord your God for ever.” (verse 24) The proof of divine Principle receives universal acknowledgment — “all the people of the earth”.

Thus the Bible shows unmistakably that, because Principle reflects Life, Truth and Love, every individual proof of the divine Principle includes a collective and universal blessing. Were we to believe otherwise, we would try to “limit the Holy One of Israel” (Ps. 78:41) by narrowing the demonstration of Principle according to limited, human and personal concepts. Unless we let every demonstration expand to the all-inclusiveness brought forth by Life, Truth and Love, we make our demonstration finite and personal, therefore not the demonstration of divine Principle itself.

Summary: What then is a right demonstration — the demonstration brought forth by Principle? First, every right demonstration rests on ideas (*Mind*). Second, these ideas unfold in an ordered way according to Principle, not according to human concepts (*Spirit*). Third, this right, principled development, identified with Principle, brings forth immortal evidence, spiritual testimony that cannot be misunderstood or doubted (*Soul*). Fourth, this spiritual evidence compels us to acknowledge that the demonstration proceeds wholly from Principle; we attribute the value, glory and honour of the demonstration to Principle itself and not to persons (*Principle*). This demonstration of Principle proves itself individually (*Life*), collectively (*Truth*) and universally (*Love*). Every time we prove the divine Principle in any way, this has a universal effect. The world changes through every individual proof, and there is no limit to the blessing.

Life

To understand the next subject in the book of ‘Joshua’, illustrating the nature of God as Life, we must review what this aspect of God means. Many religions teach that God is Life; however, left unqualified and unexplained, the term ‘Life’ can mean anything to anyone. How do the Bible and Christian Science textbook explain this aspect of the divine nature? From the textbook, we know that Life is characterized, for example, as ever-present being, isness, eternity, self-existence, indestructible and infinite individuality, continual newness and nowness. This fundamental nature of Life comes to us as exaltation, inspiration, love

and mercy, qualities which are of great practical significance, as we find in the following chapters of 'Joshua'. For example, what does love mean as a quality translated to us from the nature of Life? If we love our true self and that of others, we lift ourselves above the material sense of existence and thus give up the concept of mortality. By laying down the mortal concept, we are exalted spiritually.

In the interpretation of the fifth day of creation, Mary Baker Eddy speaks of exaltation, writing: "The fowls, which fly above the earth in the open firmament of heaven, correspond to aspirations soaring beyond and above corporeality to the understanding of the incorporeal and divine Principle, Love." (S&H 511:28) The marginal heading to this section reads: "Soaring aspirations." We possess Life to the extent that we are willing to lay down all mortal beliefs and be exalted in the true sense of Life in and of Spirit. We must "look away from the body into Truth and Love" (S&H 261:2). Life exalts us to perceive the eternal facts of Truth and Love, compelling us to look beyond corporeality into the realm of perfect ideas. This was Jesus' way: "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals." (S&H 476:32) Jesus looked beyond the mortal and material appearance, so that where others saw a sinner, he perceived the son of God. He let Life uplift him completely beyond the testimony of the human and physical senses. This is the exaltation of Life.

A common misconception about Life's exaltation is that, to become more spiritual, mortals must separate themselves from everything material, from house and home, leading them to give away all their material possessions, reject their family and normal human relationships, and neglect the body. Such commands are not elevating but frightening, not constructive but destructive. Although many misconceptions are involved with this extremist position, it primarily builds on a false interpretation of the concept of matter. Matter is but the subjective state of mortal thought. Since mortal mind lies at the base of every problem, thought must be spiritualized. As thought becomes less material in its beliefs and concepts, we experience less materiality, less decay, less demoralization and less mortality. It is not the body, therefore, that must be given up, but our false concept of it. So too, rather than trying to change the objects and circumstances of our life, we must first correct our false concepts about Life itself. As these false concepts are abandoned, we

are exalted spiritually, which in turn brings forth right and appropriate forms of expression in our human and material experience.

This understanding of Life gives us a new and higher sense of sacrifice. We never sacrifice anything divine, only that which is mortal. Every earnest seeker longs to give up false concepts as soon as he recognizes them as such. For him it is no loss to give up that which is unreal, false and would only hinder spiritual progress. In this way, we see that the higher concept of Life is grace, the grace of infinite progression, not sacrifice.

This process of abandoning false concepts about Life on our way Spiritwards should be as natural a process for us as it is for children to give up their toys. If we try to take a toy away while the child is still playing with it, we face a tearful struggle. By contrast, if we first awaken the child to something higher, he simply leaves the toys, abandoning them for the higher interest. So it is with us: when thought yearns for the higher and more spiritual nature of being, the lower attractions lose their meaning and interest for us, sinking into insignificance often unnoticed. The more we value the spiritual, the more we lose our false attachments to the material. The method of Christian metaphysics, therefore, is to awaken in mortals a love for the spiritual, thereby advancing their spiritual as well as practical progress. Material sense falls away naturally and inevitably, without fear, struggle or strain.

Jesus expressed this sense of laying down the mortal concept with the following words: "Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again." (John 10:17) This is the right attitude, for nothing can be taken from us which we still require. Neither then should we expect ourselves or others to abandon things from which we can still learn and derive spiritual benefit. We can only abandon that which we are truly ready to leave behind, as we more and more turn our gaze, endeavour, longing and love towards that which is divine. By heeding Life's urgings, we are enabled to pursue and possess our true life. "He (Jesus) had power to lay down a human sense of life for his spiritual identity in the likeness of the divine" (S&H 51:7). Mary Baker Eddy does not say here that Jesus had to abandon or neglect his physical body, only that he had to lay down the human *sense* or *concept* of existence, exchanging it for the understanding of man's spiritual identity as the likeness of God.

Our job therefore is to give up the concept of man as a sinning mortal, enabling us to rise to the understanding that now are we the son of God. Scratching out a meagre human existence is as unlike the divine as is revelling in opulence. Life is fullness. Therefore we partake of Life's fullness only in the measure that we follow the divine, without the restraints and hindrances imposed by material concepts. The son of God is neither pauper nor plutocrat but possesses the measureless wealth of having his own high and spiritual destiny.

Jesus said: "Greater love hath no man than this, that a man lay down his life for his friends." (John 15:13) We may ask: Just who are our friends? Our greatest friend is the Christ-consciousness, the consciousness of the redeeming system of divine ideas. These ideas are ever-present to help, support and bless us. Jesus said further: "Ye are my friends, if ye do whatsoever I command you." (John 15:14) Everything that expresses and conforms to the nature of ideas is our friend. "By putting 'off the old man with his deeds,' mortals 'put on immortality.'" (S&H 262:7) "Matter, sin, and mortality lose all supposed consciousness or claim to life or existence, as mortals lay off a false sense of life, substance, and intelligence." (S&H 311:28) As the text clearly indicates, it is not matter per se but rather the material sense of things that we must give up. Only as we no longer attribute to the false any meaning or value do "matter, sin, and mortality lose all supposed consciousness" — lose every claim to life and existence. "It is only by acknowledging the supremacy of Spirit, which annuls the claims of matter, that mortals can lay off mortality" (S&H 491:12).

Life

Life's saving idea exalts us by impelling us to lay down the mortal concept (chapters 5–12).

In the fifth subject, 'Joshua' shows that Life, God, is the continual and eternal impulsion which causes everything unlike God to disappear. By driving every mortal concept to destruction, Life lifts man above all false beliefs. 'Joshua' emphasizes again and again that God itself impels this process of exaltation through its own divine means. As we gain a right understanding of Life, we realize that sacrifice and martyrdom are unnecessary, for they are humanly contrived and not divinely impelled.

Living rightly means letting ourselves be lifted above error by divine Life. The Bible often speaks of the water or well of Life. Water — that which seems most weak — naturally, effortlessly and irresistibly sculpts mountains and canyons, removing even the most massive stone in its path. Life is an inexhaustible stream of life, irresistibly clearing everything mortal out of the way and lifting us ever higher. How does 'Joshua' depict this Life-process?

LIFE as MIND: With the intelligence of divine Mind, Life causes ignorance and blind belief to pass away (chapter 5).

Whereas the main subject of Life shows how Life exalts us by enabling us to abandon the mortal concept, the tone of Life as Mind shows that this Life-process begins with the light of Mind's intelligence, enabling us to abandon ignorance and blind beliefs about God. How? When wisdom and intelligence bring light to a situation, ignorance and blind belief are compelled to disappear. In the story, Joshua commanded the children of Israel to circumcise themselves anew; circumcision was a symbol for laying down the mortal. When the children of Israel had done this, the Lord spoke to Joshua: "This day have I rolled away the reproach of Egypt from off you. Wherefore the name of the place is called Gilgal" (verse 9). For the Bible writers, Egypt was used as a symbol for mortal mind — for beliefs, ignorance and darkness. With the renewal of circumcision, Joshua teaches us that all beliefs of mortal mind can be abandoned *today*, giving the sense of the *nowness* of Life. Each moment, nothing in the world can bind us to mortal mind and its beliefs. Through the light of Mind, we awaken to this fact and can leave behind that which never formed any part of our true being.

The children of Israel then held the passover: "And the manna ceased on the morrow after they had eaten of the old corn of the land; neither had the children of Israel manna any more; but they did eat of the fruit of the land of Canaan that year." (verse 12) When the manna fell in the wilderness the first time and the children of Israel saw it, they said: "Manna" meaning "What is that?" (see Ex. 16:15) Not knowing what they had eaten, they were nourished by blind belief. Joshua now saw that we cannot stop with a blind — albeit comforting — belief in God; belief must develop into definite, spiritual understanding. The moment understanding becomes definite and scientific, the "manna" — blind belief —

ceases. "The old corn of the land", elsewhere translated simply as the "grain" or "parched corn" of the land, symbolizes the bread of Life, the self-sustaining understanding of God.

In this way, 'Joshua' showed the step-by-step abandonment of beliefs: first, the beliefs of mortal mind (Egypt, symbolizing the first degree) must yield before divine intelligence (the renewal of circumcision); second, a blind belief in God (manna, here symbolizing the second degree) must be replaced by spiritual understanding (the bread of Life). Along these lines, the textbook says: "Until belief becomes faith, and faith becomes spiritual understanding, human thought has little relation to the actual or divine." (S&H 297:28) Only after we cross the Jordan and occupy the Promised Land (man's spiritual identity) can we take the further step of spiritual unfoldment and base ourselves on a definite, spiritually scientific understanding of God — the third degree — thereby relinquishing our uncertain reliance on blind belief.

This third degree of spiritual understanding is symbolized by the captain of the Lord. Joshua lifted up his eyes and perceived a man: "Art thou for us, or for our adversaries? And he said, Nay; but as captain of the host of the Lord am I now come . . . And the captain . . . said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy." (verses 13–15) Metaphysically interpreted, we must base ourselves on a spiritual understanding of divine ideas. Because Life reflects Mind, a right concept of Life frees us from beliefs and blind faith (vs. Mind), revealing the presence of divine intelligence and leading us to obey spiritual understanding, wherein everything is spiritually defined and holy.¹

LIFE as SPIRIT: With the purity of Spirit, Life causes materialism and duality to decay (chapter 6).

Life is that which consumes everything unlike God by precipitating its self-destruction. Spirit comes to us as purity, which in turn excludes everything opposed to this purity, such as uncleanness, duality and materialism. To illustrate this fact, Joshua tells how they must go about defeating the city of Jericho: "And ye shall compass the city, all ye men of

¹ For a further discussion of the three degrees, see Volume I of this series, *Genesis*, pp. 59–61 and 67–68; also, on the specific subject of belief, faith and understanding, see Max Kappeler: *Introduction to the Science of Christian Science*, pp. 99–102.

war, and go round about the city once. Thus shalt thou do six days. And seven priests shall bear before the ark seven trumpets of rams' horns: and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets . . . all the people shall shout with a great shout; and the wall of the city shall fall down flat" (verses 3–5).

Here 'Joshua' wants to show that it was entirely unnecessary for the Israelites to gird themselves, draw their swords and go running against the city in order to bring about its fall. Instead Life teaches that every problem can be solved only through spiritual inspiration; we must consider each problem in the light of the onliness of the spiritual and its workings to purify the situation. When regarded spiritually through the full reflection of God (from 'all sides'), the solution inevitably emerges. This is symbolized by the children of Israel having to march around the city "seven times". As soon as a problem is thrown onto the purifying grid of the full reflection of Spirit, error collapses, since the spiritual idea always "removes properly whatever is offensive." (S&H 463:13)

"And the city shall be accursed, even it, and all that are therein, to the Lord: only Rahab the harlot shall live, she and all that are with her in the house" (verse 17). We cannot vanquish the material sense of existence, symbolized here by the city of Jericho, by trying to fight against error or matter. Rather we must raise ourselves above material concepts by considering Life from the standpoint of its divine Principle (the ark). The more consistently we do this, the more fully we reflect the true concept of Life, and the false concepts naturally and inevitably fall away (the walls collapse). Yet throughout this purification, the Rahab, that in us which values and preserves spiritual sense, remains in existence and is itself preserved. Because Life reflects Spirit; only that which is unlike Spirit can ever collapse from its own duality. Whatever reflects Spirit is supported, sustained and preserved by Life; this can never be destroyed.

LIFE as SOUL: With the sinlessness of Soul, Life causes sin to destroy itself, bringing a spiritual blessing (Josh. 7:1–8:29).

In the story, when the city of Jericho fell, the children of Israel were commanded not to take for themselves anything of the accursed; interpreted spiritually, they were commanded not to identify with or make their own anything which is material, anything unlike God. But Achan secretly gathered treasures for himself and hid them: he sinned, wedding

himself to that which is unlike God, and no one knew of this sin. As it so often happens with us, the sins we commit, we often commit unknowingly, unseen and unrecognized. However, this state of secrecy, whether intentional or unintentional, cannot last for long.

When the children of Israel had to occupy the city of Ai, they were smitten in flight. Wondering why God had apparently deserted them, Joshua realized that some hidden sin must be present which was hindering their further progress. Sin always enslaves us and makes us fail. When Achan's actions were exposed, he was burned with all that he had, symbolizing the all-consuming fire by which Soul burns the tares to keep our sinless selfhood intact and unmixed with error. The children of Israel then marched once more against the city of Ai and prevailed. In the first battle they had been defeated and had fled before the people of Ai. Whatever is of sin in us makes us fear sin and subject to its false claims; sin in us makes us fall for sin. By contrast, when Soul destroys sin in us, we are made strong and cannot be intimidated by the overwhelming picture of sin. Our sinless, Soul-defined identity enables us to prevail against error.

In the story, when Joshua commanded them to attack the city once more, he directed them into two groups. The first group marched openly against the city, while the second group stayed in an ambush near the city. When the people of Ai saw the children of Israel (the first group), they once again marched out of the city and pursued the Israelites, who had the command to take flight as before. In the meantime, the second group occupied the empty city of Ai. What did Joshua want to teach with this example? He showed that Soul transforms and brings blessing instead of punishment. The very flight, which was a misfortune to the children of Israel on the first attack, was transformed into a blessing, providing the circumstances of their victory.

In this way, Joshua — the saving Christ-idea — wanted to teach the great fact that the uncovering of sin is not a negative but a positive and constructive method. It enables us to burn the false (the tares) and gather the true (the wheat) into the barns of a sinless Soul-defined identity. If sin would like to present us with a defeat, Soul enables us to make this very defeat a blessing. Because Life is Soul, sin cannot hinder our progress but is self-destroyed. In this way, Life exalts us by transforming defeat into victory, bringing spiritual blessing.

INHERITING THE PROMISED LAND

(Lecture October 8th, 1950)

Life: (recapitulation and continuation)

We have seen how 'Joshua' emphasizes two aspects of Life. The first shows how Life impels our exaltation above every mortal concept, while the second depicts Life's command for us to lay down all that proceeds from a material and mortal concept of existence. Mark describes these two aspects of Life with the following words: "For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it." (Mark 8:35) This is Life. Life does not mean that we sacrifice our human life or let ourselves be killed. A spiritual sense of life, far from requiring martyrdom, is supremely constructive, uplifting and exalting, preserving all that is good in human experience. How? The true concept of Life commands that we always direct our gaze to that which is spiritually positive, to the divine Principle and its divine idea. As we do this, our love for the spiritual exalts us above the mortal, and we painlessly lose every false concept of existence. This is Life as it comes to the human, and this is the understanding of Life that Joshua brought to the children of Israel. Since true manhood is what the whole book of 'Joshua', under the overriding tone of Truth, intends to show us, how then does this understanding of Life reveal to us the true life of man?

Life in the body is not Life and therefore is not man's life. Life is *God* and God is *Life*. The attempt somehow to make life-in-matter eternal has nothing to do with Life. Life is Spirit, spiritual, and therefore cannot be worked out on a material basis. Even the effort to live life on a human and moral basis, although considered proper and worthy of appreciation, is not the method of Life itself. Life expresses itself only in ideas and what these ideas bring forth in human experience. Our Christ-consciousness, our consciousness of that which constitutes the true idea of man (Joshua), elevates us above the mortal concept of man, enabling us to lay down the

mortal concept as such. However, this process of laying down the mortal concept involves neither asceticism, martyrdom nor sacrifice but only the joy of being exalted spiritually. We lay down nothing that is real or valuable to us but only that which we have naturally grown to recognize as false and unnecessary. Therefore to lay down one's life "for my sake and the gospel's" is gain, not loss — progress, not suffering. We lay down only the unnecessary burden of binding ourselves in a mortal concept of life, realizing that we can never be separated from Life itself.

In the fifth subject, 'Joshua' vividly portrays Life as the irresistible, dynamic and everlasting impulsion of divine Being, coming to every form of error and destroying it. Life is the impelling drive that dispels everything from our experience that does not belong to us divinely and therefore would only hinder our spiritual progress. Thus 'Joshua' shows again and again how Life establishes the true concept of being in us as an eternal and indestructible fact of existence. How?

The tone of *Life as Mind* shows that Life is the irresistible intelligence (Mind) which makes all ignorance fall away. The story recounts how "the reproach of Egypt" was removed by the renewal of circumcision (resolving the first degree). Having shown the dissolution of ignorance, 'Joshua' goes on to show how Life causes the intelligence of Mind to dissolve blind faith (resolving the second degree). In the story, the manna ceased, and in its place the Israelites received something higher; they ate of the "corn of the land". Blind belief must always be supplanted by the certainty and inexhaustibility of the bread of Life, feeding and sustaining us with Mind's ideas. Thus Mind destroys ignorance (the first degree), then dissolves the second degree of blind faith, thereby giving us the definite, spiritual understanding of being ("the captain of the Lord") based on Mind and Mind's ideas (the third degree).

The tone of *Life as Spirit* explains how a full reflection of the true facts of being brings the dissolution of all materiality, dualism and impurity. In the story, the children of Israel marched seven times around the walls of the city of Jericho. Metaphysically interpreted, they analyzed the problem from all sides in the light of the spiritual, letting the spiritual itself uncover and precipitate the self-destruction of error. The walls of Jericho collapsed, not because the children of Israel pulled them down, but because of their own self-divided materialism and duality; they collapsed of themselves. Life is God, the eternally outpouring stream of spiritual

riches, which at the same time deprives materiality of all claims to substance or reality.

The tone of *Life as Soul* uncovers the sinlessness of every divinely defined mission, at the same time destroying whatever is sinful in us. 'Joshua' illustrates this by showing that when the children of Israel fought against the city of Ai, because one among them had sinned, they were smitten by the inhabitants of Ai. However, after they discovered the sin and destroyed it, they were able to occupy the city by drawing upon the very experience of their first attempt. In the face of defeat, if we stay with Soul and spiritual sense, Soul transforms that very defeat into a spiritual blessing. 'Joshua' thereby shows that we experience defeat only as long as there is still something erroneous present in our consciousness — some sin that we are ready and able to lay down. Because there can be no defeat in the spiritual, no matter how many defeats we may experience humanly, Life can use these defeats, transforming them into measureless spiritual blessings through Soul.

On the other hand, if we yield to defeat, accepting defeat as such, we do not understand the true meaning of Life and Soul. Why? Soul transforms everything by identifying it with God. In this divine context, even a defeat is made to serve the divine purpose. Furthermore, since Life is eternal, bringing forth an eternal stream of ideas to sustain and exalt us, though we may now and then think we have fallen into a hole, we are never lost. We must realize that, if error has made us believe that it has dug a hole for us, God has the power to break this belief by using the same experience to exalt us. Because Life is Soul, every situation can and must be made into a blessing, exalting us spiritually. This brings us to the next tone of Life.

LIFE as PRINCIPLE: With the interpretation of Principle, Life causes hypocrisy, dishonesty and false esteem to betray themselves, leading to their self-degradation (Josh. 8:30–9:27).

"Then Joshua built an altar unto the Lord God ... and they offered thereon burnt offerings unto the Lord, and sacrificed peace offerings. And he wrote there upon the stones a copy of the law of Moses, which he wrote in the presence of the children of Israel." (Josh. 8:30–32) Joshua wrote the law in stone so that it would never perish, symbolizing the eternity of all that proceeds from Principle; the law of God does not have a merely transitory significance. So also should our law — that God is Mind,

Spirit, Soul, Principle, Life, Truth and Love — “be engraved on the understanding and heart ‘with the point of a diamond’ and the pen of an angel” (S&H 521:15). ‘Joshua’ thereby illustrates that, as we exalt our concept of God (build an altar to the Lord), Life causes us to lay down our finite human beliefs and concepts, our transitory, doctrinal and unscientific views about Principle (offerings). We gain an understanding of divine Principle as eternal, interpreting itself as valid for all and forever, here symbolized by the law of Moses being written in stones that were whole, uncut by human hands.

This right method of letting Life exalt us through a right interpretation of Principle is exactly counterfeited in the following story about the Gibeonites. Led by the drive not for Life in and of Spirit but for material survival, perpetuating and serving life in matter, the Gibeonites used deceptive means to bind Joshua in an oath to let them live. Thus ‘Joshua’ warns us of the great danger of not adhering to Principle and its interpretation of all things, and instead letting ourselves be deceived by error when it comes to us in the form of *sympathetic* animal magnetism.

The Gibeonites, who lived only three days away from Joshua, heard of the destruction of Jericho and Ai (Life destroys everything false, while always supporting that which is good), and so invented a ruse by which they could avoid destruction. They took torn, patched wine bottles, old shoes and clothes, and mouldy bread and came before Joshua, claiming that they came from distant lands. They told him that when they had set out, their shoes and clothes were new, their bread fresh, and their wine bottles good. They further told him that they had heard of what Jehovah had done in Egypt and so had resolved to worship Him. After all this, they asked Joshua to make a league with them, whereupon Joshua agreed. What was the result? “And the men took of their victuals, and asked not counsel at the mouth of the Lord.” (Josh. 9:14) The “mouth of the Lord” symbolizes the interpretation of divine Principle. Rather than asking Principle, they let themselves be misled by personal sense and flattery. Only too easily we let ourselves be deceived by false professions of esteem. “And Joshua made peace with them, and made a league with them, to let them live” (verse 15).

When three days passed in their journeying, they came to the land of the Gibeonites and realized that they had been deceived. Yet because they had made a league with them, they could not break this league. They let

them live, but they made them hewers of wood and drawers of water — slaves. What does this symbolize for us? If we do not adhere to divine Principle with an honest heart and right motives — if we sacrifice a principled attitude out of fear for material survival — we may not die, but our life becomes degraded to an existence in which we are slaves to material survival; we become nothing more than hewers of wood and drawers of water, eking out a minimal material existence. Such an existence is hardly to be considered real life, for life reflects Life and Life's abundant exaltation only when it also reflects divine Principle. Life without Principle — without adherence to principles — is no life, no worthwhile existence.

Whereas there can be “no hypocrisy in Science” (S&H 329:21), the world's concept of religion often becomes a breeding place for hypocrisy, leading us to profess to doctrines and then allowing us to conduct our lives however we wish. Although such hypocrisy may last for a time, it must someday be uncovered. Because Life is Principle, what has no part of Principle has no Life, no self-sustaining existence. Consequently we cannot gain a life for ourselves by forsaking Principle — by living in an unprincipled way or by abandoning our principles for the sake of expediency, material survival or fear. Principle knows no falsification, no hypocrisy. “Principle is imperative. You cannot mock it by human will. Science is a divine demand, not a human.” (S&H 329:21) No mortal can judge whether another is completely upright; everyone must work this out for himself. But one thing we know: because Life reflects Principle, Principle's omni-active government will not allow anything that is feigned, deceitful or hypocritical (vs. Principle) to remain undisclosed, whether in ourselves or in others. All that is not genuine has no real existence, and so is doomed to betray itself and bring its own demise.

LIFE as LIFE: With the eternity of Life, Life causes the belief in organic life to be annihilated, showing the indestructibility of spiritual ideas (Josh. 10:1–14).

In the story, five kings (the five corporeal senses) marched in battle against the Gibeonites, for they had heard that the Gibeonites had made a league with Joshua, although they had no right to do so, and therefore wanted to punish them. The Gibeonites became fearful and asked Joshua for help, to which he agreed. “And the Lord said unto Joshua, Fear them

not: for I have delivered them into thine hand; ...". The Lord did not say, I *will* give them into thine hand, but I *have* given them into thine hand. In other words, God did not suggest that Joshua try and hope for the best. Because God is Life, God said: I *have* given man dominion. Life is now, fully present and available to human consciousness. "... There shall not a man of them stand before thee." (verse 8) Nothing false can endure before the eternity of Life; Life is dynamic, irresistible and irrepressible, overpowering every sense of mortality.

"And it came to pass, as they fled from before Israel ... that the Lord cast down great stones from heaven upon them ... and they died: they were more which died with hailstones than they whom the children of Israel slew with the sword." (verse 11) As with the fall of the city of Jericho, the Israelites did not have to struggle with error. Rather the error called down upon itself its own destruction by trying to attack the spiritual idea. Life sustains, preserves and exalts all that is spiritual, while at the same time bringing to nothing all that is unlike God. The fifth of the seven plagues in Egypt, presenting the complete annihilation of error, was also symbolized by hail. For the Israelites, this showed that nothing false can withstand Life.

In our life, we too often accept the belief that nothing is a match for death. Yet as 'Joshua' shows, Life — like hail — destroys even the most ingrained and obstinate of beliefs: the belief in death. The sting of death we experience daily as long as we believe that some day life will end and sink us into a desolate night of emptiness. By contrast, once we realize that Life is constituted of a dynamic and omni-active system of ideas, we realize that ideas have neither beginning nor end but are eternal and indestructible. Since we have no life but that which is constituted of ideas and how these ideas translate themselves to human experience, the phases of matter and body cannot touch our life. This understanding of what Life really is takes the sting from death, and we lose our fear of it. With this understanding of the timelessness, spacelessness and immateriality of Life, we see that we can always go forward, but only from Life to Life. Furthermore, we realize that only that dies in us — and should die hourly and daily — which is not of Life itself. Only the false concept of life in matter dies, never divine Life.

Joshua then established a sense of Life's eternity: "Then spake Joshua to the Lord ... in the sight of Israel, Sun, stand thou still upon Gibeon;

and thou Moon, in the valley of Ajalon. And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies ... So the sun stood still in the midst of heaven, and hasted not to go down about a whole day.” (verses 12, 13) With these symbols of the fourth day of creation (Principle and its system of ideas governing the universe), Joshua contrasts the transitory nature of human thinking with the eternality of Life based on Principle. If we rely on the workings of human thinking, good thoughts come and go. Now we have a good thought, now it sinks into obscurity; there we have a flash of light, but then it too disappears, however much we may try to hold onto it.

By contrast, Life teaches that the ideas of God are ever-present and eternal. As in the fifth day of creation with the fowl flying above the earth in the open firmament of heaven, Life impels us beyond the belief that the Science of Life is a system of thought. It is not! Thinking rightly is a good beginning, but hardly the end. Were we to stop with good thoughts, we would get a completely distorted and false concept of Christian Science. The foundation and governing Principle of Christian Science is not human thought but God.¹ God operates as God through its system of ideas, whether we think about it or not. God never perishes, has no beginning and no end, but is Life. At the point of Life, thought is lifted out of time; space and the circumstances of human thought and is measured according to the eternal values of ideas.

What does this mean in our practical life? Whenever we want to work out a problem, we usually ask ourselves how we ought to think rightly about the situation; we wish that the sun (the influx of light) might rise for us, enabling us to see the problem in the right light. If the sun then rises — in other words, if a divine thought comes to us to show us the way — we wish further that this sun might never set. By contrast, when we recognize that God is Life, we say: Thought, stand still. How can we do this? — By seeing the basis of thought in eternal ideas. As soon as we realize that true thoughts do not come *from* us but exist forever as ideas of Life, we see that when an idea of God comes *to* us, it is really awakening us to its eternal existence. Once we are awake to the eternal reality of ideas, these ideas do not go but remain forever with us.

¹ See Max Kappeler: *The Development of the Christian Science Idea and Practice*, esp. pp. 18–30; also Max Kappeler: *Animal Magnetism — Unmasked*, chapters I & II.

Let us remember that throughout these stories we are dealing with symbols — not people, races, tribes, events or happenings. The Bible is wholly concerned with states and stages of consciousness. As in this case, it would be absurd to interpret the story literally. If one could stop the earth from turning for a day, everything on earth would be utterly destroyed, creating greater havoc than a warehouse of nuclear bombs. Our one and only concern must be: What does the story mean metaphysically? What is its spiritual interpretation?

Here we can see that whenever a good thought comes to us and we are afraid that we may lose sight of it again, we can say: Sun, stand thou still ... and thou, Moon (the governing idea), stay in the valley. The idea comes to us even in the valley, translating itself to every level and aspect of human experience. Life is therefore real not just in the absolute but in the human, in the valley, as well. In this way the sense that good thoughts come and go is silenced, replaced by the understanding of Life itself. Reflecting Life, an idea *is* and remains a blessing for all eternity, since Life sustains Life.

LIFE AS TRUTH: With the dominion of Truth's man, Life vanquishes material consciousness in all its forms (Josh. 10:15-39).

In the story, the five kings fled into a cave, whereupon the children of Israel rolled stones to block the mouth of the cave. They held the enemy — false mortal consciousness (vs. Truth) — captive with the facts of divine being (the stones). "And all the people returned to the camp to Joshua at Makkedah in peace: none moved his tongue against any of the children of Israel." (verse 21) Error could no longer make its claims effective. Because Life reflects Truth, Life's mighty and irresistible impulse causes all false arguments to fall silent, depriving them of all power to project their false claims.

This is most practical, for whenever we have to work out a problem, it often seems as if hordes of mortal beliefs would march into the field against us, subjecting us to the attacks of fear and doubt. At such times, our solution lies in seeing that Life pours forth a mighty stream of ideas, lifting us out of every mortal and erroneous concept. Further, Life is Truth, assuring us that these ideas permeate our consciousness, supplying us with every right idea we need, while at the same time depriving error of its false claims to truth and existence.

The story tells further that Joshua took the five kings out of the cave, slew them and then commanded that they be thrown back into the cave; the Israelites then rolled great stones before the entrance. Spiritual life requires, not sacrifice, but the willingness — to the best of one's ability and understanding — to establish the true concept of being in one's consciousness and to reject and relinquish the false. In this way, the burden of the material conception of life is thrown back into the nothingness from which it came, and the fullness of inexhaustible ideas is won as our present consciousness.

LIFE as LOVE: With the perfection of Love, Life shows that no error can withstand divine Love (Josh. 10:40–12:24).

The tone of Life as Love brings out one of the most beautiful and powerful reflections within being. The mighty stream of Life's outpouring knows no obstacles, no hindrances, no error (Love). "To infinite, ever-present Love, all is Love, and there is no error" (S&H 567:7). In the story, we find this tone symbolized by the complete annihilation of all hostile tribes, until peace reigned in the land. "So Joshua smote all the country of the hills, and of the south, and of the vale ..." — Love enables us to see the nothingness of error not just in the hills, not just in the absolute, but in the middle of the greatest turmoil, in the valley as well — "... and of the springs" (verse 40). Even in the middle of some difficult ascent in understanding, Love does not allow us to become tired or plagued by doubt, for Love ensures every step of our progress within Love's plan. The search does not then become a burden but is wholly supported by Love. Mary Baker Eddy writes of her discovery: "The search was sweet, calm, and buoyant with hope, not selfish nor depressing." (S&H 109:15) "And all their kings: he left none remaining, but utterly destroyed all that breathed ..." — in the Bible, breath is a symbol for life in matter — "... as the Lord God of Israel commanded." (verse 40) The false concept of life as material and mortal was utterly annihilated. Love makes error harmless, so that it can in no way hinder our spiritual progress.

Then King Jabin of Hazor called together all the people that still survived to do battle against Joshua. "And they went out, they and all their hosts with them, much people ..." — at times, fear seems like "much people" to us — "... even as the sand that is upon the sea shore in multitude, with horses and chariots very many" — symbolizing the

opposite of the superabundance, perfection and all-sufficiency of Love — “And the Lord said unto Joshua, Be not afraid because of them: for to morrow about this time will I deliver them up all slain before Israel” (Josh. 11:4, 6). Love always goes before us to prepare the way. When we understand Love, we realize that Love always prepares the way for us before we come, providing those circumstances that most serve our progress.

By contrast, if we only believe in Love, we think Love should prepare for us a rosy and comfortable material existence. Since we do not yet see what Love intends for us in *its* plan, we stumble, complaining all the while that Love does not live and work for us. Nonetheless Life as Love is always there and always expresses itself fully and completely, providing exactly what we most need spiritually. “And the Lord delivered them into the hand of Israel” (verse 8). By relying on the all-sufficiency of Love to fulfil the divine plan, the children of Israel had to do nothing of themselves to be completely victorious.

“As the Lord commanded Moses his servant, so did Moses command Joshua, and so did Joshua; he left nothing undone of all that the Lord commanded Moses” — the completeness of Love, establishing in us the complete acceptance of Love’s purpose — “... So Joshua took all that land ... and the land rested from war.” (verses 15, 16, 23) Peace reigned.

Summary: With this last tone of Life, all mention of war ceases in the book of ‘Joshua’. In the sections illustrating Mind, Spirit, Soul and Principle, war was never used as a symbol, nor does it appear in the tones of Truth and Love. Only when the subject of Life is dealt with in the story does the narration present an extended series of battles. With such symbols the writers wanted to show that Life is the impelling power of divine being, against which error can pose no resistance. Life comes to us as that divine urge in being which exalts us to an ever more spiritual understanding of God. As the text shows:

- because Life reflects *Mind*, Life exalts in us all that manifests the light of Mind’s intelligence;
- because Life reflects *Spirit*, Life exalts in us all that is pure and free from duality;
- because Life reflects *Soul*, Life exalts in us the sinlessness of man’s spiritual selfhood;

- because Life reflects *Principle*, Life exalts in us a divinely scientific understanding of God as divine Principle, giving us a wholly principled attitude;
- because Life reflects itself as the isness of being, Life exalts in us all that is eternal and indestructible, showing this to be our true life;
- because Life reflects *Truth*, Life exalts in us the divine facts of being, establishing in us a spiritual consciousness of God;
- because Life reflects *Love*, Life exalts in us a trust in the all- sufficiency of Love's perfection.

As Life exalts all that is of a divine nature in us, Life enables us to lay down all that is unlike God, causing it to be self-destroyed. Thus the text also shows that:

- because Life is *Mind*, mortal mind is self-destroyed and can no longer exist in us;
- because Life is *Spirit*, materialism and duality collapse from their inherent self-dividedness and so fall away from us;
- because Life is *Soul*, sin is self-destroyed, bringing a spiritual blessing;
- because Life is *Principle*, dishonesty and hypocrisy betray themselves, leading to their own demise;
- because Life is *Life*, the belief in organic life — life in matter — is brought to nothing, showing the indestructibility of spiritual ideas;
- because Life is *Truth*, material consciousness is vanquished in all its forms, forcing us to lay down the mortal concept of man;
- because Life is *Love*, fear, doubt and all strife with error are wiped away, for no error can withstand Love and its divine plan.

Thus Life shows that whatever is unlike God has no life, no self-existence and must fall away into nothingness. As every mortal sense of life is removed from our consciousness, we free ourselves to claim and possess our true inheritance as the son of God, which the next tone, Truth, shows.

Truth

Truth's saving idea establishes our true manhood, enabling us to possess our spiritual inheritance (chapters 13–23).

What is Truth? Truth affirms the facts of being within its divine gestalt, revealing and establishing in us a divinely structured consciousness. This

Truth-consciousness comes to us as spiritual manhood, our true inheritance, divine sonship. Since Truth is the consciousness of all ideas, this ideational consciousness provides the divine standard not only for judging all things, but even more for knowing ourselves as God's man. To this end, Truth demands that we learn to take into our consciousness all ideas of God in their order, system and structure. As we do this, we begin to understand ourselves as the compound idea of God, as the conscious reflection of all ideas through the categories of Science. Because Truth itself is affirmative, forever affirming in consciousness all that truly is, we must claim this consciousness and recognize ourselves divinely as the heir of God, structured according to what God is, not according to human concepts.

The following eleven chapters of the book of 'Joshua' illustrate how the children of Israel occupy the land, each tribe taking possession of their own portion. Interpreted spiritually, this shows that we must learn both to recognize and to acknowledge fully the rights of man. Recognizing the rights of man does not yet mean that we acknowledge and accept them as constituting who we truly are. Step by step, we must make them our own and possess them. Only full acknowledgement of man's divine rights makes us heir, revealing to us man's true being as the son of God. 'Joshua' presents these rights, as well as the steps by which we acknowledge them, in the ascending order of the Word — Mind, Spirit, Soul, Principle, Life, Truth, Love — explaining how we can possess this wholly spiritual inheritance. Through its elaboration of these rights, the text gives a beautiful, spiritually ordered answer to the question: What is man?

TRUTH AS MIND: Man, reflecting Mind, manifests itself as the individual idea of God, causing us to recognize and acknowledge ourselves as such (Josh. 13:1–14:5).

In the story, this sense of man as the individualized idea of God is symbolized by the division of the inheritance. God gave Joshua the command: "Now therefore divide this land for an inheritance" (Josh. 13:7). The inheritance (Truth) is apportioned to everyone individually (Mind); everyone is entitled to claim himself as the son of God, to have his individual mission and to occupy his individual place in the unfolding order of divine being. Each one of us can manifest the wholeness of God individually as an individual idea. Because Truth is Mind, man (Truth) is

infinitely known of God and so can and must rightfully know himself as the infinitely individual idea of God (Mind).

TRUTH AS SPIRIT: Man, reflecting Spirit, possesses spiritual qualities, which bear fruit in enabling us to claim our spiritual birthright (Josh. 14:6–15:63).

In the story, 'Joshua' shows how, through the operation of spiritual qualities in our consciousness, we can take possession of our rightful inheritance. Caleb (one of the tribe of Judah) and the children of Judah came to Joshua and demanded the inheritance promised them by Moses. When the Israelites came out of Egypt and saw the land of Canaan for the first time, Moses sent a man from every tribe from their camp at Kadesh-barnea to scout the land of Canaan; Caleb was chosen to represent the tribe of Judah. Yet among the company of scouts, only Caleb came back without fear and had the strength to go forward. All the others reported that, although the land was beautiful beyond words, the people of the land were mighty and powerful; the Israelites all thought they were too weak and ill-equipped to occupy such strongly fortified cities. Nonetheless Caleb insisted that they could master the task and be successful. With this singular expression of strength and trust in the spiritual, Moses promised Caleb all the land on which his feet had trod. (See Num. 13:1–14:39)

Now, forty-five years later, Caleb went to Joshua and said: "Behold, the Lord hath kept me alive, as he said ... As yet I am as strong this day ..." — the strength of Spirit — "... as I was in the day that Moses sent me: as my strength was then, even so is my strength now, for war, both to go out, and to come in." (Josh. 14:10, 11) Caleb symbolizes reliance on spiritual qualities, giving us spiritual strength and moral courage. With these qualities, we too must claim our divine inheritance. The weakling will never claim his "land" — will never dare to acknowledge that man is the son of God, and that we are this man. It takes courage and love to acknowledge that we are the son of God, despite our human mistakes and weaknesses. Caleb expressed these spiritual qualities; he drew strength from his spiritual insight and trust in the spiritual, more than the material picture of things. As a result, he and the children of the tribe of Judah received their inheritance, their land. Mary Baker Eddy writes about Judah: "Moral courage is 'the lion of the tribe of Judah,' the king of the mental realm." (S&H 514:10)

Thus we see that it is not enough to perceive that man is the idea of God (Truth as Mind). With spiritual strength, we must go on to claim our inheritance despite all oppositions and contrary arguments (Truth as Spirit). Because Truth is Spirit, man reflects all spiritual qualities. To claim our manhood, we must use these qualities by relying on spiritual strength, moral courage, trust in the spiritual and single-minded devotion to the spiritual. In this way, we are Judah, the king, the lion of the mental realm, and can express the qualities of a Caleb, who was without fear.

TRUTH as SOUL: Man, reflecting Soul, has an unlimited, divine identity, including both masculine and feminine qualities (chapters 16 and 17).

Man, reflecting the infinite gender of Soul, is neither just masculine nor just feminine, but masculine *and* feminine; man possesses the unlimited capacity of Soul — unlimited spiritual identity. Soul is true gender and knows no limitation of this identity according to physical or psychological sex-differences. Man is therefore forever free to express the whole image and likeness of God as one of man's inalienable rights.

Joshua symbolized this unlimited identity through a family of Ephraim. Ephraim, the tribe of Joseph's younger son, symbolizes the sense of Science born of true womanhood, freeing us from being anything other than the divinely identified man of God. In the story, Zelophehad had no sons but five daughters as descendants. At that time, women were considered not much more than a form of chattel. In contrast to sons, daughters had no rights. Only male descendants received an inheritance; female descendants were not considered. Despite this tradition, the five daughters of Zelophehad demanded their inheritance, and Joshua granted it to them. Thus Joshua taught that man expresses not just masculine but feminine qualities as well, and that we must claim all qualities in order to possess man's true identity as a complete idea of God.

Men who reject all their feminine qualities become aggressive, insensitive and insecure, having always to prove their masculinity; on the other hand, women who do not develop their masculine qualities become superficial sentimentalists, provincial and narrow-minded, caring only for the good of "me and mine". No one should fear to express true feminine qualities, just as everyone should have the courage to express true masculine qualities. Because Truth is Soul, man possesses infinite gender, giving us the Soul-bestowed capacity to claim all the qualities we need to

accomplish our mission. As an idea of Soul, man has unlimited capacities, for his Soul-defined identity is unbounded by physical, bodily, psychological or social limitations. Thus Soul makes us free and fully equipped to pursue and possess our high spiritual destiny.

TRUTH as PRINCIPLE: Man, as an idea of Principle, operates according to the sevenfold nature of Principle to work out his place within the divine system (chapters 18–19).

In the story, seven tribes of the children of Israel had not yet claimed their inheritance. Accordingly Joshua sent representatives from each of the seven tribes to scout the land in order to cast lots for it. At that time, casting lots was not considered a game but a symbol of divine guidance, indicating the governance of man by the dictates of Principle. Thus 'Joshua' illustrates that man is an idea of Principle, and therefore that everyone has his divinely determined place, destiny and mission. Because Truth is Principle, man operates according to the sevenfold nature of Principle. As we are obedient to what Principle is and demands of us on every level of consciousness and experience, Principle works out in us the establishment of its idea, dictating to us what our place and contribution within the whole of being must be. In the story, each of the seven tribes received their land, thereby making "an end of dividing the country." (Josh. 19:51)

TRUTH as LIFE: Man, reflecting Life, is indestructible and lives in fullness by the grace and mercy of God (chapters 20–21).

Life always gives the sense of fullness, indestructibility and mercy, as in the fifth beatitude. In this tone, 'Joshua' emphasizes the mercy of Life: Life that sustains and preserves all that is good in mankind, executing justice by exalting rather than destroying, thus promoting spiritual progress. In the story, Joshua spoke to the tribes of Israel: "Appoint out for you cities of refuge ... That the slayer that killeth any person unawares and unwittingly may flee thither: and they shall be your refuge from the avenger of blood ... And if the avenger of blood pursue after him, then they shall not deliver the slayer up into his hand; because he smote his neighbour unwittingly, and hated him not beforetime." (Josh. 20:2, 3, 5)

We often find ourselves unwitting slayers of that which we most value. If we are not watchful, we find ourselves attempting to work against that which is most precious to us: spiritual progress and growth in grace.

Nonetheless this only serves to show us that Life — not mortals — supports Life. Life alone is divinely constructive and provides the real help we need. As we understand this ever-present support that Life gives us, Life becomes for us an abode of refuge to our consciousness, in which every upward-tending thought — the faintest touch of a divine quality — finds reception and is protected and preserved. Reflecting Life, we too must be merciful towards our own individuality and love ourselves, even when we struggle against that which is imperfect and fallible in us. In order to preserve our true manhood, courage and love are needed, the courage and love to lay down the mortal concept for all humanity, beginning with ourselves. Because Truth is Life, God's man is merciful, not exacting an eye for an eye or a pound of flesh, but forgiving divinely by laying down the mortal concept. Then, reflecting Life, God's man serves to uplift mankind and open the infinite possibilities for newness of life.

"And the Lord gave them rest round about ... and there stood not a man of all their enemies before them; the Lord delivered all their enemies into their hand ..." — before a spiritual idea, error can accomplish nothing — "... There failed not ought of any good thing which the Lord had spoken unto the house of Israel; all came to pass." (Josh. 21:44, 45) "There failed not ought": the consciousness of Life brings the fullness of Life's reward, in which no element is lacking.

TRUTH as TRUTH: Man, reflecting Truth, is the compound idea of God, establishing one spiritual brotherhood of ideas (chapter 22).

Whereas the tone of Truth as Life shows that we *have* and should preserve everything good in us, the tone of Truth as Truth teaches that because we have everything good in us, all ideas are operative together for us. Thus, typical of the sixth tone in each of the subjects in 'Joshua', the tone of Truth as Truth depicts the workings of one spiritual brotherhood, effective in establishing the spiritual idea in us.

When Joshua first gave the order to march into the land of Canaan (Mind as Truth, see Josh. 1:10–15), he asked the two and a half tribes that had already claimed their inheritance east of the Jordan to help the remaining tribes occupy the land. (Single tribes are often used to symbolize specific spiritual ideas.) In this way, Joshua showed that the command of Mind can be effectual only as we acknowledge the great interreflection or brotherhood of ideas, in which each idea helps and

supports every other idea. Thus, in the tone of Mind as Truth, the text showed how the lesser idea is useful to the greater.

Here in the tone of Truth as Truth, the nature of man as the compound idea of God once again brings the great interreflection of ideas within one coherent structure into focus, only this time with the accent on how the greater affirms all that is right and good in the lesser. The text illustrates this through a very interesting story. Joshua says to the two and a half tribes: "Ye have kept all that Moses ... commanded you ... Ye have not left your brethren these many days unto this day ... get you unto your tents" (Josh. 22:2-4). After the two and a half tribes proved that one idea can help and support the others, Joshua sent them back into their own land. On their return, they built an altar.

When the other tribes heard about this, they wondered what it meant and mistakenly assumed that the two and a half tribes had deserted Joshua to worship false gods. To defend the collective idea leading on the children of Israel, the nine and a half tribes marched against the two and a half tribes to compel them to keep the laws of God; they sent representatives from every tribe to negotiate with the two and a half tribes; they even proposed that, should the land in which they were living be unclean, they would include them in their own inheritance. This symbolizes how, in the workings of the collective idea, the greater idea always protects the lesser. However, the two and a half tribes explained that they built the altar only to show that they, like the other tribes, had but *one* God. Truth is self-asserting — the truth about everything — and establishes in us the true idea of God. Reflecting Truth, we affirm and claim Truth, expressing our consistent adherence to Truth.

This tone of Truth as Truth can be compared with the sixth tone of the sixth day of creation. The sixth day of creation is explained through seven subtones — Truth as Mind, Truth as Spirit, Truth as Soul, Principle, Life, Truth, Love — and corresponds in tone exactly with Joshua's symbolization of Truth.¹ With the interpretation of the tone of Truth as Truth, for

¹ The comparison of this sixth subject of Joshua in its seven subtones with the sixth day of creation with its seven subtones provides a most enlightening study. For further reference, see: S&H 513:14-519:6; John W. Doorly: *Talks on the Science of the Bible, Volume I*, pp. 169-175; Max Kappeler: *Epitomes for the Spiritually Structured Interpretation of the Christian Science Textbook, 'Genesis', Part I*.

example, Mary Baker Eddy writes the marginal note: "Assistance in brotherhood", and the first sentence reads: "God gives the lesser idea of Himself for a link to the greater, and in return, the higher always protects the lower." (S&H 518:13) The two and a half tribes helped the nine and a half tribes occupy the land; in return, the nine and a half tribes promised the two and a half tribes their protection, should the latter be touched by uncleanness or affected by overly great temptations. Whenever an idea finds expression in the universe, we can see that this idea belongs to our manhood, for man is universal, the compound idea of God. As such, each idea is always endowed with the whole, with all ideas ever-operative in the whole structure of Truth. Further, since each idea is equipped with the wholeness of God, it cannot deviate from serving the interests and workings of the collective idea. By its very nature, it must participate in complete unity with the compound idea of God, the true man, that forever "remains to lead on the centuries" (My. 347:3).

TRUTH as LOVE: Man, reflecting Love, exists as the fulfilled of God, held in perfection by the all-sufficiency of Love to fulfil the divine purpose in us (chapter 23).

Man is that which God knows and purposes to accomplish in man, not that which he of himself tries to earn by 'the sweat of his brow' (see Gen. 3:19). In the story, Joshua spoke to the people: "Ye have seen all that the Lord your God hath done unto all these nations because of you; for the Lord your God is he that hath fought for you ... One man of you shall chase a thousand: ..." — because each idea reflects all others, each idea is empowered by the omni-activity of all ideas to banish a thousand illusions — "... for the Lord your God, he it is that fighteth for you ... Take good heed therefore unto yourselves, that ye love the Lord your God ... and ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof." (Josh. 23:3, 10, 11, 14) Because Truth is Love, man is forever held in God, included in the complete and perfect execution of the divine purpose. Love makes man partake of its plan of salvation by rendering all that would resist this divine purpose of no avail, until only the allness of Love reigns in consciousness.

Summary: What then is our real inheritance? Through the sixth main subject, 'Joshua' shows that man — the compound idea of God — is our universal and rightful inheritance. How? First, 'Joshua' shows that we all have the divine right to know ourselves as the individual idea of God (*Mind*). Second, we must go forward in claiming this spiritual birthright through the expression of spiritual qualities, such as spiritual strength and moral courage (*Spirit*). Third, man's Soul-identity compels us to claim both masculine and feminine qualities (*Soul*). Fourth, as we claim for ourselves the whole nature of Principle, we are able to work out our definite place in the universe (*Principle*). Fifth, this divinely determined place establishes man's indestructibility, causing us to work out every situation in a divinely merciful and constructive way, preserving all that is good (*Life*). Sixth, in this way, we prove that every idea is necessary for the integrity and effectiveness of every other: we can never be dispossessed of our divine inheritance (*Truth*). Finally, 'Joshua' shows that man includes everything that he needs to fulfil the divine purpose, for he exists as the fulfilled — not the fulfiller — of God (*Love*).

Love

Love's saving idea ensures the perfect fulfilment of its divinely defined and divinely executed plan (chapter 24).

Love is completely integrated being; Love includes all and therefore is divinely self-sufficient. This divine self-sufficiency of Love is presented in the last subject of 'Joshua' as the divine plan which works universally, never losing sight of its aim and never lacking the means for its complete and perfect fulfilment. The divine plan works completely above and independent of people and persons, time and space, human efforts and human resistance, for it is a divine — not a human or material — plan of salvation. To teach this all-sufficiency and all-inclusiveness of Love's plan, Joshua summarizes the whole history of the people of Israel, explaining how everything that has taken place since Abraham is due not to the merit of the Israelites but to the workings of God. God alone fulfils its plan for man, for the might of God — not the craftiness of human contrivances — guides us into our true inheritance. Our job is to accept this inheritance by the grace of God and acknowledge the all-sufficiency of God's workings. How?

LOVE as MIND: Mind is the power that initiates, directs and brings to fulfilment the divine plan for every man (verses 1–5).

In the story, Joshua told the people: “Thus saith the Lord God of Israel, Your fathers dwelt on the other side of the flood in old time ... and they served other gods. And I took your father Abraham ... and led him ... but Jacob and his children went down into Egypt. I sent Moses also and Aaron, and I plagued Egypt ... and afterward I brought you out.” (verses 2–5) As in the first statement of the Commandments, Mind forever comes to human thought and says: “I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage” — bondage to “other gods” (Ex. 20:2, 3). Because Love is Mind, Love’s plan is never without the power, might and will to manifest itself to human thought, leading us out of every belief in mortal mind. The allness of Mind urges on mortals the divine command to accept Mind as all and to come out of the belief in the supposed workings of a mind other than God. Thus, because Love reflects Mind, Love’s plan fulfils itself through the allness of Mind, causing us to forsake our reliance on mortal mind.

LOVE as SPIRIT: Spirit is that which separates rightly and purifies each step of our spiritual development (verses 6, 7).

God “put darkness between you and the Egyptians” (verse 7). God separates us from everything that is impure and does not belong to man’s real and Godlike nature. As in the second day of creation, the firmament of Spirit draws a line of demarcation in understanding between that which is real and that which is born of illusions. Thus what ‘Joshua’ wants to show us is that God, Spirit — not humans and their thinking — establishes a great line of separation between the mortal and the spiritual concept of man. Because Love reflects Spirit, Love’s plan fulfils itself through the purity and onliness of Spirit, keeping all that partakes of the spiritual pure and untouched by the arguments of material-mindedness.

LOVE as SOUL: Soul makes everything definite, bestowing certainty, safety and confidence in fulfilling our spiritual mission (verse 8).

In the story, Joshua continues to show how the divine plan was at work behind all situations to establish and fulfil its purpose. “And I brought you into the land of the Amorites ... and they fought with you: and I

gave them into your hand, that ye might possess their land; and I destroyed them from before you.” (verse 8) Soul gathers the wheat into the barns and burns the tares. Our divine identity, as well as the identity of our spiritual mission, is inviolable, safe and secure in Soul. Nothing can ever threaten the certainty with which God’s plan works its purpose in us. Because Love reflects Soul, God’s plan of salvation has everything within itself to make definite and secure all that is divine, as well as to remove — ‘destroy before us’ — all that is mortal and sinful. Our divine selfhood is held intact, untouched by the counterfeit beliefs that Soul continually retranslates out of our experience.

LOVE as PRINCIPLE: Principle demonstrates itself with spiritual power, causing even human resistance to turn, serve and bless the divine purpose (verses 9, 10).

In the text, Joshua recounts: “Then Balak ... king of Moab ... sent and called Balaam ... to curse you: But I would not hearken unto Balaam; therefore he (Balaam) blessed you still: so I delivered you out of his (Balak’s) hand.” (verses 9, 10) The imperative and apodictical power of divine Principle not only kept Balaam from doing anything against the spiritual idea (the children of Israel), but even more caused Balaam to bless the Israelites and prophesy their inevitable victory and prosperity. Because Love reflects Principle, Love’s plan operates imperatively, interpreting its purpose universally to every state and stage of consciousness. Under all circumstances, Principle proves its spiritual power to work out the maximum of good by making every aspect and detail serve its divine purpose. No person, power or human organization can oppose the workings of divine Principle and its system of ideas.

LOVE as LIFE: Life sustains us by grace and with the fullness of Life (verses 11–13).

“And ye went over Jordan ... and (all the Canaanite people) fought against you ... and I delivered them into your hand. And I sent the hornet before you, which drave them out before you ... but not with thy sword, nor with thy bow.” (verses 11, 12) Before Life, the mortal concept of existence melts away. Because Love reflects Life, before the plan of Love, error can do nothing but be self-destroyed; we do not have to fight it into nothingness. To Love there is no error, no opponent, no enemy,

therefore no contest. Life shows this fact to be irresistible, breaking through mortal concepts and precipitating their self-destruction.

As we lay down the belief that error has self-existence, Life exalts us to the realization of the superabundant grace of Love and its all-sufficient plan to sustain us fully. "And I have given you a land for which ye did not labour, and cities which ye built not, ..." — a consciousness that cannot be achieved by human activity, for a spiritual consciousness of God is always a gift of grace, an impartation of God's own nature, and not the result of human effort — "... and ye dwell in them; of the vineyards and oliveyards which ye planted not do ye eat." (verse 13) Reflecting Life, Love comes to us as the abundance of divine fatherhood, as infinite provision, sustaining us in ways that far surpass human planning, manipulation and contrivance. In the superabundance of the divine plan, we are fully maintained and supported by grace.

LOVE as TRUTH: Truth establishes its standard of ideas in us, causing us to adhere to Truth and accept our rightful inheritance as the man of God (verses 14–28).

In the text, Joshua shifts from showing how Love's plan worked throughout the exodus-experience to depicting the effect of Love's working, establishing in us a consciousness that accepts Love's plan, adheres to it and affirms its uncontested dominion in our life. Through this consciousness of God, we possess our manhood. "Now therefore fear the Lord, and serve him in sincerity and in truth: ..." — Truth demands adherence to Truth, faithfulness and righteousness — "... and put away the gods which your fathers served ... in Egypt ... choose you this day whom ye will serve ... but as for me and my house, we will serve the Lord. And the people answered and said, God forbid that we should forsake the Lord, to serve other gods; ... and Joshua said unto the people, Ye are witnesses against yourselves that ye have chosen you the Lord, to serve him. And they said, We are witnesses ..." — they claimed for themselves the consciousness of Truth and affirmed their complete adherence to divine consciousness — "... The Lord our God will we serve, and his voice will we obey. So Joshua made a covenant with the people that day ... And Joshua wrote these words in the book of the law of God, and took a great stone ..." — not many stones but one "great stone", symbolizing the one com-

pound idea of God — "... And Joshua said unto all the people, Behold, this stone shall be a witness unto us ..." — as we adhere to Truth, Truth affirms our true manhood, establishing in us its divine idea — "... So Joshua let the people depart, every man unto his inheritance." (verses 14–16, 22, 24–28)

In the tone of Mind as Truth, the few work for the many; each idea works to establish the truth of the whole. In the tone of Truth as Truth, the many defend the uprightness of the few; the whole structure of ideas works to uphold and affirm each individual idea. In the tone of Love as Truth, this perfect and mutually affirming interdependence of ideas comes to us as "a great stone", establishing in us a consciousness of the compound idea of God, which comprises our true and only manhood. On one hand, Love's plan brings us to the point where we affirm Truth, accepting Truth as the one divine standard having dominion in our life; on the other hand, Love's plan shows how Truth forever affirms us, testifying to nothing but what Truth knows of man as the compound idea of God. Because Love reflects Truth, Love's plan is ever at work, leading us to acknowledge and accept the divine inheritance prepared for us by God (Truth). No one can contest our right to this inheritance, and no one can prevent us from possessing it, since it is a matter of divine consciousness.

LOVE as LOVE: Love fulfils its plan perfectly, completely and universally (verses 29–33).

In the story, Joshua dies and is buried in mount Ephraim. "And Israel served the Lord all the days of Joshua, and all the days of the elders that overlived Joshua" (verse 31). Israel accepted its inheritance fully and did not lose sight of the saving idea that established it. Love not only imparts all good but also comes to us as that divine ability to accept all good — without fear, without resistance, without anything arising in us to separate us from what we are divinely destined to possess. Love's plan has everything within itself to secure its complete fulfilment in a receptive, Love-bestowed consciousness. Further, in this conscious acceptance of being with the Lord, we find a universal blessing. Since we can give to others only what we have accepted for ourselves, our acceptance of Love inevitably reaches out to touch and bless the world. With the consciousness of Love, we accept the great, all-encompassing consciousness that we

are man, and that man is the compound idea of God. Nothing else defines our being.

Summary: How then does Love save us from all that would deny our true manhood? The saving idea of Love works as the divine plan, moving all things toward the complete and perfect fulfilment of its purpose. Under the overriding tone of Truth pervading the book of 'Joshua', Love's purpose is to fulfil true manhood in us, thereby excluding every false concept of man. Since true manhood consists in the consciousness of God and God's workings, Love fulfils this true man in us by making us conscious of God's workings behind each step of our development. How?

First, Love shows that *Mind* is the power that guides man step by step out of every belief in mortal mind. Second, Love shows that *Spirit* is that which keeps everything that is Godlike pure and unmixed with that which is unlike the divine. Third, Love shows that *Soul* is that which bestows certainty, safety and confidence in the achievement of our spiritual mission. Fourth, Love shows that *Principle* is that which demonstrates spiritual power and provides its right interpretation, despite personal opinions, human will and mortal resistance. Fifth, Love shows that *Life* alone sustains us with fullness and abundance by grace, not by human effort or achievement. Sixth, Love shows that *Truth* is that which establishes a conscious adherence to Truth through its standard of ideas. Finally, Love shows that *Love* alone is that which fulfils the divine plan with perfection, completeness and universal acceptance. Thus Love's plan establishes in us a consciousness of the allness of God's workings. Since man is the consciousness of God, Love's plan fulfils the establishment of the true man in us, enabling us to possess our rightful and divine inheritance. No other consciousness — therefore no other sense of man — reigns in us.

THE SPIRITUAL STRUCTURE OF THE BOOK OF 'JOSHUA'

(See Appendix, pages 190–199)

With this analysis of the book of 'Joshua' according to the tones of the seven synonyms for God, a beautifully simple and symmetrical structure of spiritual values appears. When we sit back and ponder this structure as a whole, we discover various points:

1. There is a pattern or common denominator running throughout the sequence of the sub-subjects or subtones. The Mind-subtones in each subject or main tone, for example, have a common denominator, as do the Spirit-subtones, Soul-subtones and so on. A concise statement of this pattern appears in the Appendix on p. 199.
2. A close and special relationship exists between the main tones of 'Joshua' and the common denominator emerging in the corresponding pattern of subtones. How can we describe this relationship?

As we have seen, the main tones of 'Joshua' show how Truth establishes true manhood in us and delivers us from every false concept of man. In a sevenfold way, we see the workings of Truth's saving idea — not only through the demands this makes on us but also in how Truth's idea leads us to the point of its fulfilment. The focus is on how God's nature translates itself to us, saving us from a false concept of man and restoring a consciousness of God in us.

The pattern of subtones presents this same understanding of how God saves in the form of a clearly discernible, lawful method, showing how this saving process goes on in us at each point. In this way, the order and pattern of the subtones reflect the main tones, showing how the working of God's plan of salvation operates throughout each step of our development. How?

Mind: The subject of Mind shows how Mind's saving idea urges on us the divine command to go forward. Through its seven subtones, the

subject of Mind shows what this command means and implies for us. But does not every saving idea of God first break in on our consciousness as a divine command? Not surprisingly, we find that the Mind-subtones of each subject consistently show that, because each synonym for God reflects Mind, the saving idea of each synonym presents itself to us first as a *divine command*, leading us to act according to its idea. Thus the saving idea brought forth by each synonym urges itself on us first as the command to do what the synonym directs.

Spirit: The subject of Spirit shows how Spirit's saving idea purifies our steps of development, allowing no duality or materiality to enter. We can go forward only as we keep our development pure and unmixed with material beliefs. Through the sevenfold story about Joshua's two scouts and the harlot Rahab, we see what it means to keep our development pure and how this purity supports, sustains and preserves our progress. But, since this second step is such an essential part of progress, must it not also apply to the second step of each fundamental aspect of how God delivers us from false concepts about man? By comparing the Spirit-subtones of each subject, we find that these subtones consistently provide us with the *spiritual means* to go forward in doing what God commands: We must keep the spiritual pure and let our development be ordered divinely.

Soul: The subject of Soul shows how Soul's saving idea secures our passage from sense to Soul, leading us to the certainty of our spiritual selfhood. Through seven steps, the children of Israel cross the Jordan with dry feet. Soul's saving idea makes our spiritual transformation safe and secure, calm and certain. But because every synonym for God also reflects Soul, can the workings of any truly saving idea ever be without this sense of certainty and assurance of spiritual achievement? Indeed, we find that the Soul-subtones consistently bring forth the *divine promise*: As we do what God commands and keep this divine directive pure and unadulterated by material arguments, we can be certain of spiritual achievement. Our Soul-identity appears and gives us the confidence to trust God's saving idea, bringing the assurance of its blessing.

Principle: The subject of Principle shows how Principle's saving idea interprets its demonstration as proof of the spiritual power of divine Principle, not of persons. Through seven steps, Joshua explains how the crossing of the Jordan was completely the work of the Lord, not of him

personally. But does this same fact not apply to every situation in which we experience God's saving power? Is spiritual power ever attributable to persons? The Principle-subtones consistently show that it is not. Quite the contrary, only as we base ourselves on the scientific interpretation and teaching of Principle does the spiritual power of Principle demonstrate itself to us. Because the saving idea of each synonym for God reflects Principle, the *enactment or execution* of any divine command must be based on Principle and its power, not on persons.

Life: The subject of Life shows how Life's saving idea exalts us by impelling us to lay down the mortal concept. Through seven steps, the text shows us how the mortal concept is driven from our consciousness, symbolized in the Bible by the defeat of the hostile tribes and cities. As a result, we are elevated to a true sense of Life. But this process also happens whenever we follow a saving idea, as it breaks in on our life. The more we go with the saving Christ-consciousness by following its way, the more we become the doing and being of the Christ-consciousness at work, and the mortal sense of having a life or mind separate from God falls away. Thus the Life-subtones consistently show *the way* of the saving idea and *the doing of it*: By going Life's way, we are supported, preserved and exalted by Life, and the mortal concept naturally falls away.

Truth: The subject of Truth shows how Truth's saving idea establishes our true manhood, enabling us to possess our spiritual inheritance. In the story, every tribe occupies its own land. The command of Mind has its effect in establishing our rightful, divine inheritance; we possess our true manhood as the individual consciousness of the compound idea of God. But is this not precisely what every saving idea establishes in us, namely, a clearer consciousness of the compound idea of God at work? Thus we find that the sixth subtone of each subject, the Truth-subtone, consistently shows how the divine command is made factual through the workings of the compound idea of God. We witness the convergence of the coherent structure or "brotherhood" of ideas to establish a divinely structured consciousness of God. Thus, when God's idea saves us from mortal beliefs, it always has *the effect* of establishing a consciousness ever more aware of how each idea works with every other, and in turn how each idea is always affirmed and upheld by the whole structure of ideas. The effect of God's saving idea is always a more divinely, ideationally structured consciousness.

Love: The subject of Love shows how Love's saving idea ensures the perfect fulfilment of its divinely defined and divinely executed plan. Through seven tones, Joshua recounts how the divine plan was at work since Abraham's time, impelling the entire process of claiming man's true identity. But is this divine drive toward complete fulfilment not present with each saving idea of God that comes to us? Every idea of God has everything within itself to ensure its complete and perfect fulfilment, as well as the power to make everything serve its one divine goal. Thus we find that the last subtone of each subject, the Love-subtone, consistently shows *the fulfilment* of all that 'the Lord commanded'. Nothing can prevent the saving Christ-idea from working its purpose to complete fulfilment, and using everything it needs to accomplish this end.

In short, this close interrelation between the main tones and subtones of 'Joshua' shows us two interrelated and reflecting but distinct things:

- 1) The main tones show us how God's saving idea establishes our true manhood; more specifically, they show us the spiritual steps by which a false sense of man is displaced, and a consciousness of God and God's workings is established in us, enabling us to possess our true being as man.
- 2) The pattern of the subtones shows us that these steps are neither unique to the Israelites nor restricted to one experience or another, but apply to all cases in which God's saving idea comes to us and works to bring us forward spiritually. In this sense, we can understand this order of the subtones as the expression of a divine law, showing how God's saving idea operates to deliver, redeem and transform us, fulfilling its purpose in us.

The step to the book of 'Judges'. From this high sense of who we really are as man, established by the book of 'Joshua', the book of 'Judges' shows how we must remain in this consciousness of God and God's idea to prove the utter nothingness of the root-claims of evil. Love compels us to rely on our true manhood — to be with the Lord — and to let this divine consciousness prove the ineffectiveness, emptiness and insubstantiality of all that would oppose the divine nature. Our Soul-defined manhood has everything within itself to do this, and we must learn to accept, trust and welcome its workings.

JUDGES

WORKING OUT THE NOTHINGNESS OF EVIL

(Lecture October 22nd, 1950)

The origins of the book of 'Judges'

The book of the 'Judges' describes Jewish history from about 1250 to 1000 B.C., the period between the entrance of the children of Israel into the Promised Land (Canaan) and the time of Samuel. In the context of the Bible's entire story, 'Judges' marks the end of the third thousand-year period, on one hand consolidating all that has been gained spiritually, while on the other indicating the need for the further step to be taken during the fourth thousand-year period. The first records concerning 'Judges' date from the 10th century B.C. However, it is commonly assumed that the book of 'Judges' was first *written down* in the 8th century B.C. and then extensively edited during and after the Babylonian captivity. As a result, the text as it exists today was canonized as late as 200 B.C., meaning that 800 to 1000 years elapsed between the presumed occurrences and the canonization of the text. Biblical scholars largely agree that the stories in the book of 'Judges' are not recorded chronologically and therefore cannot be regarded as a historical account of the course of events.

Along these lines, historians of ancient myths and legends show how various stories in the Bible — such as, here in 'Judges', the stories of Jotham's parable of the trees, Jephthah's vow as well as his daughter's response, many features of the Samson story, the division of the concubine into twelve parts and the rape of the women of Shiloh — are borrowings in whole or in part from myths, legends and folktales well-known in the ancient world.¹ The Bible writers borrowed these stories freely, using whatever part could serve their purpose in the context of the

¹ See, for example, Theodor H. Gaster: *Myth, Legend and Custom in the Old Testament*, Volume II, pp. 416–446, Harper & Row, 1969.

spiritual teaching of the Bible. According to such scholarship, a literal interpretation of these often gruesome stories would not have occurred to the original authors; their meaning was wholly symbolic and spiritual.

The conditions at the time of the judges

What then do we know about Israel's historical situation at that time? The twelve tribes of Israel had not yet been united under the leadership of a common capital city. Rather they functioned independently through a loose federation. Each family, clan and tribe had its clearly defined inheritance. Since the individual tribes were usually surrounded by hostile peoples and cities, exchange and communication among them were difficult, often completely impossible. This situation among the tribes lasted until the time of David.

Under the constant influence of foreign peoples, the children of Israel periodically fell away from their monotheistic concept of God and began to worship strange gods. To compound the problem, the fact that the individual tribes were largely on their own made them targets for attack by the surrounding peoples, who considered them unwelcome invaders in the first place. As a result, the individual tribes were constantly involved in war. Their fiercest and most feared opponents were probably the Philistines (the Phoenicians), who by the end of the 11th century B.C. dominated the Israelites politically.

The rule of the judges collapsed with the beginning of the Iron Age. Whereas the neighbouring peoples were sufficiently familiar with the working of iron to make use of it for conducting war, the Israelites were an agricultural people and unskilled in trade and industry, especially in iron-working. Not until the reign of Saul did this situation begin to change and the Israelites become more proficient in iron and its military uses.

The only common bond uniting the tribes of Israel was their shared belief in the one God, Jehovah. The ark of the covenant in Shiloh was the sole symbol to remind them that they belonged together. This bond of unity was of supreme importance, for it was this *common faith* that provided the key to the promised greatness of Israel. Not surprisingly, therefore, we see again and again in 'Judges' how the Israelites were faced with the question: Shall we adhere to that which gives us our rightful identity, or shall we forsake this under the stress of circumstances and

unite with false gods? When faced with opposition, do we protect and work out our identity despite opposition by adhering to our spiritual inheritance or by abandoning it?

Doing what is right before God

The ways in which the Israelites were tempted to abandon the one God are numerous, but perhaps one of the most telling for our present day is something we read again and again in 'Judges': "In those days there was no king in Israel: every man did that which was right in his own eyes." (See Judg. 17:6, 21:25.) Today we would ask ourselves: Do we do that which we deem right humanly, or must we completely subordinate ourselves to that which is right according to the one Principle of being?

The question is: How do we know what is right according to Principle? Do we not have to do what seems the highest right to us humanly? 'Judges' answers this directly: God demands adherence to divine right and compels us humanly to discover what this divine right is. In the story, the Israelites made many mistakes and often fell away from God. However, these very mistakes compelled them to think more and more about the one God and acknowledge the all-sufficiency with which they had been led by God out of Egypt. Through this process, they learned not to follow whatever seemed right to them on a human and material basis and instead to do only that which was right before God. Yet what constitutes divine right?

The more we know the book of 'Joshua', the more we have a standard for judging what is right divinely. Specifically, whatever is right before God: must originate in Mind and obey Mind's commands (Mind); must be pure according to the complete separation Spirit maintains between ideas and illusions (Spirit); must lead us according to the safety and security of man's Soul-defined identity (Soul); must be worked out through obedience and complete reliance on Principle for right demonstration (Principle); must commit us to laying down the mortal concept, including our most cherished beliefs (Life); must affirm the workings of man as the son of God, not as a vain mortal (Truth); and must bring fulfilment through Love and the workings of its true womanhood, not through vengeance or punishment (Love).

With this standard of divine ideas, Mary Baker Eddy handled the same problem as follows: "God has endowed man with inalienable rights,

among which are self-government, reason, and conscience. Man is properly self-governed only when he is guided rightly and governed by his Maker, divine Truth and Love." (S&H 106:7) Man is self-governed, not by allowing himself to be led by human perceptions, feelings, fears and convictions — all of which can be completely misdirected — but by letting himself be governed only by divine Principle, by a spiritually scientific understanding of God.

Who were the judges?

The thirteen judges were not judges in courts of law in the present sense, but were spiritually courageous, spiritually guided *liberators*, leading the people to a higher sense of being. Their task was to liberate their tribe from servitude; jurisdiction was completely subordinate to this primary role of liberating. The judges were thus men and women who arose in times of need to take over the leadership of a tribe or sometimes several tribes. A judge was never the leader of all the tribes, neither were the judges elected by the tribes. They chose themselves, placing themselves at the head of the army to lead the people against the enemy. Jesus said: "Ye have not chosen me, but I have chosen you" (John 15:16). Like the judges, we too must choose ourselves and individually accept what the Christ-idea knows of us as the man of God. Each one of us must learn to recognize our spiritual mission and actively pursue the accomplishment of our divinely determined task. In this way, we work out the basis of divine government, in which man governs himself according to the leadings of his Soul-defined identity.

Symbolism, not history

Symbols to teach spiritual values. The book of 'Judges' has a practical, spiritual value for us only through the interpretation of its symbolism. Interpreted literally, the book presents an incoherent conglomeration of passed-down tribal traditions, expressed through stories which seem crude, immoral, cruel and often completely irrelevant. By contrast, interpreted spiritually, the book of 'Judges' yields a beautifully ordered, coherent *structure of ideas*, teaching *spiritual values* and how these spiritual values redeem us from every phase and form of error, proving error's nothingness.

Symbols to teach the workings of God's plan. The authors of the Bible were therefore not interested in conveying information about the past —

material history; their goal was wholly spiritual. They wanted to show how God, the one Principle of being, rules all human happenings and guides the spiritual destiny of man. This spiritual message was the sole criterion against which the Bible writers selected certain stories from the many possibilities included in their legacy of myths. Only those tribal traditions were put into the book of 'Judges' which best illustrated the complete fulfilment of the divine plan. Moreover, occurrences which were insignificant in themselves were often chosen as illustrations, while those of political and military importance were often either completely ignored or mentioned only in passing.

Symbols to teach obedience to God's law. The Century Bible indicates that the stories and legends were of interest to the Bible writers only insofar as they could be used to show how God disciplined his people to bring forth a better understanding of God and God's commands. If the children of Israel were oppressed, this oppression was self-imposed, insofar as it was a result of their own *disobedience to God*. God's one law fulfils all that conforms to this law, while at the same time bringing to nothing all that opposes it or deviates from its requirements. Ours is the choice whether to go with or against the divine command. Yet however we choose, one law reigns throughout. To go with the divine and do what is right in the sight of the Lord brings peace and prosperity; to go against the divine and follow the idols of belief brings suffering. Either way, we learn that God alone has power and can redeem us from suffering.

Editing by the prophetic writers. This doctrine was developed more fully in the 8th century B.C. by Hosea, whose teaching provides the cornerstone of the prophetic message. The book of 'Judges' was perhaps largely influenced by the teaching of Hosea, since the old traditions of the historical writings were thoroughly searched for suitable illustrations of the new teaching. There are definite indications that the historical writings existing at that time were heavily edited and even newly composed in the light of the emerging prophetic vision.

Are we then to conclude that these historical writings were, over a period of decades and even generations, altered in fundamental ways? It seems so. At that time, there was no copyright law; furthermore, the modern-day western concept that written works must not be altered did not exist. On the contrary, everyone who possessed a manuscript altered it in the way he deemed good, either completing it or dropping unsuitable

parts. Only the canonized text was not allowed to be changed. However, the canonization of biblical texts was instituted only after this period, probably at the time of Ezra in the year 444 B.C.

Literal and moral interpretations miss the spiritual meaning of the symbols. The folk-legends that the Bible writers put into the book of 'Judges' are today more than 3000 years old. Therefore it makes no sense to measure the moral standards assumed by the stories according to our present standard. 3000 years ago, we here in Europe were far more barbaric than the population in the Near East. Even today, the wars of this century have killed millions across the globe, civilians and soldiers alike. If then the book of 'Judges' seems repugnant, we must realize that the writers were trying to teach through symbols how to handle the grossest elements of mortal mind — elements that we still must face individually and collectively today. To reject the Bible as immoral and unsuitable for edification is to miss the essential meaning of the Bible. Properly interpreted, these so-called immoral and barbaric stories serve as symbols to teach that which is of greatest spiritual value: the method of proving the native nothingness of evil. Those who face the problems of daily life directly and courageously will recognize from their own experience the deep spiritual value of the text. Only moral weakness, literalism and superficial sentimentalism causes us to be offended and makes us unable to digest the spiritual issues involved. Yet why is this handling of evil so crucial?

'Judges': spiritual facts annihilating their counterfeits

We cannot explain Life without also confronting the belief in death; we cannot explain the all-majesty of all-inclusive Love without also seeing how it exposes its exact counterfeit — hate, jealousy or fear. "To teach the truth of life without using the word death, the suppositional opposite of life, were as impossible as to define truth and not name its opposite, error." (My. 235:2) Only by confronting error with the facts of being can we prove the nothingness of error and witness its complete self-annihilation.

Spiritually interpreted, the book of 'Judges' shows how we must demonstrate for ourselves the divinely bestowed self-government of man. However, this high and beautiful sense of *individual Christ manhood* cannot be properly understood and demonstrated if the *false concept of man* — the belief in a fallen, sinful and material man — is not also exposed and annihilated. Indeed, the higher our concept of life and all

that comprises true manhood, the more the abyss of the mortal concept uncovers itself; the animal element in mortal man is shaken from its complacency and brought to the surface to be self-destroyed. "The muddy river-bed must be stirred in order to purify the stream." (S&H 540:9) Spiritually interpreted, the symbols of this purifying process serve as way-showers to a higher understanding. To the pure everything is pure, including the ordered uncovering and annihilation of evil. Only the impure wallows in its own moral degradation and is offended by error's inevitable uncovering and annihilation.

For example, to teach the workings of true manhood, the book of 'Judges' extensively analyzes the true versus the false *masculine qualities*, as well as the true versus the false *feminine qualities*. On one hand, Judges analyzes true womanhood, which supports, inspires and preserves the true nature of man, in contrast to false femininity, which only brings man's downfall. In a similar way, 'Judges' shows how true manhood in us liberates us from mortal concepts, in contrast to the false masculine qualities, which cannot save but only bring destruction.

True womanhood is necessary to expose error's nothingness

The book of 'Joshua' depicted the victorious entrance of the children of Israel into the Promised Land. In this endeavour, the courageous, creative masculine element took the lead and carried the day. The book of 'Judges', on the other hand, shows the dangers that the children of Israel faced in the land of Canaan, causing them to work out the harmlessness and nothingness of error. For this task, the masculine element alone is insufficient; only *true womanhood* can handle error rightly by showing the impersonality, impotence and nothingness of evil. The male element in us cannot of itself see through error as clearly as spiritual womanhood and therefore cannot protect us from evil.

This ability of true womanhood to analyze error rightly was symbolized through Adam and Eve. *Eve* was the first to realize that all error originates neither in God nor in man but must be attributed to animal magnetism, symbolized by the serpent. While Adam blamed God as well as his wife for his fall, Eve was able to analyze the situation divinely with clarity and spiritual insight, attributing evil neither to God, man nor herself, but to the lying serpent, thereby acknowledging its nothingness. A lie has no self-existence.

Another character in the Bible who consistently expressed the womanhood ability to render evil nothing and of no effect was *Joseph*, who united both the spiritually masculine and spiritually feminine qualities in a magnificent way. By cultivating his womanhood qualities, Joseph showed how we must see through the dangers of animal magnetism with the spiritually feminine qualities, not only rendering evil harmless, but even more making it serve the spiritual idea and its plan of salvation. Thus Joseph's womanhood sense was able to prove both individually and collectively how nothing can obstruct the workings of the spiritual idea. This tone of true womanhood qualities proving the nothingness of evil appears again and again in 'Judges'.

The structure of the book of 'Judges'

Biblical scholars feel there is good evidence to suggest that the books of 'Joshua' and 'Judges' were written by the same author. Interpreting the two books spiritually, we find all the more support for this view, since we discover that they present the same spiritual structure.

Like the book of 'Joshua', the book of 'Judges' is developed according to the Word-order — Mind, Spirit, Soul, Principle, Life, Truth, Love — in which the tone of each synonym is further elaborated through seven subtones. The book thus deals with its subject through the tones of Mind as Mind, Mind as Spirit, Mind as Soul, Mind as Principle, Mind as Life, Mind as Truth and Mind as Love, followed by Spirit in seven subtones, then Soul, Principle, Life, Truth and Love, each in seven subtones. Again we find the structural layout of a *seven-by-seven matrix*, presenting the subject in a beautifully complete and consistent way.

The question then arises: What constitutes the difference between the book of 'Joshua' and the book of 'Judges', if their structure is the same? As we will see, the two books deal with distinctly different issues within the spiritual order unfolding itself from 'Exodus' to 'Judges'. What is this difference? We can consider it from various angles.

The different standpoints of 'Joshua' and 'Judges'

Obedience and the consequences of disobedience. The book of 'Joshua' describes the pure reflection of spiritual ideas comprising our true manhood, showing how *obedience* to the law of God — obedience to our true manhood — brings forth harmony. The victories were always

victories of God and proof of the workings of God's saving idea. By contrast, the book of 'Judges' shows the consequences of *disobedience*: what happens when we fall away from our divine manhood by wedding ourselves to anything other than God and its purpose for man. Again and again in 'Judges' we read: "And the children of Israel did evil in the sight of the Lord ... And they forsook the Lord God of their fathers".¹ Throughout the book we find a recurring pattern: The people fall away from Jehovah, and Jehovah delivers the people to its enemies; thereupon the people cry to Jehovah, and Jehovah sends them a redeemer (one of the judges); this judge smites the enemy, restoring adherence to the Lord and giving the people peace for forty years.

Translated into our language, 'Judges' describes a familiar pattern in human experience: for whatever reason, we lose sight of divine Truth and of how Truth forms our manhood. As a result, we witlessly deliver ourselves to error, which manifests itself in our experience as disharmony, sickness, sin or crisis. In such a situation we are forced to turn to God; we let God's saving idea raise up within us a redeeming consciousness, compelling us to "return to the Lord". The enemy of deviating from our true Christmanhood is not only forced to yield but even more made to serve our spiritual progress. We gain the solution to our problem through a more scientific understanding of divine Principle, and this divinely scientific understanding both liberates us from error and re-establishes harmony.

Truth and Love. Considering the difference between the two books through the tones of the synonyms, the book of 'Joshua' illustrates the tone of *Truth* in the ordered way out of Egypt, showing how the spiritual idea establishes itself in us and demands our adherence to what God knows of us as man. The book of 'Judges', illustrating the tone of *Love*, shows that even if we reject this divine inheritance, Love enforces our redemption, chastening us through experiences until we realize that no human resistance can prevent the divine plan from fulfilling itself in us. Love compels our acceptance and makes man partake of its blessing.

Theory and practice. On one hand, the book of 'Joshua' teaches us how we can occupy the Promised Land — the saving idea of our Christmanhood — through the workings of divine metaphysics, the system and Science of ideas, establishing the spiritual *theory*, so to speak. The book of

¹ See Judg. 2:11, 3:7, 3:12, 4:1, 6:1, 10:6 and 13:1.

'Judges', on the other hand, illustrates how spiritual theory can never be separated from its living *practice* and proof, showing how divine metaphysics both enables and compels us to overcome error of every kind.

Yea, yea; Nay, nay. Considering the difference from yet another angle, we can compare it with Jesus saying: "But let your communication be, Yea, yea; Nay, nay" (Matt. 5:37). The book of 'Joshua' illustrates the "yea, yea": the *acknowledgement* of divine ideas as our true and only being. The book of 'Judges' illustrates the "nay, nay": the denial and systematic *disproof* of all that would bind us to a false concept of God and man.

True manhood and the overcoming of false manhood. To summarize, the book of 'Joshua' (Truth) shows the spiritual steps by which *true manhood* is established in us as our divine inheritance. Each step in the book's spiritual structure shows what constitutes God's man in us and how we can claim and acknowledge this manhood. The book of 'Judges' (Love) builds on this spiritual foundation, showing how this God-defined, God-impelled manhood enables us to overcome every argument of evil. True manhood — the judge or redeemer in us established through 'Joshua' — works to vanquish *false manhood* in us. What we learn in 'Joshua', epitomized in the law of the subtones, becomes our divine basis, enabling us to work out the nothingness of evil and the allness of good, God.

Handling error

As we have seen, 'Judges' teaches the application of the divine numeration table to human problems. It shows that error *must* be handled and that we cannot avoid or sidestep this divinely impelled process. Let us therefore consider this process of handling error more carefully. In so doing, we must refer to a few fundamental facts of divine metaphysics.

Truth, not human thinking, handles error. Above all, we must realize that error can be handled only from the standpoint of Truth; this is why the book of 'Joshua' precedes the book of 'Judges'. Only Truth can teach us — in a way that is reliable and divinely scientific — what error is. Neither tradition, feeling, human speculation, judgements and theories, nor anything else but Truth itself can show us what is false. Since Truth shows the false to be false according to its standard of ideas, we realize the great necessity of acquainting ourselves with Truth's divine standard and working wholly from this ideational basis. The handling of error then becomes not a moral concern but an issue of scientific understanding and

consciousness. Why, we may ask, is the moral approach of itself insufficient?

Morality acknowledges two realities: good and evil. The general concept of *morality* is based on the notion that both good and evil exist: there are good and evil powers, good and evil influences, good and evil realities, each with its own self-existence. The moralist bases himself on the conviction that good will finally conquer and so is prepared to side with the good against evil. However, since he presupposes the reality of two opposite values in being — good *and* evil — he invariably gets caught in the struggle between these seemingly dualistic realities. As the story of Cain killing Abel shows, the humanly moral (Abel) perishes in the struggle between good and evil. The moralist can only rationalize this injustice with the often-heard dictum: The righteous must suffer much; this is their role and lot in life. Why? The moralist makes the mistake of regarding both good and evil as real and attributing power to evil as well as to good, even though he attributes greater power to good. The Bible is full of illustrations showing that the moralist more often than not falls prey to the apparent power of evil. One need only think of the deaths of Abel, Jonathan (Saul's son) and John the Baptist.

Morality lacks a divinely objective standard of judgement. The moralist also shows his vulnerability to duality with his interpretation of the motto: Do right and fear no one. Divinely seen, this expresses the high standpoint in which Truth comes to us and establishes its idea in consciousness, destroying false concepts and making us right according to Truth's ideal. However, morally interpreted, this statement recommends a highly autocratic, judgemental and dogmatic position. What is right? How is it determined in any given situation? For the moralist, right is whatever he thinks and deems right. It was this very attitude that prevailed among the Israelites at the time of the judges: "In those days there was no king in Israel, but every man did that which was right in *his own eyes*." Yet when have persons ever agreed about what was right? And in this lack of agreement, where is there an impersonal basis for working out the differences? Unless it is born of an understanding of the divine through an exact system of ideas, morality provides no solution.

Human opinions rob us of our freedom. Whenever people feel justified in doing whatever they personally think is right, without any accountability to higher laws and principles, chaos reigns. Right and wrong become

subject to personal opinion, feelings and judgements. Since personal views need not agree with what is "right in the sight of the Lord", errors are inevitable. The Israelites experienced this repeatedly at the time of 'Judges'; whenever they pursued their own concept of right, they experienced nothing but subjection at the hand of their enemies (error). There is no freedom in making ourselves serve human and personal concepts, even if we call these personal views our own. Real freedom begins when we ask what constitutes absolute right — what is right independent of human concepts — and strive to come into conformity with this higher, divinely determined right. Only then do we begin to exercise our real and rightful freedom.

Evil is a misunderstanding about God. For the *spiritual Scientist*, therefore, the treatment of good and evil is not a moral question, since the problem is not seen as a struggle between the powers of good and those of evil. Rather the problem of good and evil is handled from a completely impersonal, divinely objective basis, in which evil has no own-being, no essence, but is the *suppositional absence of good*, as St. Augustine realized. However, what gives rise to this apparent absence of good? Why is it suppositional?

From the divine standpoint, good is all-inclusive, all-encompassing; all is good and there is no possibility of evil. As the prophet Habakkuk explained, God is "of purer eyes than to behold evil, and [cannot] look on iniquity" (Hab. 1:13). Therefore, from the human standpoint, the absence of good is not a reality of itself but only appears from the standpoint of that which does *not understand* the nature, essence and wholeness of God. Suppositional evil is seen to be nothing but ignorance, misunderstanding. This ignorance or misunderstanding takes the form not only of individual but of collective and universal beliefs as well. As a result, like Eve we must trace all evil back, not to ourselves or others, but to the lying serpent, to a misunderstanding about God.

Good appears, as misunderstanding disappears. As to the good in human experience, we must take the same impersonal and divinely objective approach. Good is the working out in us and all mankind of *spiritual understanding*. The more we understand God, the more we are conscious of the reality, ever-presence and actuality of good, and the more evil disappears from our consciousness — individually, collectively and universally. Just as what we understand about the true nature of God

reveals our true manhood, so too what we misunderstand about God gives rise to the picture of a false, sinning and sick mortal. The point is, the more we understand God, the less we witness the phenomena of misunderstanding, and the better we find our experience. For the Scientist, therefore, the problem of handling error is wholly a question of understanding God.

Understanding based on ideas. In this way the scientific approach focuses the basic problem: *ideas versus illusions*. Ideas enable us to understand God, while illusions are ideas not seen as such. What then are ideas? Ideas are always divine and therefore always good. Furthermore an idea always retains its identity as an idea of God; it can never be turned into its opposite or made to serve anything other than God. Ideas exist as the expression of God, for ideas are the manifestation of divine self-consciousness, divine self-understanding. As such, ideas cannot be invented, directed or empowered by human thinking. They exist and operate, because God is and operates through its own expression. This divine expression comes to us as ideas, and these ideas not only establish in us a spiritual understanding of God but simultaneously deliver us from all evil.

Matter is a misconception about Spirit. The concepts of *matter* and *Spirit* must be considered in the same divinely scientific way. Matter and Spirit are not two entities, two realities. Because matter is but the subjective condition of mortal mind, matter is not something per se. No qualities inhere in matter, for mortal mind alone assigns matter its characteristics. Matter therefore represents the suppositional absence of Spirit, not as a hole where Spirit is not, but as a misunderstanding of all that Spirit is. "Material sense is nothing but a supposition of the absence of Spirit." (S&H 504:29) The more we understand the allness of Spirit, the more the material concept disappears, for we no longer attribute to matter qualities of reality. Matter loses its significance for us, until finally the material concept disappears before the full understanding of Spirit.

Jesus' resurrection and ascension: resolving the material concept. Jesus illustrated this understanding of Spirit with the resurrection and ascension. With his resurrection, Jesus demonstrated less mortal consciousness — less belief that life is in matter and can die — and therefore manifested less materiality. With his ascension, the last vestiges of materiality disappeared. Jesus' spiritual understanding reflected the allness and completeness of Love so clearly that the material concept of existence was completely excluded. The true, spiritual nature of Jesus, namely, the

divinity of the Christ-man, leavened the material, mortal concept to the point that the mortal concept of man disappeared altogether. In its place, the Christ-nature asserted itself — that which is with us always as the ever-presence of one spiritual reality.

Healing: less materiality. The more we understand this demonstration of the allness of Spirit, the more we realize that there are never two realities; what mortals call a material Jesus is really a material concept of the *one* spiritual Christ-man. Likewise what we call matter, error, evil or suffering is not a reality but a material, dualistic and finite concept of *one* eternal, spiritual reality. This misconception is compounded when we try to attribute to the material or personal concept the qualities of reality itself. For example, we try to make matter or persons powerful, real, the basis for security, the source and sustainer of life etc.; then we try to improve, even spiritualize, matter and material personalities. The point is, matter is nothing per se and therefore is never of itself good, harmonious or beautiful. As Jesus showed, what we experience as a better body or an improved, more harmonious existence is never better matter but quite the opposite: less materiality, fewer beliefs, less mortal consciousness, less mortal mind. In other words, an understanding of harmonious being makes the body *more harmonious for us*, not because it improves a material body, but because harmony drives out disharmony. The body, which is just the projection of human belief, is forced to give up its suppositional, inharmonious, false concepts. As a result, the body is made to be, not more spiritual, but *less* material, *less* misconceived.

Spirit dispels the material concept. As we can see, when the spiritual manifests itself in human experience, this does not mean that the spiritual *mixes* with the material, but rather that the false, material concepts are made to disappear in some measure before the spiritual facts of being. Our aim, therefore, must never be to glorify matter but rather to correct and dispel the material concept in a Christianly scientific way through spiritual understanding. Doing this, we lose nothing that is of real value to us, but only that which, divinely seen, is worthless and would only hinder spiritual growth.

The matter-concept cannot explain the emergence of order. More and more today physicists are recognizing the insubstantiality of matter and the inadequacy of the matter-concept for explaining the world as we know it. For example physicists see that matter per se represents what Lecomte

Du Nouÿ called “perfect disorder”. Of itself matter operates according to chance and statistical probability, always moving towards maximum entropy — the most random state. There is no law or order inherent in the material concept. All lawfulness, order and evolution towards more complex forms come not from matter but in spite of matter, despite matter’s lawlessness and perpetual disorder. There is nothing within the concept of matter to explain the order and ever higher ordering which we witness in the world. As a result, when we give up the material concept, we give up nothing but a great chaos, an insane hell driving us and all mankind towards death — maximum entropy.

Translated to the way we live our life, giving up the material concept means giving up material drives, material motives, material ambitions, all of which bring us nothing but sickness, sin, fear and death. We soon discover that laying down the material concept never means giving up anything that we need or that supports our true progress; instead we lose only that which would anyway obstruct the unlaboured unfoldment of our divine identity.

Analyzing, uncovering and annihilating error. Throughout the story of the children of Israel’s exodus out of Egypt, the Bible shows that the *scientific method of handling evil* includes three phases: 1) the analysis of the arguments of evil according to a knowledge of divine ideas; 2) the uncovering of what is good and what is evil in a situation; and 3) the annihilation of evil through the affirmation and self-assertion of good. In Volume II: ‘Exodus’, we saw this threefold method of handling evil through the subjects of *Mind, Spirit and Soul*. In the tone of Mind, symbolized by the birth of Moses, Mind clarifies the true concept of idea, giving a right *analysis* not only of what constitutes idea but also of what poses as its counterfeit. In the tone of Spirit, symbolized by the calling of Moses, Spirit keeps the spiritual idea separate from its counterfeit, bringing the right *uncovering* of the arguments of error. In the tone of Soul, symbolized by the seven plagues, the spiritual understanding of Soul dissolves the beliefs of mortal mind into their native nothingness, bringing the complete *annihilation* of error.

However, this same threefold method of handling error can be seen from the higher standpoint of *Life, Truth and Love*. In the tone of Life, symbolized by the seven ascents of Moses, Life exalts us above mortal belief, giving a right *analysis* of evil through the eternal working of Mind

and Mind's ideas, Spirit and Spirit's ideas, Soul, Principle, Life, Truth, Love and their ideas. The analysis of evil proceeds from the mount of grace, lifting us above every argument of evil. In the tone of Truth, symbolized by the entrance and possession of the Promised Land under Joshua's leadership, Truth establishes its idea — God's man — in us, *uncovering* every claim of mortal manhood. Error is uncovered as a result of Truth's initiative, leading us to claim and possess our true spiritual inheritance. The uncovering of error is attended by the sense of joyous liberation and spiritual victory, not by the sense of a laboured struggle or fight against error. Now in the tone of Love, symbolized by the period of the judges, Love shows the nothingness of error, demonstrated by the complete *self-annihilation* of mortal beliefs. Love makes error harmless by showing that error has no choice but to destroy itself, thereby excluding error from consciousness and experience. All the arguments of error that arise to threaten our spiritual progress dissipate into their native nothingness before the allness of Love and Love's workings.

One way in which this scientific handling of evil is symbolized in the Bible is through the number ten. 'Ten' symbolizes the application of perfect Truth — the sevenfold nature of God — to human problems by means of this threefold method of handling evil ($7 + 3 = 10$). They wanted to show that applying the truth to the handling of error is a scientific operation; the ten fingers came to symbolize this process. Further, if the Bible writers wanted to express the fact that error was handled fully, completely or comprehensively, they used multiples of ten, e.g. 100, 1000 or 10,000. In the book of 'Judges', these multiples of ten, especially 10,000, occur again and again.

Summary

Error: an illusion arising from misunderstanding. The book of 'Judges' shows the necessity of tracing the arguments of error back to their native nothingness through a clear understanding of the truth of being, the sevenfold nature of God. Error is shown to be misunderstanding, the belief that something else could exist besides God; in other words, error is the misconception that God is not the only power, reality, identity, government, existence, dominion and perfection, and indeed that something other than God can possess these qualities. Error is therefore always the suppositional misconception or counterfeit of Truth, having no truth,

goodness or reality of its own. Truth and good alone are realities. Error and evil are not realities: their *apparent* reality is an illusion, the illusion of *nothing* claiming to be something. How then do we deal with error when we feel ourselves caught in its illusion?

We must recognize error as an illusion, not as reality. 'Judges' teaches that this nothingness must be *understood* as such and not accepted as true. To this end, we must see through the *modus operandi* of the claims of evil; we must recognize how such erroneous conceptions creep into our consciousness, dulling our understanding and tempting us to believe the appearance of evil instead of the facts of spiritual reality. Only a clear and divinely scientific understanding of the proposition of evil enables us to *protect* ourselves from erroneous beliefs and suppositions. In other words, only by divinely and scientifically understanding the nothingness of error and the powerlessness of its suppositional methods of activity can we find real safety, security and protection from evil.

Otherwise, ignorance about error drives us into the realm of suppositions and beliefs, obscuring from our consciousness the facts of being, even to the point of making the true seem false and the false seem true. With a barrage of half-truths, we become confused, finding ourselves either victimized by or an unwitting accomplice to the designs of evil. As long as evil is not consciously recognized and understood as nothing, its *suppositional existence* is unconsciously accepted and acknowledged. Our ignorance, far from delivering us from evil, allows and supports evil.

Scientific understanding: the solution to all evil. These are the practical considerations that 'Judges' teaches, compelling us to handle evil, not with fear or ignorance but with a divinely scientific understanding of God. The more we understand the divine nature through the system and Science of ideas, the more the facts of good and Truth come clearly and powerfully to light ('Joshua'), and the more the nothingness of evil is seen as such ('Judges'). In this way, 'Judges' teaches that there are not two entities, two realities, but only one — that of God, good. Since evil is but a misconception or misunderstanding about the one good, God, by inversion even evil is made to serve the advancing understanding of spiritual good. Thus, for a scientific consciousness, there is only good. No matter what the appearances humanly or materially, the unfoldment of divine good remains in central focus, and the supposition that there could be evil completely disappears.

MIND, SPIRIT:
ACCEPTING THE DIVINE DEMAND TO HANDLE ERROR
(Lecture November 5th, 1950)

The seven main subjects

The book of 'Joshua' has explained how we must identify ourselves with our true manhood and so acknowledge ourselves as the son of God, as heir to the whole of the divine nature. The book of 'Judges' builds on this spiritual manhood to show the *individual self-government of man*, demonstrating the complete analysis, uncovering and annihilation of the mortal, counterfeit concept. How?

The first subject (chapter 1) shows how divine *Mind* urges the command on mortals to handle the false concept of man. The might of divine Mind endows the true man in us with the power and capabilities to overcome every false concept. Mind's command therefore awakens us to the necessity of handling error, showing that we cannot run away from this divine privilege and responsibility.

The second subject (chapters 2 and 3) shows how the spiritual man in us makes us distinguish clearly between the true and the false concepts of man. *Spirit* gives man spiritual strength, so that we are not constantly pulled back and forth between ideas and illusions, good and evil. Through Spirit, we are endowed with spiritual discernment enabling us to separate rightly between good and evil. With the strength of Spirit and its understanding, we choose the good, trust Spirit and have but one God.

The third subject (chapters 4-6) shows how man's *Soul*-defined identity is won through persistent adherence to the rule of Soul. As we identify ourselves rightly, knowing only what Soul knows and defines of our true manhood, we realize that we must express both masculine and feminine qualities. Thus the tone of Soul shows that man is endowed with all the qualities necessary to handle error completely and conclusively.

The fourth subject (chapters 7 and 8) shows how true manhood

possesses the spiritual power of demonstration only through absolute obedience to and reliance on divine *Principle*. Personal sense is powerless to make this demonstration or to prevail against error.

The fifth subject (chapters 9–12) shows how *Life* endows man with the qualities of true fatherhood, which overcome the false, material concept of fatherhood in us.

The sixth subject (chapters 13–16) shows how *Truth* endows man with all the qualities of true sonship, vanquishing the false concept of man as the son of a mortal, the offshoot of mortal consciousness.

The seventh subject (chapters 17–21) shows how *Love* endows man with all the qualities of true motherhood, overcoming in us false womanhood and a narrow, materialistic sense of motherhood.

Through this sevenfold development in 'Judges', we see how man is equipped and endowed divinely to govern himself, not by doing what he deems right, but by placing himself under the authority of the system and Science of ideas. According to this divine standard, ideas analyze, uncover and annihilate error — every misunderstanding about God — thereby bringing the solution to all human problems. Since man is the idea of God, the workings of this true man enable us to free ourselves from all the claims of mortal, sinful manhood, not only individually but collectively and universally as well.

Mind

Mind's saving idea, the true man in us, puts the divine commands into action by handling error, the false concept of man (chapter 1).

To be divinely self-governed, we must begin with Mind's saving idea, the true concept of man, and let this spiritual understanding drive out every mortal concept. The commands of Mind must be put into action to handle error. What Mind brings to us as an exalted vision of God, Mind also compels us to prove in the valleys of our daily human experience. With spiritual womanhood, symbolized in the first chapter by the house of Joseph, we must face and overcome error without fear, without timidity, without conservatism and without invoking absolute metaphysical statements which we have not yet understood. Thus the first subject of

'Judges' commands us to take all that we have claimed for ourselves spiritually in 'Joshua' and prove it in the face of its counterfeit claims, the arguments of error. Yet how? How does Mind's saving idea lead us to overcome error, the mortal concept of man in us?

MIND as MIND: Mind's man in us awakens us to the necessity of overcoming error (verse 1).

The text says: "Now after the death of Joshua it came to pass, that the children of Israel asked the Lord, saying, Who shall go up for us against the Canaanites first, to fight against them?" (verse 1) We begin to realize that error must be handled and that the means for doing this must come from "the Lord". If we do not handle error, it handles us. We become a tool of our own ignorance. Therefore Mind comes to us as the divine command to wake up, accept our divine responsibilities and gird ourselves with the ideas of Mind to combat the arguments of evil. The representative of Mind, established as our own consciousness in 'Joshua', arises in us, making us obey Mind's command to overcome every illusion of mortal mind, for we see that there is no peace or security in mortal illusions or ignorance.

MIND as SPIRIT: Reflecting Spirit, Mind's man in us unfolds the necessary means for conquering error: spiritual understanding (verse 2).

"And the Lord said, Judah shall go up: behold, I have delivered the land into his hand." (verse 2) Judah is defined as: "The spiritual understanding of God and man appearing." (S&H 589:24) Only the unfoldment of spiritual understanding (Judah) can defy and conquer error. Judah also symbolizes spiritual strength and moral courage. Only the strength of Spirit and spiritual insight enables us to withstand evil. Evil cannot be overcome by brute force or material might; neither can it be outwitted by human and material intelligence. Only the understanding that Spirit unfolds in us enables us to go forward at Mind's command and handle error spiritually, scientifically and with uncompromising firmness.

MIND as SOUL: Reflecting Soul, Mind's saving idea unites all ideas in the divine purpose of destroying sin (verses 3-10).

"And Judah said unto Simeon his brother, Come up with me into my lot, that we may fight against the Canaanites; and I likewise will go with

thee into thy lot. So Simeon went with him." (verse 3) Judah identified himself with Simeon and Simeon with Judah. The representative of Soul in us unites all ideas in one community of interests to rebuke error and destroy sin. "And Judah went up; and the Lord delivered the Canaanites and the Perizzites into their hand: and they slew of them in Bezek ten thousand men. And they found Adoni-bezek . . . But Adoni-bezek fled; and they pursued after him, and caught him, and cut off his thumbs and his great toes." (verses 4-6). Cutting off the thumbs makes the warrior incapable of carrying weapons, while cutting off the toes hinders him in attack and flight. With this, the Bible symbolizes the power of Soul to destroy the apparent power of sin. On one hand, Soul gives to every idea everything it needs to accomplish its mission, while on the other, Soul deprives error of all claims to power and mastery. Thus Soul gives the certainty that the command of Mind will be executed on the basis of divine ideas.

As has been explained before, all these stories symbolize the workings of spiritual ideas to deal with every state and stage of consciousness. As such, the spiritual meaning of the symbols has nothing to do with human, material happenings but with the spiritual system of ideas. These ideas govern us individually, collectively and universally, subjectively and objectively, on every plane of consciousness and experience. Like the writers of the Bible, our interest must therefore be focused wholly on the discernment of ideas operating through spiritual laws, not on material history or human happenings.

MIND as PRINCIPLE: Reflecting Principle, Mind's saving idea weds us to Principle, thereby bringing the blessing of living demonstration and proof (verses 12-15).

In the story, "Caleb said, He that smiteth Kirjath-sepher, and taketh it, to him will I give Achsah my daughter to wife." (verse 12) In the Bible, marriage symbolizes the joining, uniting or blending of man with divine Principle. All divine ideas are one with Principle and demonstrated by Principle. As we follow the leadings of Mind, Spirit and Soul in overcoming error, we recognize our inseparable unity with divine Principle, and this spiritual unity empowers our right demonstration.

"And Othniel the son of Kenaz, Caleb's younger brother, took it: and

he gave him Achsah his daughter to wife. And it came to pass, when she came to him, that she moved him to ask of her father a field: and she lighted from off her ass; and Caleb said unto her, What wilt thou? And she said unto him, Give me a blessing: for thou hast given me a south land; give me also springs of water. And Caleb gave her the upper springs and the nether springs." (verses 13–15) As we are brought into unity with divine Principle through its system of ideas, Principle becomes living for us (springs of water), demonstrating itself not only in the absolute (upper springs) but in the relative (nether springs) as well. This tone corresponds with the fourth statement (Principle) in the Lord's Prayer: "Thy will be done in earth, as it is in heaven. Enable us to know, — as in heaven, so on earth, — God is omnipotent, supreme." (S&H 17:1) Because man as the idea of Mind reflects Principle, the true man in us is empowered by Principle, having the whole system of ideas working for us to demonstrate whatever is divinely commanded, in the absolute as well as in the relative.

In the tone of Mind as Principle in 'Joshua', we saw how man's unity with Principle and obedience to what Mind commands brings practical proof and the spiritual power of demonstration. Here in 'Judges', this absolute spiritual fact must be proved in the face of the argument that our divine inheritance is barren and dry — without the power of living proof or practical demonstration. Through unity with Principle, the representative of Mind in us operates with spiritual power, disproving the arguments of personal sense and its speculative concepts of Science. Accordingly we must translate the high statements of metaphysics to human thought and see how Principle is the Principle of all being, operative on every level of experience. Without this practical unity with Principle, we cannot experience the fullness of spiritual demonstration, as the next subtone shows.

MIND as LIFE: Reflecting Life, Mind's saving idea compels us to lay down the mortal, material concept, for error and mortality cannot be overcome in any other way (verses 16–21).

The Bible says: "And Judah went with Simeon his brother, and they slew the Canaanites . . . And the Lord was with Judah; and he drave out the inhabitants of the *mountain*; but could not drive out the inhabitants of the *valley*, because they had chariots of iron." (italics added, verses 17, 19)

Here Judah symbolizes the combative, aggressive element of the masculine character. The mortally male in us always thinks it can be victorious without having to change or abandon its mortal beliefs. Yet as the Bible shows here with Judah, we cannot elevate ourselves into a spiritual sphere, claiming spiritual victory, without also being willing to give up the mortal concept. Alone, the heights (the mountain) are but playgrounds of blind faith, exuberance and ecstasy; indeed they are the breeding places of animal magnetism. Accordingly the representative of Mind in us compels us to follow Life's demand, go to the foundation of error, uncover and destroy it. Then we are able not only to explore the heights and majesty of Life but even more to see how this exalted spiritual sense of Life expresses itself in human experience (in the valley), enabling us to overcome the mortal. We become victorious in human life, working out far more than a superficial sense of victory over the mortal concept.

MIND as TRUTH: Reflecting Truth, Mind's man in us is the representative of divine consciousness, enabling us to overcome mortal, material consciousness in us (verses 22–26).

“And the house of Joseph, they also went up against Beth-el: and the Lord was with them. And the house of Joseph sent to descry Beth-el. (Now the name of the city before was Luz.)” (verses 22, 23) Beth-el means “house of the Lord” and symbolizes divine consciousness. “And the spies saw a man come forth out of the city, and they said unto him, Shew us, we pray thee, the entrance into the city, and we will shew thee mercy. And when he shewed them the entrance into the city, they smote the city with the edge of the sword” (verses 24, 25). In the Bible, the sword illustrates the power and potency of Truth, ever at work both to destroy error and to establish the true idea. With this sword, the consciousness of Truth challenges and overcomes mortal consciousness. Truth compels us to come out of mortal consciousness (the city of Luz) with its death-dealing beliefs and be saved. Once we recognize that divine consciousness establishes and comprises the true man — our true and only being — we strive to occupy this divine consciousness, letting it uncover and destroy everything erroneous and false in us. In this way, we cultivate the Joseph-consciousness — “a higher sense of Truth rebuking mortal belief, or error, and showing the immortality and supremacy of Truth” (S&H 589:19) — and so possess Beth-el, divine consciousness.

MIND as LOVE: Reflecting Love, Mind's man in us brings redemption, showing that error cannot withstand true, divine womanhood (verses 27–36).

According to the story, the tribes of Manasseh, Ephraim, Zebulun, Asher and Naphtali could not drive out the inhabitants in their cities, “but ... dwelt among the Canaanites, the inhabitants of the land” (verse 33). “And the Amorites forced the children of Dan into the mountain: for they would not suffer them to come down to the valley” (verse 34). Dan is explained as a symbol for animal magnetism (see S&H 583:26). Error does not want us to handle false beliefs, neither is it in any way able to deliver us from beliefs. Instead error tempts us to close our eyes to evil, escaping in the mere statement of high-sounding, absolute truths. Not understood, these statements only feed our apathy to error, enabling it to carry out its insidious plans unhindered.

To correct the situation, we must build on the preceding subtone and wed ourselves to the Joseph-consciousness. “But the Amorites would dwell in mount Heres in Aijalon, and in Shaalbim: yet the hand of the house of Joseph prevailed, so that they became tributaries.” (verse 35) Joseph symbolizes the ability of true manhood to accept and embody the qualities of spiritual womanhood, manifesting itself through “pure affection blessing its enemies” (S&H 589:21). Eve already expressed these qualities of true womanhood by correctly analyzing error. She understood that mortal mind, corporeal sense, is neither person, place nor thing but only the lying serpent; in other words, she saw that the foundation of every error lies in false belief, a lie or misunderstanding about God. Error is therefore never a person, situation, nation, people or material institution. As the Bible often shows, only the woman in us can recognize both the spiritual origin of man in God and the material origin of error in nothingness. Here even the Amorites were made tributary to the house of Joseph. Only as we possess the woman-sense and see through error as a belief of mortal mind can we overcome error. Love never loses sight of its perfect image — its man — and so is never without its perfect manifestation or object. This perfect weddedness of Love to its idea is the consciousness of true womanhood and comes to us as the complete defusing and disarming of error, making error harmless.

Summary. What then does this first subject in ‘Judges’ show us? We see

the workings of Mind's saving idea, the true man in us, to put the divine commands into action by overcoming error. Mind's man in us makes us face and handle error, not allowing us to nurture a beautiful but untested, unproven theory of metaphysics. Because spiritual facts are the facts of our whole being and existence, we must accept them as such, even as they work to overthrow the so-called plane of error and mortal resistance. How?

Mind's idea compels us to handle error, showing us that we cannot sidestep this divine demand. In the story, the Israelites realize that they must go to war. Reflecting *Spirit*, the Mind-man in us shows that we can do this only through the ordered unfoldment of spiritual understanding: Judah must lead the battle. Reflecting *Soul*, Mind's idea shows that the divine purpose is accomplished by all ideas uniting and functioning together as one; symbolically, Judah goes with Simeon. Reflecting *Principle*, Mind's saving idea weds us to Principle, leading us to recognize that all ideas are one with Principle (Othniel receives Achsah to wife). Through this principled unity, Principle demonstrates itself in the absolute as well as in the relative (upper and nether springs of water); one spiritual system reigns throughout all being. Reflecting *Life*, Mind's man in us shows that if Principle is not demonstrated "in the valley" — if the mortal concept of existence is not laid down — then the heights (the mountain) will mean nothing more than blind faith and sentimentality to us, fostering empty, speculative and arrogant human beliefs. We must lay down the mortal concept and illusion of life in matter, before we can be exalted spiritually. Reflecting *Truth*, Mind's saving idea, the 'Joseph' in us, analyzes and uncovers human consciousness (city of Luz), causing everything false in it to be destroyed. As a result, we are able to occupy our true manhood through the consciousness of God (Beth-el). Reflecting *Love*, Mind's man in us cultivates true womanhood (Joseph), which alone is able to see through animal magnetism (Dan) and perceive its impersonality. In this way true womanhood makes error not only harmless but tributary to the divine idea and its purpose. In the story, Judah, the masculine element (victorious on the mountain), must be wedded to Joseph, the divinely feminine quality, which is victorious in the valleys as well.

Thus Mind's saving idea, established in us through 'Joshua', causes us to accept our spiritual manhood fully by handling the arguments of evil.

We are led by God and God's idea to face and overcome mortal mind and its beliefs. Yet having received this divine command, what do we do next? The next subject shows that, no matter what error we may face, our priority must be to remain in the purity of our spiritual manhood. We gain nothing by trying to mingle ideas with illusions.

Spirit

Spirit's saving idea, the true man in us, shows us the fruits both of obeying the divine commands and of disobedience, thereby establishing an understanding of man as governed by spiritual order (chapters 2 & 3).

The onliness of Spirit maintains a clear separation between the spiritual idea, its law and requirements on one hand, and mortal illusions, the counterfeit concept, on the other. Spirit allows no mingling between ideas and illusions, the true and the false, the spiritual idea and the material, dualistic concept. As a result, Spirit's saving idea comes to us as the ability to distinguish rightly, causing us to align ourselves only with that which conforms to divine order. Through spiritual discernment, we must keep the emerging idea of our true manhood pure and unadulterated by dualistic beliefs.

In the second subject of 'Joshua', we saw with the story of the harlot Rahab protecting Joshua's scouts how important it is for us to let our development be ordered divinely and kept pure, true to the spiritual ideal. 'Judges' now calls upon us to stand by this pure and clear distinction and not to let ourselves be seduced by material arguments. We must choose: Do we adhere to Spirit's saving idea, the true man in us, and let it deliver us from every argument of error? Or do we give in to material suggestions and disobey the divine commands?

Each choice brings its own fruits, for the order of Spirit reigns supreme on every level of experience. Whatever adheres to the purity of the spiritual brings success and ordered spiritual progress; by contrast, whatever blurs this clear distinction by serving other gods invites failure, chaos and desolation. In the second subject of 'Judges', we see the order of Spirit illustrated mostly from this second standpoint, from the chaos and desolation that attend disobedience to God. Yet how and why does

disobedience bring such disastrous results? Is it the workings of a wrathful, personal god, or is it evidence of an impersonal, lawful order, making error expose itself as nothingness?

Chaos and disorder arise from trying to mix truths with false concepts, the spiritual with the material or good with evil. Such a mingling of opposites inevitably produces a confusing picture of half-truths twisted to serve false ends, a materialized concept of Spirit or spiritualized concept of matter. The second subject of 'Judges' shows us how to handle such forms of error: We must stay with what we have seen in 'Joshua' — with the onliness of Spirit and the wholly spiritual nature of its idea, man. Only the understanding of what is real uncovers that which is unreal, exposing its dualistic basis. This ordering power of understanding works in human experience, causing the errors of human thought to come to light and be seen as such.

Since this activity of Spirit's saving idea to uncover misunderstanding is a wholly spiritual and divine process, only the most materialistic and unenlightened thought looks at this process and concludes that God brings evil to man. To mortal thought, the correction and exclusion of beliefs looks like evil, whereas from the divine standpoint, this process is divinely ordered, as the Bible repeatedly shows. For example, "In Isaiah we read: 'I make peace, and create evil. I the Lord do all these things;' but the prophet referred to divine law as stirring up the belief in evil to its utmost, when bringing it to the surface and reducing it to its common denominator, nothingness. The muddy river-bed must be stirred in order to purify the stream. In moral chemicalization, when the symptoms of evil, illusion, are aggravated, we may think in our ignorance that the Lord hath wrought an evil; but we ought to know that God's law uncovers so-called sin and its effects, only that Truth may annihilate all sense of evil and all power to sin." (S&H 540:5) Every truth uncovers the counterfeit belief or misconception about that truth. However, this does not mean that Truth *creates* error. God — by being God, good — automatically uncovers evil, but does not create the evil. Only ignorance about God creates the appearance of evil, compounding the error further by attributing its illusions to God.

Along these lines, the book of 'Judges' often speaks of the "anger of the Lord". Yet what does this mean? "The manifestations of evil, which counterfeit divine justice, are called in the Scriptures, 'The anger of the

Lord.' In reality, they show the self-destruction of error or matter and point to matter's opposite, the strength and permanency of Spirit." (S&H 293:24) Love's power to work out the nothingness of evil appears from the standpoint of mortal sense as the "anger of the Lord", the divine ability to bring to nothing every mortal concept. The heaven of spirituality is hell to the materially minded, for it appears as a constant rebuke to the material concept.

For example, in the second subject of 'Judges', we read that the Israelites "provoked the Lord to anger" (Judg. 2:12); "the anger of the Lord was hot against Israel" (Judg. 2:14, 20; 3:8); the Lord "delivered them into the hands of spoilers that spoiled them, and he sold them into the hands of their enemies round about" (Judg. 2:14); "the hand of the Lord was against them for evil, as the Lord had said" (Judg. 2:15). Why? "I also will not henceforth drive out any from before them ... *that through them I may prove Israel, whether they will keep the way of the Lord to walk therein ... or not.*" (italics added, Judg. 2:21, 22) With this, Spirit's saving idea shows that we have a choice: Do we go with the divine law of God and order our lives accordingly, or do we try to go against it by trying to mingle the spiritual with material concepts? Either way, the spiritual law and order prevail. Whichever course we choose, we learn spiritual order. If we do not work out the problems of being through understanding, we choose the way of false beliefs. Yet this way always brings suffering, until we finally acknowledge the divine commands and accept divine guidance. To teach spiritual order, each of the seven subtones of the subject of Spirit depicts the results of choosing the way of the Lord, as well as the results of choosing the way of human belief and materialistic, dualistic concepts. How?

SPIRIT as MIND: Reflecting Mind, Spirit's man in us demands obedience to Spirit's law of separation, not allowing us to mingle spiritual ideas with the gods of material beliefs (Judg. 2:1-5).

The text says: "And an angel of the Lord came up ... and said, I made you to go up out of Egypt, and have brought you unto the land which I swore unto your fathers; ..." — the guidance of Mind leads us out of ignorance and material beliefs — "... and I said, I will never break my covenant with you. And ye shall make no league with the inhabitants of this land; ..." — Spirit allows no mingling between understanding and

beliefs — "... ye shall throw down their altars: ..." — Spirit separates ideas from illusions and maintains a sharp line of demarcation — "... but ye have not obeyed my voice: why have ye done this?" — Mind demands obedience to its law and corrects any deviation — "... Wherefore I also said, I will not drive them out from before you; but they shall be as thorns in your sides, and their gods shall be a snare unto you." (verses 1–3)

The order of Spirit as the only reality must become the law of our being, guiding every step of our development (Mind). Because man is spiritual, the demands of Spirit to remain pure and unmixed with the idols of material belief cannot be ignored or compromised. Disobedience to the law of Spirit and its order deprives us of spiritual fruits, bringing discord, chaos and confusion. Spirit's separation between the false and the true (Spirit) is a law (Mind). Accordingly whatever mingles a material with a spiritual conception of existence is not outside this law but simply experiences the law from the standpoint of misunderstanding. Spirit's law then appears to us in its corrective office, showing us the consequences of disobedience: we find ourselves inevitably led astray.

SPIRIT as SPIRIT: Spirit's man in us understands spiritual order: spiritual adherence brings success; material ignorance brings misery (verses 6–10).

"And when Joshua had let the people go, the children of Israel went every man unto his inheritance to possess the land. And the people served the Lord all the days of Joshua ..." — Spirit comes to us as spiritual devotion and worship — "... and all the days of the elders that outlived Joshua, who had seen all the great works of the Lord that he did for Israel" — the fruits of Spirit — (verses 6, 7). In the order of Spirit, like produces like. True spiritual worship always bears fruit. Yet the converse is also true, as the Bible shows. "And there arose another generation after them, which knew not the Lord, nor yet the works which he had done for Israel." (verse 10) Ignorance of God knows none of the fruits of Spirit (works of the Lord), nor the blessings of spiritual adherence.

The order of Spirit prevails whether we accept the onliness of spiritual reality or reject it. On one hand, the spiritual man in us accepts Spirit and its demand for the spiritual separation of thought, and so reaps further blessings, unfoldment and development. By contrast, whatever in us

rejects the spiritual law and its requirements brings forth only chaos and spiritual poverty, withering away of its own emptiness. Yet in each case, like produces like; the order of Spirit prevails absolutely and impartially, whether we accept it or not. But are we then free to reject the law of God?

SPIRIT AS SOUL: Reflecting Soul, Spirit's saving idea compels us to accept the rule of Soul by destroying sin: idolatry brings servitude and punishment; adherence to spiritual order brings freedom (verses 11–19).

The very fruits of disobedience make us ultimately turn from it. "Divine Science reveals the necessity of sufficient suffering ... to quench the love of sin." (S&H 36:4) "And the children of Israel did evil in the sight of the Lord, and served Baalim: And they forsook the Lord God of their fathers, which brought them out of the land of Egypt, ..." — they ignored the guidance of divine Mind, thereby disobeying the first statement of the Commandments — "... and followed other gods, of the gods of the people that were round about them ..." — disobeying the second statement of the Commandments, which states that Spirit is the only — "... and bowed themselves unto them, and provoked the Lord to anger" — disobeying the third statement of the Commandments, which states that we should not worship or serve other gods — (verses 11, 12). The Bible writers thus wanted to show that sin arises from disobedience to the first three statements of the Commandments.¹

"And they forsook the Lord, and served Baal and Ashtaroth." (verse 13) Baal was one of the most worshipped gods of the peoples of the Near East and Mesopotamia, for he was the god of the sun, the generating power of nature. Ashtaroth, on the other hand, was the goddess of the conceiving, birth-giving power of nature, the goddess of the moon and the stars. Service to both divinities was connected partly with savage cruelty, such as child sacrifice, and partly with unbridled lust. In other words, the children of Israel were serving sin by submitting to the excesses of the male and female sexual instincts. Soul bestows the true concept about sex through a right sense of our identity, thereby liberating us from sexual

¹ See Max Kappeler and co-authors: *Compendium for the Study of Christian Science*, No. 3 — 'The Commandments, The Beatitudes, The Lord's Prayer'.

instinct — from the belief that we are ruled by sexual drives. What was the result of serving sin?

“And the anger of the Lord was hot against Israel, and he delivered them into the hands of spoilers that spoiled them, and he sold them into the hands of their enemies round about, so that they could not any longer stand before their enemies.” (verse 14) If we serve sin, we become sin’s servant and slave. “Whithersoever they went out, the hand of the Lord was against them for evil, as the Lord had said, and as the Lord had sworn unto them” (verse 15). The belief of sin brings inevitably the belief of punishment, not because a personal god vents his wrath on us — an outworn religious concept — but because, in the order of Spirit, like produces like: sin brings suffering, doom, desolation. To think that sin could bring real happiness and achievement would be a complete misunderstanding of Spirit, God.

“Nevertheless the Lord raised up judges ...” — Soul resurrects us out of sense and sin to Soul — “... which delivered them out of the hand of those that spoiled them. And yet they would not hearken unto their judges, but they went a whoring after other gods, and bowed themselves unto them: they turned quickly out of the way which their fathers walked in, obeying the commandments of the Lord; but they did not so. And when the Lord raised them up judges, then the Lord was with the judge ...” — Soul is never separate from its representative, its idea — “... and delivered them out of the hand of their enemies all the days of the judge ...” — Soul resurrects us from bondage in sin and the corporeal senses and brings freedom in Soul — “... And it came to pass, when the judge was dead, that they returned, and corrupted themselves more than their fathers, in following other gods to serve them, and to bow down unto them; they ceased not from their own doings, nor from their stubborn way.” (verses 16–19)

Here we see the exact counterfeit of Soul depicted, for Soul’s saving idea establishes in us an attitude of meekness, steadfast perseverance, self-abnegation and constant adherence to the spiritual. This tone is also expressed in the third Beatitude: “Blessed are the meek: for they shall inherit the earth.” (Matt. 5:5) Soul’s man in us brings freedom from self-will, self-love, self-aggrandizement and the stubborn idolatry of the mortal ego. As assuredly as sin brings suffering, steadfast adherence to the spiritual brings freedom and blessings.

SPIRIT as PRINCIPLE: Reflecting Principle, Spirit's saving idea teaches us obedience to Principle and its commandments, compelling us through trials and experiences to demonstrate Principle in an ordered way (Judg. 2:2–3:4).

If we fail to separate between ideas and illusions and instead mingle with material beliefs (vs. Spirit), we inevitably experience disharmony, chaos and breakdowns (vs. Principle). Only then do mortals finally wake up and realize that they must understand the all-harmonious Principle of being. As such experiences of trials teach us, nothing can be more practical, more saving, more valuable to us individually and collectively than a right understanding of Principle. In this context, the experiences of suffering, sickness or sin often provide the circumstances that prompt us to seek God. Instead of being obstacles to us, they serve as stepping-stones to a better, more scientific understanding of God.

In the story, this learning-process at the urgings of Principle is graphically described: "And the anger of the Lord was hot against Israel; and he said, Because this people hath transgressed my covenant which I commanded their fathers, and have not hearkened unto my voice; I also will not henceforth drive out any from before them of the nations which Joshua left when he died: That through them I may prove Israel, whether they will keep the way of the Lord to walk therein, as their fathers did keep it, or not ... Now these are the nations which the Lord left, to prove Israel by them, even as many of Israel as had not known all the wars of Canaan; Only that the generations of the children of Israel might know, to teach them war, at the least such as before knew nothing thereof" (Judg. 2:20–22, 3:1,2).

Divine Principle teaches us that the demonstration of spiritual power comes only with obedience to Principle and full acceptance of its requirements. Oneness with Principle, being principled, makes us one with Principle's demonstration. Disobedience to Principle — i.e. obeying the idols of human beliefs and theories — by its very failure and disastrous consequences drives us to base ourselves on a more principled understanding of existence. Thus, rightly handled, error becomes a blessing to us, for it compels us, albeit through suffering, to understand and demonstrate Principle. Far from obstructing us, error is made to serve the divine purpose: we learn through divine warfare how to overcome the arguments of error. "And they were to prove Israel by them, to know

whether they would hearken unto the commandments of the Lord, which he commanded their fathers by the hand of Moses.” (Judg. 3:4) The problems we face must ultimately cause us to search — both as individuals and as a world — for the universal, divine Principle of being, which forever works to redeem us.

SPIRIT as LIFE: Reflecting Life, Spirit’s saving idea causes polytheism to bring desolation and despair, while exalting individual inspiration (Spirit’s man in us) (Judg. 3:5–14).

What is polytheism? Polytheism is the belief in many gods. Far from being a belief of the past, this concept claims widespread acceptance today: besides something called ‘God’, western man spends most of his time and energy serving the gods of money, power, material science and psychology, family, social status, etc. How did the Bible-writers deal with this polytheistic mentality? “And the children of Israel dwelt among the Canaanites, Hittites, and Amorites, and Perizzites, and Hivites, and Jebusites: And they took their daughters to be their wives, and gave their daughters to their sons, and served their gods . . .” — we see the very counterfeit of Spirit, which knows no mingling of opposites — “. . . And the children of Israel did evil in the sight of the Lord, and forgot the Lord their God, and served Baalim and the groves (idols). Therefore the anger of the Lord was hot against Israel, and he sold them into the hand of . . . [the] king of Mesopotamia” (verses 5–8).

The counterfeit of Spirit (mingling Spirit with polytheistic beliefs) brings with it the counterfeit of Life, namely, misery, desolation, degradation and subjugation — all in full measure. Instead of being exalted spiritually, we debase ourselves, dragging ourselves down in mortal and material concepts. Human beliefs and theories, so prolific today with the material, social and behavioural sciences, always try to rob us of everything of spiritual value. If we wed ourselves to these foreign gods, we experience the continual erosion of spiritual values within us, until we become the prisoner of so-called material forces and physical drives, mere automatons of mortal belief.

“And when the children of Israel cried unto the Lord, the Lord raised up a deliverer to the children of Israel, who delivered them, even Othniel . . .” — deliverance always begins with individual inspiration, the exalting influence of Spirit’s man as it touches us individually —

"... And the Spirit of the Lord came upon him ..." — the inspiration of Life — "... and he judged Israel, and went out to war; and the Lord delivered ... [the] king of Mesopotamia into his hand; and his hand prevailed against [him]" (verses 9, 10). The inspiration of Life in and of Spirit lifts us above the mortal conception of existence and brings the fullness of spiritual freedom and deliverance. Individual insight and inspiration multiplies its blessing, leavening the collective, until it brings a collective liberation from oppressive material beliefs. From the life of Jesus and the apostles, to the work of reformers in all areas of life around the world and in all ages, we see this spiritual leavening-process at work. Salvation is not a mass affair but a matter of individual inspiration, devotion and consecration to the spiritual ideal.

Under Othniel, the land had forty years of rest. Yet after his death, the children of Israel fell away from the Lord once again and so were conquered by Eglon, the Moabite king.

SPIRIT as TRUTH: Reflecting Truth, Spirit's man in us wields the two-edged sword of Truth, both to destroy the false and to establish the true, thereby upholding the spiritual separation between ideas and illusions (Judg. 3:15–26).

"But when the children of Israel cried unto the Lord, the Lord raised them up a deliverer, Ehud" (verse 15). When the children of Israel sent a present to King Eglon, Ehud made himself a two-edged sword. The two-edged sword is a symbol for Truth, destroying the false concept of existence and establishing the true idea. It symbolizes the "Yea, Yea" and "Nay, Nay" of scientific metaphysics. Ehud went to King Eglon and said that he had a secret to tell him. When all the courtiers had left the room, Ehud stood up and said to the king: "I have a message from God unto thee." (verse 20) Divine Truth has but one answer to all the arguments of error: You are nothingness. This is God's only message to error. Whenever we must come to grips with a disharmonious situation, we should remember Ehud's utterance: "I have a message from God unto thee." Only the declarations of divine Truth have value and should weigh in our consciousness. This Truth is a two-edged sword, forever at work both to destroy error and to preserve all that is true and good. This "Yea, Yea" and "Nay, Nay" is the activity of Spirit's man in us, upholding the

purity and sanctity of the spiritual idea in us; its strength and potency is not derived from mental argumentation.

In the story "Ehud put forth his left hand, and took the dagger from his right thigh, and thrust it into his belly" (verse 21). This was the message from God to Eglon: he was destroyed as a symbol of error and oppression. "And Ehud escaped" (verse 26). The good, symbolized by Ehud, is always preserved; it cannot be hurt when Truth leads in the destruction of error. Only when we try to destroy error on a human basis — on the basis of morality, for example — does it seem that the good can be hurt, as in the case of Cain and Abel, or later with Saul and Jonathan.

SPIRIT as LOVE: Reflecting Love, Spirit's man in us brings the complete annihilation of the false, dualistic concept of man (verses 27–31).

Before the order of Spirit, error has no chance to succeed, neither can it protect itself (Love). In the story, Ehud fled to the mountain of Ephraim and said to the children of Israel: "Follow after me: for the Lord hath delivered your enemies the Moabites into your hand. And they went down after him, and took the fords of Jordan toward Moab, and suffered not a man to pass over." (verse 28) To stand watch at the portals of our consciousness (the fords of Jordan) means that we must stay with the spiritual firmament and accept Spirit's man as the only reality of our being. As we do this, Spirit's man fulfils itself in us, enabling us to keep all false arguments, evil thoughts and erroneous beliefs from invading our spiritual understanding. Evil is routed by the discernment of spiritual law and its order, not by human might or material means.

"And they slew of Moab at that time about ten thousand men, all lusty, and all men of valour; and there escaped not a man." (verse 29) Here we see the complete annihilation of error (10,000 men), characteristic of the seventh subtones in 'Judges'. Nothing false, nothing unlike God, can withstand Love. The dragon struggles in vain against Love, for Love knows no error, not even the suggestion of an opposite. To Love, all is Love, and there is no error, no contest.

"And after him was Shamgar the son of Anath, which slew of the Philistines six hundred men with an ox goad: and he also delivered Israel." (verse 31) In the Bible, the ox symbolizes the Christ-consciousness. Shamgar slew the false concept of man (six) with the Christ-consciousness.

Summary: What then has the subject of Spirit in 'Judges' shown us? Building on the qualities of purity and spiritual discernment established in 'Joshua', 'Judges' shows that we must meet the arguments of error by staying with this pure, spiritual manhood. Under all circumstances, we must reject the temptation to mingle spiritual consciousness with the gods of material belief. First, we must consciously choose to obey God's law and separate ourselves from dualistic concepts (*Mind*). Second, as we choose obedience, we reap spiritual fruits; by contrast, disobedience brings only chaos and darkness (*Spirit*). Third, we realize that disobedience not only reaps darkness and disorder but also makes us their slave and servant; only spiritual understanding brings freedom from suffering (*Soul*). Nonetheless, Spirit's saving idea can make suffering-experiences serve the spiritual purpose by motivating us to seek the Principle and Science of being, that which alone can establish real harmony (*Principle*). Fifth, we see that the first step out of disobedience begins with individual inspiration (Othniel, the first judge), for this individual inspiration also brings a collective blessing; by contrast, ignorant polytheism brings nothing but desolation and despair (*Life*). Sixth, the individual inspiration — Spirit's man in us — works as a two-edged sword, upholding the purity and sanctity of our spiritual manhood by destroying the false and establishing the true (*Truth*). Seventh, we accept Spirit's man in us as the only, and this routs out of our consciousness every false, dualistic concept of who and what we are; error is completely annihilated (*Love*). With this purified concept of man, tested against arguments, we are free to identify ourselves rightly and let this divine identity master sin and malpractice (the third subject in 'Judges').

SOUL, PRINCIPLE:
THE DIVINE POWER THAT HANDLES ERROR
(Lecture November 19th, 1950)

Soul

Soul's saving idea, the true man in us, includes all the qualities necessary to handle error conclusively, demanding that we persist according to this divine selfhood in overcoming error (chapters 4-6).

In 'Joshua', the third subject, (Soul), showed the definiteness, certainty and security of man's Soul-defined identity, leading us safely from sense to Soul. In the story, Joshua led the children of Israel across the river Jordan with dry feet. Metaphysically interpreted, Soul's saving idea leads us to trust our spiritual selfhood, instilling in us the confidence to let this spiritual identity define all things rightly and rebuke whatever is unlike the divine in us.

In 'Judges', we must steadfastly adhere to this spiritual selfhood, letting it prove itself in the face of its counterfeit concept. Through spiritual understanding, Soul's man in us handles the false concept of man with certainty, rebuking sin and material sense, and restoring man's freedom as known and defined by Soul. Reflecting Soul, man's spiritual identity has infinite resources and capacities, giving us an unlimited spiritual selfhood. This means that our true identity is not bound by sex-beliefs but is free to express all the qualities included in Soul. We are therefore neither just masculine nor just feminine but must express the entire image and likeness of God. Whatever we need in order to accomplish the divine purpose, we already possess when we know ourselves divinely. Soul knows no limits arising from the corporeal concept of selfhood and so frees us from every mortal sense of limitation.

To this end, the rule of Soul teaches steadfast perseverance in claiming all that we are divinely. A mortal and material sense of selfhood always argues that we are inadequate, not good enough, not strong enough, not sufficiently developed or equipped to do what we must or what a situation demands. Yet all this has nothing to do with Soul or what Soul knows and purposes for man. As 'Judges' shows, Soul's saving idea — the true man in us — liberates us from the belief that we are anything less than the entire expression of God. Divinely seen, we have at our disposal all ideas, since all ideas work for us in overcoming error and sin. Yet what steps lead us to this spiritual understanding of who we really are, despite all that the mortal concept would attach to us?

SOUL as MIND: Reflecting Mind, Soul's man in us awakens us to the need to identify ourselves with the full, divine concept of man (Judg. 4:1-5).

Divine Mind awakens in us a longing to know man as the idea of God. We must seek to know ourselves in the divine light — as God knows us — not as the image of mortal mind's beliefs and concepts. Mind commands us to identify ourselves with the true concept of man. Without this seeking we can never attain the perfection that is already ours divinely. Unless we learn to accept what we truly are, we unknowingly reject our divine inheritance. How does the Bible depict this awakening to our true selfhood?

"And the children of Israel again did evil in the sight of the Lord . . . And the Lord sold them into the hand of Jabin king of Canaan, that reigned in Hazor; the captain of whose host was Sisera" (verses 1, 2). Sisera symbolizes a type of sinful, sensual, corporeal manhood, that which would enslave us in a false sense of identity. As such, Sisera was the enemy of the children of Israel, who by contrast symbolized the "representatives of Soul, not corporeal sense" (S&H 583:5), standing for sinless, incorporeal, spiritual manhood. Sisera's stronghold was on the plain of Jezreel.

"And the children of Israel cried unto the Lord: for he had nine hundred chariots of iron; and twenty years he mightily oppressed the children of Israel. And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time." (verses 3, 4) "Deborah" means "bee", symbolizing the qualities of persistence and steadfast diligence (Soul).

“Lapidoth” means “lamps” and symbolizes inspiration, the ability to see all things in the light of Mind and Mind’s ideas. As the wife of Lapidoth, Deborah illustrates unwavering unity (Soul) with divine vision and the enlightenment of ideas (Mind). To reinforce this tone, the Bible describes her as a prophetess. Prophecy is explained as the “disappearance of material sense before the conscious facts of spiritual Truth.” (S&H 593:4) Thus Deborah illustrates that state of consciousness which persistently weds itself to divine enlightenment, to the knowledge of all things gained through Mind and Mind’s ideas. Such a state of consciousness recognizes that material sense gives no true picture, for only the testimony of man’s spiritual senses is true and right. “And the children of Israel came up to her for judgment.” (verse 5) The children of Israel saw the need to turn to the divine light for guidance (Mind) in working out their right identity and mission (Soul) and so cultivated the qualities of true womanhood represented by the prophetess, Deborah.

SOUL as SPIRIT: Reflecting Spirit, Soul’s man in us leads us to identify ourselves with both masculine and feminine qualities (Judg. 4:6–13).

Spirit expresses itself through spiritual qualities, thereby revealing the nature of God translated to every level of experience. In the story, we see how the working together of these spiritual qualities ensures success. “And she [Deborah] sent and called Barak the son of Abinoam . . . and said unto him, Hath not the Lord God of Israel commanded, saying, Go and draw toward mount Tabor, and take with thee ten thousand men of the children of Naphtali and of the children of Zebulun? And I will draw unto thee to the river Kishon Sisera, the captain of Jabin’s army, with his chariots and his multitude; and I will deliver him into thine hand.” (verses 6, 7)

Deborah saw the certainty (Soul) of the spiritual unfoldment of the idea (Spirit). If we cultivate the “prophetess” within us, we recognize that spiritual facts alone are real, tangible, trustworthy and able to unfold; material beliefs, by contrast, have no substance, no strength and no power to develop. Like Deborah, we can say: Sisera is delivered into thine hand; material sense disappears before the conscious facts of spiritual Truth. The more we recognize the somethingness of the spiritual idea and the nothingness of the material concept, the more the material sense of man is made subject to Soul’s man in us. We can challenge Sisera with the

certainly that the spiritual alone will prevail. Only that which is already nothing can be overcome, just as that which is of Truth can never be defeated. However much we may attribute power and reality to error, it is still false, still nothingness. Because Soul is Spirit, there is nothing more certain, more constant, more reliable than the spiritual and its power to prevail.

“And Barak said unto her, If thou wilt go with me, then I will go: but if thou wilt not go with me, then I will not go.” (verse 8) Barak realized that we must unite masculine with feminine qualities (Deborah) in order to be certain of victory. We cannot succeed by being less than what we are divinely. We cannot accept for ourselves some qualities — whether on the basis of sex, nationality, race, social position or any other human or material concept — and reject all the other qualities innate to our spiritual selfhood. Since only spiritual womanhood can see through error and identify it rightly as a belief of mortal mind, each one of us must consciously cultivate this true womanhood before we can handle error in a divinely scientific way.

What consciousness does true womanhood represent? The woman-sense recognizes error not as a thing, entity or reality, but as the belief that there could be something — a reality or self-existence — besides God. The masculine element in us is always tempted to fight against error, as if it were something; true womanhood, by contrast, sees the nothingness of error, and so traces it back to its origin as a suggestion of the lying serpent. Whenever we are tempted to make a reality of error, we are unable to overcome it. Only as we possess the Deborah-sense, which understands the unreality of evil as a misconception or false claim that there could be something besides God, can we go forward in handling error with certainty and calm, steadfast assurance.

“And she said, I will surely go with thee: notwithstanding the journey that thou takest shall not be for thine honour; for the Lord shall sell Sisera into the hand of a woman. And Deborah arose, and went with Barak to Kedesh.” (verse 9) Victory over every phase of error can be achieved only through the workings of true womanhood. Only as we recognize the nothingness of error can we be exalted over it. “And Barak called Zebulun and Naphtali to Kedesh; and he went up with ten thousand men at his feet: and Deborah went up with him.” (verse 10) The more we identify ourselves with the perfect and balanced union of

feminine and masculine qualities (Deborah and Barak), the more we are able to oppose error with certainty. "And they shewed Sisera that Barak the son of Abinoam was gone up to mount Tabor." (verse 12)

SOUL as SOUL: Soul's saving idea destroys error through true womanhood, uncovering sinful manhood as nothing more than an illusion of mortal mind (Judg. 4:14-24).

In the story, victory over Sisera is achieved, and its honour goes to the hand of a woman (the woman-sense). "And Deborah said unto Barak, Up, for this is the day in which the Lord hath delivered Sisera into thine hand: is not the Lord gone out before thee? So Barak went down from mount Tabor, and ten thousand men after him." (verse 14) Barak went down: like Barak, we must be victorious not only on the heights, but also in the valleys. In the tone of Mind (chapter 1), we saw that Judah (the masculine element) was victorious only on the high places; the true woman-sense, symbolized by Joseph, was needed before the Israelites could be victorious in the valleys as well. Likewise, only when Barak accepted the woman-sense (Deborah) into his consciousness was he able to march down from the mountain into the valley without fears and doubts, even though he faced Sisera with his army and nine hundred chariots of iron. If we are balanced spiritually, accepting the whole of our spiritual identity (Soul), all that the material senses can throw at us cannot touch us or threaten the certainty of our spiritual achievement (Soul). Only when we try to meet error on a human basis — through exclusively masculine or exclusively feminine qualities — do we sense failure and so fear to come down from our high statements of metaphysics.

By contrast, if we stay wedded to the all-sufficiency of our spiritual selfhood and abide steadfastly in its infinite capacity to deliver us, something always breaks into our experience — often unexpected and unplanned for — to change the whole situation and turn it in the right direction. The Bible shows this clearly in this story. "And the Lord discomfited Sisera, and all his chariots ... and all the host of Sisera fell upon the edge of the sword; and there was not a man left. Howbeit Sisera fled away on his feet to the tent of Jael the wife of Heber the Kenite (verses 15, 16, 17). Sisera fled to the hands of the very woman who knew what to do, even though she was not an Israelite, neither had she been instructed by Barak nor was she part of his strategy. When the divine idea

handles error, it does it in its own way, completely independent of human concepts, schemes and plans.

Jael did not fear Sisera but faced him with great calmness. "And Jael went out to meet Sisera, and said unto him, Turn in, my lord, turn in to me; fear not. And when he had turned in unto her into the tent, she covered him with a mantle. And he said unto her, Give me, I pray thee, a little water to drink; for I am thirsty. And she opened a bottle of milk, and gave him drink, and covered him. Again he said unto her, Stand in the door of the tent, and it shall be, when any man doth come and enquire of thee, and say, Is there any man here? that thou shalt say, No." (verses 18, 19, 20)

Literally and morally interpreted, Sisera asked Jael to lie; yet from the spiritual standpoint, the statement indicates a great spiritual fact. Sisera, a type of mortal, sinful man, begins to perceive its own powerlessness and nothingness. It says: I am no identity; my name is nothing and no one. Before the spiritual concept of man, the material concept exposes its own nothingness. Sisera identified himself correctly by recognizing that mortal man is an empty human concept, not an entity or identity of being. The question is: Do we take the same standpoint? Do we see that the mortal, sinful, material consciousness is not us but impersonal nothingness, the counterfeit concept of the image and likeness of God? Do we then, like Jael, stand in the door of the tent — stand watch at the portal of our consciousness — and let all things be identified rightly according to Soul-sense and spiritual understanding?

"Then Jael Heber's wife took a nail of the tent ..." — an idea of spiritual consciousness — "... and took an hammer in her hand, and went softly unto him, and smote the nail into his temples, and fastened it into the ground: for he was fast asleep and weary. So he died." (verse 21) Again and again, the Bible shows how the woman-consciousness most clearly recognizes the spiritual origin and nature of man in God and so is uniquely capable of destroying everything unlike God. With the true idea of spiritual manhood, Jael nailed the false, sinful concept of man fast to the ground. The ground symbolizes nothingness — "dust to dust". With Soul-sense, Jael understood the nothingness of material manhood, and this spiritual understanding gave her the courage and confidence to destroy error.

"And, behold, as Barak pursued Sisera, Jael came out to meet him, and

said unto him, Come, and I will shew thee the man whom thou seekest. And when he came into her tent, behold, Sisera lay dead, and the nail was in his temples." (verse 22) Jael showed Barak that the concept of material manhood which he was pursuing is dead, mortal. Whenever we pursue the material concept of man — whether to profit from it, glorify it or fight against it — we are pursuing a dead goal. Whatever makes us believe that error is something — an entity in and of itself — is false and can lead us only to death.

Once again with this story of Jael and Sisera, we must remember that our focus is on the spiritual and symbolic meaning of the story; interpreted literally, the story is brutal, immoral and no guide for emulation. Only its spiritual interpretation reveals its deep and supremely practical meaning for our life.

SOUL as PRINCIPLE: Reflecting Principle, Soul's saving idea operates imperatively and apodictically to liberate us from sin and servitude (chapter 5).

As 'Joshua' shows clearly in the tone of Principle — whether in the main tone or in the subtones of Principle — the power of demonstration resides wholly in Principle and its workings; there is no power of demonstration inherent in persons. In 'Judges', we are called to rely on this fact unreservedly in overcoming error. Realizing this, Soul's man in us, the balanced spiritual selfhood that includes both feminine and masculine qualities (Deborah and Barak), gives all praise and glory to Principle and the apodictical power of its workings.

The Bible conveys this tone through Deborah and Barak's song of praise. "Then sang Deborah and Barak the son of Abinoam on that day, saying, Praise ye the Lord for the avenging of Israel ..." — liberating Israel and restoring the freedom of Soul — "... when the people willingly offered themselves" — Principle demands obedience (verse 1, 2). Soul's saving idea restores freedom through enforcing complete obedience to Principle. "The mountains melted from before the Lord, even that Sinai from before the Lord God of Israel." (verse 5) Up to this point, the Israelites believed that Jehovah lived on mount Sinai. Yet here this belief began to be challenged, for Deborah indicates the universality of divine Principle, not bound by space or location.

"The inhabitants of the villages ceased, they ceased in Israel ..." —

government by persons and personal opinions always breaks down — “... until that I Deborah arose, that I arose a mother in Israel.” (verse 7) The motherhood and true womanhood sense, illustrated by Deborah and Jael, always brings freedom from error and its oppression. Furthermore, this true mother-sense never claims glory, power or honour for itself, but steadfastly nurtures the perfect idea, letting this perfect vision expose error as nothingness. Jael willingly took Sisera into her tent, but only to show the emptiness and nothingness of all that he represented.

“My heart is toward the governors of Israel, that offered themselves willingly among the people. Bless ye the Lord. They that are delivered from the noise of archers in the places of drawing water, there shall they rehearse the righteous acts of the Lord, even the righteous acts toward the inhabitants of his villages in Israel” (verses 9, 11). The rule of Soul governs (Principle). “Then he made him that remaineth have dominion over the nobles among the people: the Lord made me have dominion over the mighty.” (verse 13) The representative of Soul — Soul’s man in us — possesses Soul’s infinite spiritual capacities and so is the greater, ruling the lesser. “O my soul, thou hast trodden down strength.” (verse 21) Soul is master over the stubbornness of mortal sense, however much it may claim material might or tenacity.

Further, Soul’s saving idea proves the higher rule of Soul by identifying all ideas with divine Principle; Principle then demonstrates itself with absolute authority over error. “The Lord marched down”: divine Principle translates itself from the absolute to the relative, for one spiritual system and Science of ideas rules on every level of consciousness and experience. “They fought from heaven; ...” — heaven is a symbol for the harmony of Principle — “... the stars in their courses fought against Sisera.” (verse 20) The stars in their courses symbolize the fourth day of creation and are a symbol for the system of divine Principle. Here the true woman-sense gives all praise and blessing to God, recognizing that it was not Barak — human might, power or skill — that triumphed over Sisera but divine Principle itself — the heaven and stars in their courses — that brought the victory. Every victory over error comes through the omni-active workings of Principle’s system of universal, harmonious ideas. Principle’s self-operative Christ Science, not persons or organizations, effectively exposes and vanquishes the false concept of God and man. Since Principle is our Principle, we too must see that a host of

universal ideas is forever at work to overthrow error in us and so solve our problems in a harmonious and divinely scientific way.

"Blessed above women shall Jael the wife of Heber the Kenite be, blessed shall she be above women in the tent." (verse 24) True womanhood is universal, accepting the fact that good is at work universally. It made no difference to Deborah that Jael was a Kenite. She saw that the divine idea can use any situation to achieve its purpose. Insofar as Jael had the spiritual womanhood-sense to obey the divine idea in destroying error, she became "blessed above women". Who we are humanly and materially never matters; what counts with God is spiritual consciousness.

"He asked water, and she gave him milk; she brought forth butter in a lordly dish. She put her hand to the nail, and her right hand to the workmen's hammer; and with the hammer she smote Sisera, she smote off his head, when she had pierced and stricken through his temples. At her feet he bowed, he fell, he lay down: at her feet he bowed, he fell: where he bowed, there he fell down dead." (verses 25-27) The Bible says three times here that error bowed, showing the definiteness with which Soul (the third step in the Word-order) rebukes and utterly destroys error and sin. Steadfast adherence to the rule of Soul reduces error to its native nothingness, precipitating its final destruction.

In contrast to the true womanhood and motherhood-sense shown by Deborah and Jael, the Bible depicts the false concept of motherhood: "The mother of Sisera looked out at a window, and cried through the lattice ..." — the opposite of the spiritual assurance of Soul — "... Why is his chariot so long in coming? why tarry the wheels of his chariots? Her wise ladies answered her, yea, she returned answer to herself, Have they not sped? have they not divided the prey; to every man a damsel or two; to Sisera a prey of divers colours, a prey of divers colours of needlework, of divers colours of needlework on both sides, meet for the necks of them that take the spoil?" (verses 28-30) The false sense of motherhood constantly wants to claim something for itself; it wants to possess the idea, exploiting it for profit, status, power, material gain, recognition or personal honour. Instead of seeing how all things can be made to serve the divine purpose, false womanhood tries to make all things — great and small — serve personal, egotistic and self-gratifying ends. False womanhood is as pathetic as true womanhood is great.

True womanhood and motherhood naturally and without calculation

lay everything in the lap of divine Love. Reflecting the all-embracing blessing of Love, true womanhood is unselfed, claiming nothing for itself, for in the consciousness of Love, what blesses one blesses all. There is no tension between "mine" and "thine", for in the harmonious system of Principle, all things work to serve and bless each other. Exploitation or manipulation for personal gain is as unknown as it is impossible. Such motives only destroy themselves by cutting themselves off from the whole and its harmonious workings.

"So let all thine enemies ..." — all that separates itself from Principle into personalities — "... perish, O Lord: but let them that love him ..." — that steadfastly adhere to man's unity with Principle — "... be as the sun when he goeth forth in his might." (verse 31) Soul's saving idea identifies us with Principle and so endows us with spiritual power. The "sun in his might" symbolizes the spiritual power of divine Principle. This verse expresses the tone of the fourth statement of the Commandments: "And shewing mercy unto thousands of them that love me, and keep my commandments". Obedience to Principle liberates us from sin and material sense, restoring the freedom inherent in the spiritual sense of existence (Soul).

SOUL as LIFE: Reflecting Life, Soul's saving idea restores the fullness of man's spiritual individuality and identity (Judg. 6:1-10).

Soul expresses itself as the divine identity of being, including all spiritual qualities. Life expresses itself as true individuality, the indivisibility of man's spiritual unity with Principle, opening infinite possibilities for this spiritual individuality to manifest itself. In the story, we see that we can never be deprived of the fullness of man's spiritual individuality, as long as we steadfastly adhere to Soul's man in us, our spiritual selfhood.

"And the children of Israel did evil in the sight of the Lord: and the Lord delivered them into the hand of Midian seven years. And so it was, when Israel had sown, that the Midianites came up, and the Amalekites, and the children of the east, even they came up against them; And they encamped against them, and destroyed the increase of the earth, till thou come unto Gaza, and left no sustenance for Israel, neither sheep, nor ox, nor ass. For they came up with their cattle and their tents, and they came as grasshoppers for multitude; for both they and their camels were without number: and they entered into the land to destroy it." (verses 1, 3-5)

The Israelites had sown, but now the argument was that they could not reap the result (the fruits) of their work. How often we suffer under the belief that we work hard and devote our best energies to a job, only to have the fruits of it wrested from us by some unforeseen circumstance. We believe that we can be robbed of the fruits of our spiritual labours, that our life can be deprived of its deserved success and happiness, and that nothing prospers with us. Instead of accepting the riches of Soul, which bestows the fullness of Life, we believe that we can be condemned to poverty and failure (vs. Life). "And Israel was very impoverished because of the Midianites" (verse 6). The material sense of things would always have us believe that our spiritual identity (Israel) is impoverished.

We can see very clearly how this tone follows the preceding, which contrasted true and false womanhood. If we steadfastly adhere to true womanhood (Soul), we find that the woman-consciousness, by giving all, gains all and has at its disposal all that Love includes — the fullness, multiplication and abundance of Life. By contrast, false womanhood, by trying to grasp everything for itself, ends up with nothing. If we try to use the spiritual for personal aims and motives, we find that it bears no fruit; there is no reward. With false motives of exploitation, we rob ourselves of what would otherwise be rightfully ours.

"And it came to pass, when the children of Israel cried unto the Lord because of the Midianites, That the Lord sent a prophet unto the children of Israel, which said unto them, Thus saith the Lord God of Israel, I brought you up from Egypt, and brought you forth out of the house of bondage; And I delivered you out of the hand of the Egyptians, and out of the hand of all that oppressed you, and drave them out from before you, and gave you their land" (verses 7-9). Divine Principle teaches us by experiences how God gives everyone the individual right (Life) to claim his whole identity (Soul). Nothing in being prevents us from accepting all that we are divinely. If we consider our life from the standpoint of Principle, we realize that Principle has always "driven out from before us" all illusions. The question is: Have we individually accepted our inheritance? Have we cultivated the woman-consciousness sufficiently to accept our divine selfhood for what it is and for what it intends and purposes for us? With the appearance of Gideon in the next subtone, we see this right consciousness exemplified.

SOUL as TRUTH: Reflecting Truth, Soul's man in us identifies us with our Christ-selfhood, which operates as a deliverer (Judg. 6:11–21).

“And there came an angel of the Lord, and sat under an oak which was in Ophrah, that pertained unto Joash the Abiezrite: and his son Gideon threshed wheat by the winepress, to hide it from the Midianites.” (verse 11) Gideon was threshing the wheat in a hiding-place so that the oppressors could not steal his harvest. No matter what the material senses say, no matter what circumstances we find ourselves facing, if we stay with our spiritual selfhood (Soul), we always find a way to preserve all that is right and good spiritually; we can never be robbed or deprived of the richness of man's spiritual individuality (Life).

Further, this conscious adherence to Soul's man in us makes us receptive to deliverance (Truth). “And the angel of the Lord appeared unto him, and said unto him, The Lord is with thee, thou mighty man of valour.” (verse 12) “The Lord is with thee” means true identification with divine Principle and the workings of our Christ-selfhood. This right identification operates in us as a deliverer, a “mighty man of valour” (Truth). We must individually identify ourselves divinely as mighty men of valour. Reflecting the self-conscious wholeness of Truth, each one of us can declare ourselves at one with the entire realm of ideas, which is always effective and victorious.

“And Gideon said unto him, Oh my Lord, if the Lord be with us, why then is all this befallen us?” (verse 13) We, too, often acknowledge that God is good and sends only good, but nevertheless wonder why we seem faced with so much unhappiness and failure. The answer to this is: “And the Lord looked upon him, and said, Go in this *thy* might, and thou shalt save Israel from the hand of the Midianites: have not I sent *thee*?” (verse 14) The solution to the problem lies in accepting what we are divinely (Soul), and in letting this Christ-selfhood operate to deliver us from the beliefs of error and sin (Truth). We must therefore face the question: Have we actually claimed for *ourselves* the fullness of Life? Do we accept that Truth is *our* true and only consciousness, and that this true consciousness of ideas is our deliverer, assuredly bringing the right solution? The more we claim Truth as our Christ, our selfhood, the more this divine selfhood acts to deliver us. Soul's saving idea comes to us as *our* individual understanding of the spiritual man, and this right consciousness of who we are delivers us from the oppressive mortal concepts that make us despair.

“And he said unto him, Oh my Lord, wherewith shall I save Israel? behold, my family is poor in Manasseh, and I am the least in my father’s house.” (verse 15) Gideon struggled with a sense of inferiority. We all suffer to a greater or lesser degree under such feelings of inferiority, for countless arguments seem to crop up to keep us from claiming the sonship of God for ourselves. Instead of recognizing ourselves as the fully blessed son of God, we believe ourselves unworthy to claim the fullness of our divine individuality. “And the Lord said unto him, Surely I will be with thee ...” — Soul is never without its representative — “... and thou shalt smite the Midianites as one man.” (verse 16) Identification with God (Soul) brings the true concept of man to light (Truth). There is only one true concept of man, that which Truth itself holds in consciousness. This one consciousness operates as one man to destroy the one lie, namely, the suggestion that we are not the son of God but the offspring of a mortal.

SOUL as LOVE: Reflecting Love, Soul’s man in us is fully identified with God and so wins not only individual but collective and universal good as well (Judg. 6:22–40).

Gideon was terrified by the angel’s message. We, too, often find ourselves terrified before true spiritual inspiration. When a higher, redeeming consciousness breaks in on us, the temptation is to identify it with ourselves humanly and personally, making it seem like gross arrogance to recognize ourselves as God’s perfect image and likeness. “And the Lord said unto him, Peace be unto thee; fear not: thou shalt not die.” (verse 23) Love knows no fear but only the perfection of its own idea. As such, Love never knows or identifies us as mortals — neither as inspired nor as sinful mortals — for Love knows only its own image and likeness. This perfect conception is impersonal, universal and supremely constructive. Rather than destroying us, the influx of Love’s divine self-knowing restores us, enabling us to claim our true identity as the blessed son of God. “Then Gideon built an altar there unto the Lord, and called it ...” — Soul names — “... Jehovah-shalom [The Lord is peace]” (verse 24). By accepting his divine identity, Gideon was able to identify himself rightly with God (Soul), establishing the sublime peace and rest of spiritual understanding (Love).

Gideon was then directed by the angel to throw down the altar of Baal

and cut down the grove (the image of Ashtarothe), as well as to build an altar to the Lord on a high rock. Taking ten men, Gideon carried out the assignment by night. In the morning, when the people of the city saw what had happened, they asked who had done it. When they found out that Gideon, the son of Joash, was responsible, "the men of the city said unto Joash, Bring out thy son, that he may die ... And Joash said unto all that stood against him, Will ye plead for Baal? will ye save him? ... if he be a god, let him plead for himself, because one hath cast down his altar." (verses 30, 31) Nothing can withstand divine Love. Whatever is of Love cannot be overthrown. Whatever is unlike Love cannot be defended. Knowing this, Joash was without fear, for he saw that Love has infinite ways and means to stand by its idea and protect it. Nothing of Love can ever be threatened, just as nothing of sin can ever be inviolable; doom is its only end.

Gideon now wanted to make sure that it was his divine mission — not merely his human desire — to conquer the Midianites and Amalekites. He therefore asked God for a sign: he laid fleece on the floor. "If the dew be on the fleece only, and it be dry on all the earth beside, then shall I know that thou wilt save Israel by mine hand, as thou hast said. And it was so" (verses 37, 38). Once more he wanted to be certain of the divine purpose to save Israel, and so he said: "Let it now be dry only upon the fleece, and upon all the ground let there be dew." (verse 39) It happened again. Like Gideon, we must be absolutely certain that we are identifying ourselves (Soul) with those things that the divine idea intends to accomplish with us, with that and only that which serves the divine purpose (Love). How? We become certain by constantly testing ourselves: Are we pursuing humanly-defined aims and desires? For example, are we, like Sisera's mother, always looking to see what can benefit and promote ourselves personally and materially? Or are we cultivating an unselfed love for our spiritual identity, not caring what this does with us or where it leads humanly? As Joash saw, only what Love intends can be fulfilled; all else ends in futility.

Summary: How then does Soul's man in us, established in 'Joshua', prove itself in 'Judges' in the face of the mortal, material sense of selfhood, which always leads to slavery? First, we must wake up and actively seek the true concept of man — man as known by God — (*Mind*).

Second, this true concept of man includes both spiritually masculine and spiritually feminine qualities, which together enable us to handle sin (*Spirit*). Third, spiritual womanhood exposes material, sinful manhood, not as an identity of being, but as nothingness (*Soul*). Fourth, the true idea of man operates in the system of Principle to liberate us from the false, sinful concept of man (*Principle*). Fifth, everyone has the right to claim the fullness of man's spiritual individuality (*Life*). Sixth, this individual inspiration and consciousness of ideas delivers us from oppression (*Truth*) and so, seventh, blesses us with the appearance of our individual divine mission, serving the purposes of universal good (*Love*).

Principle

Principle's saving idea, the true man in us, causes us to rely exclusively on a scientific understanding of Principle and on Principle's spiritual power of demonstration, thereby proving the powerlessness of personal sense (chapters 7 and 8).

In 'Joshua', the subject of Principle showed how the crossing of the Jordan was proof of the spiritual power of Principle, not of persons. Principle demonstrates itself and brings forth this right demonstration through the workings of the sevenfold Principle of being, not through the doings of persons.

In 'Judges', the subject of Principle requires that we rely exclusively on the power of Principle and not resort to human means or material might when faced with the arguments of error. Again and again in the story, redemption is not dependent on persons, masses, nations, weapons or armies. The only thing that ever saves us is a scientific understanding of Principle and its Science of ideas. Only through absolute reliance on Principle can our true, Principle-based manhood be demonstrated on every level of our experience. This demonstration consistently reveals the all-efficacy of Principle to work out its purposes of good, at the same time uncovering the utter powerlessness of personal sense to accomplish anything. Therefore, in the face of the armies of error, 'Judges' teaches unswerving obedience to and reliance on a scientific understanding of Principle; personal sense, far from delivering us, only confounds and defeats us. How is this shown in 'Judges'?

PRINCIPLE as MIND: Reflecting Mind, Principle's man in us teaches us that divine Principle alone has power; human and material might is no source of power (Judg. 7:1-4).

In the story, Gideon prepared to march his army against the Midianites encamped in the valley. "And the Lord said unto Gideon, The people that are with thee are too many for me to give the Midianites into their hands, lest Israel vaunt themselves against me, saying, Mine own hand hath saved me." (verse 2) Principle demonstrates itself through ideas, not through a multitude of followers or adherents. Mind is the only source of power and the only intelligence at work. Because Principle reflects Mind, Principle works its purpose through the intelligence of divine Mind, not through the so-called forces of human and material might or skill. "Now therefore go to, proclaim in the ears of the people, saying, Whosoever is fearful and afraid, let him return and depart early from mount Gilead. And there returned of the people twenty and two thousand; and there remained ten thousand." (verse 3) Gideon saw that divine Principle cannot be demonstrated through blind faith and beliefs, fear and ignorance; only the intelligent, cultivated, scientific understanding of Principle makes right demonstration possible with spiritually scientific certainty.

It is also telling that "twenty and two thousand" people left him: unless we build on the preceding subject, Soul, and identify ourselves rightly with Principle, we are not safe and cannot obey Principle's commands without fear. If we go only as far as the "two" — cultivating spiritual qualities (Spirit) — we still believe that a human personality must operate these qualities and make them effective. To be without doubts and fear, we must identify all the qualities of our true manhood with Principle, for only then do we free ourselves from relying on the specious power of personalities and put our trust wholly in Principle and the impersonal workings of its Science of ideas.

"And the Lord said unto Gideon, The people are yet too many; bring them down unto the water, and I will try them" (verse 4). Principle tries — tests — the motives of men. We will never experience Principle's spiritual power of demonstration if our desire is to promote a mortal personality or to claim power for ourselves. Because Principle is Mind, there is no power in personalities (vs. Principle).

PRINCIPLE as SPIRIT: Reflecting Spirit, Principle's man in us distinguishes between the power of understanding and the seeming power of beliefs (Judg. 7:5-8).

Reliance on beliefs cannot save us or bring a right demonstration. "So he brought down the people unto the water: and the Lord said unto Gideon, Every one that lappeth of the water with his tongue, as a dog lappeth, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink." (verse 5) Spirit separates between understanding and blind faith. "And the number of them that lapped, putting their hand to their mouth, were three hundred men: but all the rest of the people bowed down upon their knees to drink water. And the Lord said unto Gideon, By the three hundred men that lapped will I save you, and deliver the Midianites into thine hand: and let all the other people go every man unto his place." (verses 6, 7)

To bow down to anything but Jehovah was a great offence for the Israelites. Honour was due Jehovah alone; God alone demands our worship. Whoever bends his knee to other gods under the stress of circumstances does not understand the onliness of Spirit and so does not have the spiritual strength which obedience to Principle requires of us. Because Principle reflects Spirit, Principle's man in us separates the weak, those who mingle with material belief in the face of trials, from those who possess the strength of Spirit and worship one God only, no matter what the cost.

Furthermore the fact that only those who had this understanding were chosen shows that only such an understanding of God can bear fruit. Those who resort to blind faith and the gods of material belief are shaken by difficulties and soon yield to the world's pressures and threats. Material-mindedness always sees evil as a reality and so would rob us of the spiritual vision and strength we need to overcome evil.

PRINCIPLE as SOUL: Reflecting Soul, Principle's saving idea works as a transforming power, overturning sin and mortal sense, and defining the mission that Principle has in view for us (Judg. 7:9-18).

Principle demonstrates itself and interprets this right demonstration as the workings of Principle's system of ideas. Soul transforms by exchanging the objects of sense for the ideas of Soul, overturning a human and material sense of things and restoring the spiritual understanding of who

and what we really are. Because Principle reflects Soul, Principle's saving idea works as a revolutionizing power, demonstrating the spiritual power of Principle by rebuking the so-called power of human might. The tendency in us to rely on material sense is challenged, and we are compelled to rely exclusively on the testimony of spiritual sense.

In the story, Gideon was led to trust Principle's interpretation of his mission and to rely on its power to overthrow the Midianites. "And it came to pass the same night, that the Lord said unto him, Arise, ..." — the resurrection of Soul, lifting us out of complacency in error "... get thee down unto the host; for I have delivered it into thine hand. But if thou fear to go down, go thou with Phurah thy servant down to the host. ... Then he went down with Phurah his servant, ..." — Phurah means beauty, the attitude of having steadfast assurance in what the spiritual does with us — "... unto the outside of the armed men that were in the host." (verses 9–11)

"And when Gideon was come, behold, there was a man that told a dream unto his fellow, and said, Behold, I dreamed a dream, and, lo, a cake of barley bread tumbled into the host of Midian, and came unto a tent, and smote it that it fell, and overturned it, that the tent lay along." (verse 13) At that time, barley bread was the food of the poorest class of people and was considered the lowliest of breads. To the Midianite, this barley cake symbolized the Israelites, for they were despised by the Midianites.

Metaphysically interpreted, this shows that spiritual ideas count for nothing to material sense. However, since every spiritual idea rests on the omni-active workings of divine Principle, each idea — however insignificant it may seem humanly — has effective power. In the face of the apparent might of evil, Soul transforms the false concept until the true facts of being appear. Through Soul's translating power, the lowest is recognized as the highest spiritually, while the mightiest humanly is shown to weigh nothing in the balance of God. The spiritual power of divine Principle works through its Science of spiritual ideas to revolutionize the world, exchanging the material for the wholly spiritual sense of being. The more we steadfastly follow the leadings of spiritual ideas and ponder them consecratedly, the more we see how these ideas transform human consciousness, until the true spiritual nature of man appears.

"And his fellow answered and said, This is nothing else save the sword

of Gideon ... of Israel: for into his hand hath God delivered Midian and all the host." (verse 14) Divine Principle forgives sin only through the correction of sin. Here, even the Midianites (error and sin) were made to recognize the power of Principle and the imperative workings of its idea. Even the Midianites could identify Gideon's mission correctly.

PRINCIPLE as PRINCIPLE: Principle's saving idea demonstrates the efficacy and impersonality of Principle's self-operation (Judg. 7:19–8:3).

In the story, Gideon marched with his three hundred men against the Midianites. "And the three companies blew the trumpets, and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow withal: and they cried, The sword of the Lord, and of Gideon ... and all the host ran, and cried, and fled." (verses 20, 21) Gideon and his people had no weapons with them. "And the three hundred blew the trumpets, and the Lord set every man's sword against his fellow, even throughout all the host" (verse 22). The self-operation of divine Principle causes error to destroy itself without the aid of human effort. It is not the job of persons to destroy error through their own initiative or actions. Instead, the more we obey a scientific understanding of Principle, the more we unite with Principle's self-operation, and this divine self-operation makes error destroy itself. When Gideon and his men pursued the Midianites, they took two Midianite princes (Oreb and Zeeb) captive and killed them. Error has no chance to stand against the workings of Principle, for Principle is apodictical in proving the nothingness of error and mortal resistance.

"And the men of Ephraim said unto him, Why hast thou served us thus, that thou calledst us not, when thou wentest to fight with the Midianites? And they did chide with him sharply." (Judg. 8:1) Where profit is involved, everyone always wants to be included; but if there is risk, everyone has an excuse to be elsewhere. Scientific investigation always involves risks, requiring complete adherence to Principle, for it inevitably precipitates collisions with the general trend of human thought. Investigating the Science of being is therefore an adventure in the realm of divine Love. However, to go this way, we must first submit ourselves to Principle and obey its leadings, regardless of human judgements. We are not chosen from outside but rather must make the choice ourselves whether or not to obey Principle and follow its commandments.

“And he said unto them, What have I done now in comparison of you? Is not the gleanings of the grapes of Ephraim better than the vintage of Abiezer? God hath delivered into your hands the princes of Midian, Oreb and Zeeb: and what was I able to do in comparison of you? Then their anger was abated toward him, when he said that.” (verses 2, 3) Gideon rightly explained that the victory was an impersonal accomplishment, interpreting it in the light of the impersonal activity of divine Principle itself. He accepted no honour for himself but attributed all honour to God alone. Principle alone possesses the spiritual power of demonstration and operates independently of human opinions and judgements.

PRINCIPLE AS LIFE: Reflecting Life, Principle’s saving idea causes us to rely wholly on Principle as our source of inspiration, sustenance and daily provision (Judg. 8:4–12).

“And Gideon came to Jordan, and passed over, he, and the three hundred men that were with him, faint, yet pursuing them” — Life urges us onward in following the way of Life — “And he said unto the men of Succoth, Give, I pray you, loaves of bread unto the people that follow me; ...” — the bread of Life — “... for they be faint, and I am pursuing after Zebah and Zalmunna, kings of Midian.” (verses 4, 5) Gideon was tempted to seek human support in achieving the aims and ends established by Principle. Yet because Principle is Life, Principle is the preserver (Life) of man, giving us the inspiration (bread) we need to sustain our right endeavour. Nothing but divine Principle can support and renew us with daily inspiration, exaltation, fullness and spiritual abundance. This sense of Life corresponds with the fifth verse of the Lord’s Prayer: “Give us this day our daily bread; Give us grace for to-day; feed the famished affections” (S&H 17:4). Principle’s saving idea causes us to rely wholly on Life as our source of sustenance in following Life’s way. We gain nothing by looking to human ways and means for support, as the Bible goes on to show.

The princes of Succoth refused to help Gideon, for they first wanted to be certain that Gideon would remain the victor. The human mind is never willing to support the spiritual or stand by the incorporeal Principle in the face of trials. The slightest threat to personal security or profit causes the human mind to abandon the spiritual and bury itself in the conventions of human and material existence.

Realizing this, Gideon was not hindered by the lack of human aid. "And Gideon went up by the way of them that dwelt in tents on the east of Nobah and Jogbehah, and smote the host: for the host was secure. And when Zebah and Zalmunna fled, he pursued after them, and took the two kings of Midian, Zebah and Zalmunna, and discomfited all the host." (verses 11, 12) The more we draw our support from Life itself, the more we can prove the emptiness of mortal resistance and opposition. Here Gideon had to complete his work without any human assistance, thereby showing that obedience to Principle demonstrates itself as Life and proves that Life is man's sole preserver and provider. Because Principle is Life, Principle operates independently of human, material or personal means of support. Principle's demonstration is self-sustaining, irresistible and able to bring to nothing every mortal resistance (Life).

PRINCIPLE as TRUTH: Reflecting Truth, Principle's man in us reveals the kingly stature of the true man, exercising complete dominion over the false, sinful concept of man (Judg. 8:13-21).

Principle's man operates with dominion to silence the claims of mortal manhood in us. In the story, "Gideon the son of Joash returned from battle ... And caught a young man ... and he described unto him the princes of Succoth, and the elders thereof, even threescore and seventeen men. And he took the elders of the city, and thorns of the wilderness and briers, and with them he taught the men of Succoth." (verses 13, 14, 16) To sinful manhood, the commands of the true, spiritual man seem like thorns. Spiritual consciousness always appears as a rebuke to mortal consciousness.

"Then said he unto Zebah and Zalmunna, What manner of men were they whom ye slew at Tabor? And they answered, As thou art, so were they; each one resembled the children of a king." (verse 18) Principle's man in us makes us "kings and priests unto God" (Rev. 1:6), not subject to the claims of mortal consciousness and its false concept of man. The more we recognize Principle as the one and only government ruling the universe and accept this divine government as our own, the more we are endowed with a kingly consciousness and possess the true form of manhood. As in the story, we are made beautiful like the children of a king and can claim our rightful, spiritual dominion over the whole earth (sixth day of creation).

"And he said unto Jether his firstborn, Up, and slay them, But the youth drew not his sword: for he feared, because he was yet a youth." (verse 20) The immature concept of Truth has no effective power. Truth suffers no simpering, doubting, half-way position, for Principle is imperative and requires complete obedience. "Then Zebah and Zalmunna said, Rise thou, and fall upon us: for as the man is, so is his strength. And Gideon arose, and slew Zebah and Zalmunna" (verse 21). The more we understand spiritual manhood, the more we can exercise our dominion over the false, sinful, erroneous sense of manhood. To be man — the "children of a king" or son of God — means to possess spiritual dominion. The only power we can possess is the power of divine Principle. Because Principle is Truth, the more we unite with Principle through a divinely principled consciousness, the more we experience Principle's impersonal workings as our true and only manhood, giving us dominion.

PRINCIPLE as LOVE: Reflecting Love, Principle's man in us is subordinate to the government of divine Principle, Love, alone (Judg. 8:22-35).

"Then the men of Israel said unto Gideon, Rule thou over us, both thou, and thy son, and thy son's son also: for thou hast delivered us from the hand of Midian. And Gideon said unto them, I will not rule over you, neither shall my son rule over you: the Lord shall rule over you." (verses 22, 23) Gideon rejected the temptation to exercise a human and personal instead of a wholly divine sense of government. Persons are powerless to govern man aright and never should become the object of our homage or loyalty. Divine Principle alone should govern us through scientific understanding. Here Gideon took his stand for complete government by God, establishing a theocratic instead of a personal concept of government.

"And Gideon said unto them, I would desire a request of you, that ye would give me every man the earrings of his prey. (For they had golden earrings, because they were Ishmaelites.) . . . And Gideon made an ephod thereof, and put it in his city, even in Ophrah: and all Israel went thither a whoring after it: which thing became a snare unto Gideon, and to his house." (verses 24, 27) In the end, Gideon let himself be seduced by mortal mind. Instead of worshipping the gold in human character, the Israelites worshipped gods of gold and served them.

"And the children of Israel remembered not the Lord their God, who

had delivered them out of the hands of all their enemies on every side: Neither shewed they kindness to the house of Jerubbaal, namely, Gideon, according to all the goodness which he had shewed unto Israel.” (verses 34, 35) The children of Israel no longer accepted the all-sufficient government of divine Principle, Love, bestowing all good, but rather served the gods of personal, human and material beliefs. Neither the second nor the first degree should supplant government by the third degree — government by the spiritual Principle of being through understanding. Because Principle is Love, Principle’s man in us leads us to accept divine government wholly and exclusively, letting Principle work its high purpose with us.

Summary. What then has this subject of Principle in ‘Judges’ shown? Whereas the fourth subject in ‘Joshua’ showed that the spiritual power of demonstration resides wholly in Principle, not in persons, the fourth subject of ‘Judges’ leads us to accept this operative power of Principle completely, relying unreservedly on Principle to demonstrate itself and prove the powerlessness of personal sense. How? ‘Judges’ shows that divine Principle possesses all-power; human might has no power (*Mind*). This Principle works through understanding, not through mere faith (*Spirit*). Principle is revolutionary for mortal sense, overturning sin and securing the mission of its idea (*Soul*). Principle is self-operative and impersonal in its demonstration (*Principle*). Principle is self-sustaining, self-preserving and requires no human or material support to accomplish its purpose (*Life*). Unity with Principle reveals the stature of our true manhood, giving us dominion over the mortal concept of man (*Truth*). This man of Principle in us accepts government by divine Principle only, which works out only good (*Love*).

LIFE, TRUTH:
THE EFFECT: ERROR BEING OVERCOME IN US
(Lecture December 3rd, 1950)

Life

Life's saving idea, the true man in us, expresses true fatherhood by drawing all from God as the divine origin of man, at the same time overcoming false fatherhood in us — that which clings to a material origin of existence (chapters 9–12).

God, Life, expresses itself through the ideas of fatherhood, presenting Life as the divine source of being, providing and preserving all creation with the abundance of ideas. Life pours forth its ideas with fullness and spontaneity, bringing inspiration and establishing in us an understanding of our true, spiritual individuality. Because Life is Spirit, man's life is spiritual, causing us to lay down the material concept of life as something organically structural or sexual. We draw all from Life as the divine origin of our existence.

In 'Joshua', Life's saving idea brought forth our true manhood by impelling us to lay down the mortal concept of man. In the story, the hostile tribes and cities were destroyed before the Israelites, enabling them to enter and possess the Promised Land. In 'Judges', Life's saving idea shows how we must build on man's spiritual individuality in order to father our existence aright. We must partake of Life's fullness and irresistible impulsion and let this break through every mortal resistance. Whereas 'Joshua' showed that man's true life is established by laying down the mortal concept, 'Judges' shows that we must build on this true life and draw all that we are from Life as the spiritual origin of our being. Only in this way can Life's man in us father our life's work aright. These facts of man's spiritual origin overcome in us the belief that we are

fathered by parents, by material conditions or mortal beliefs. By laying down the mortal in 'Joshua', we are able in 'Judges' to silence the claims of false fatherhood in us, which would otherwise rob us of our true life, born of Life in and of Spirit. How does true fatherhood overcome false fatherhood, silencing everything that would keep us from accepting Life's man as our true and only being?

LIFE as MIND: Reflecting Mind, Life's man in us manifests the creative, constructive workings of true fatherhood, in contrast to the destructive and oppressive activity of false fatherhood (Judg. 9:1–21).

Mind is characterized as the creator, the generative origin and author of all; Mind is the parent Mind, producing a creation of ideas that sustains and guides us unerringly. In this subtone, the true, divine origin of man is contrasted with the schemes and mad ambitions born of a mortal concept of man's origin and creation. How?

From his various wives (the common custom at that time), Gideon had seventy sons, as well as one son, Abimelech, born of one of his concubines. As we saw in the tone of Principle as Love, when the Gideonites wanted to install Gideon as their king, Gideon refused, saying: "I will not rule over you, neither shall my son rule over you: the Lord shall rule over you." (Judg. 8:23) Gideon saw that man must be governed wholly and exclusively by spiritual understanding, by Principle's man in us, not by persons. However, Abimelech, the illegitimate son, was ambitious to rule the people himself. Abimelech means "my father is king" and signifies that consciousness which believes that life can be derived from mortal mind's claims — from material origins, from status or rank, or from mortal personalities. As the Bible shows, this false sense of fatherhood fathers a false, oppressive and destructive world.

"And Abimelech the son of Jerubbaal went to Shechem unto his mother's brethren, and communed with them, and with all the family of the house of his mother's father, saying, Speak, I pray you, in the ears of all the men of Shechem, Whether is better for you, either that all the sons of Jerubbaal (Gideon), which are threescore and ten persons, reign over you, or that one reign over you? remember also that I am your bone and your flesh." (Judg. 9:1, 2) Abimelech appealed to his carnal, physical relationship, attempting with this argument to claim personal and material power over the people. Whenever we appeal to carnal descent

and build our life on this, we make ourselves an 'illegitimate' son. Man has but one parentage: that of divine Mind. If in our consciousness we reject divine Mind as the creator of man and instead claim some other creative source for our existence, we divorce ourselves from divine Principle. Whatever springs from mortal concepts is illegitimate and brings desolation.

"And they gave him threescore and ten pieces of silver out of the house of Baal-berith, ..." — the house of idols, mortal beliefs — "... wherewith Abimelech hired vain and light persons, which followed him." (verse 4) Instead of laying down the mortal concept about his descent and seeking his true origin in divine Mind, Abimelech did the reverse. He turned to the mortal origin, to "bone and flesh", and hired "vain persons" with the money of mortal beliefs and illusions to support him.

"And he went unto his father's house at Ophrah, and slew his brethren the sons of Jerubbaal (Gideon), being threescore and ten persons, upon one stone" (verse 5). If we regard ourselves as a mortal, we slay the consciousness of the perfect son of God in us. Instead of "fathering" ourselves divinely with the abundance of spiritual ideas, we "father" ourselves on the basis of corporeal descent with a full measure of mortal and destructive concepts.

"Notwithstanding yet Jotham the youngest son of Jerubbaal was left; for he hid himself." (verse 5) Jotham means "Jehovah is perfect". A spiritual idea is always perfect and can never be destroyed. A spiritual idea is eternal, even though it often works its purpose in sacred secrecy, hidden from mortal mind's schemes for power and influence. Though mortal mind (Abimelech) may try to obscure and destroy our true sonship, the fact remains that this is impossible. Our certainty lies with the true idea of sonship, which cannot be destroyed. Accordingly we acknowledge Life's divine fatherhood and accept it for ourselves when we hold to the true concept of man as the son of God, fathered by Life itself and sustained by the universe of ideas. As Jotham shows with his parable of the trees (verses 7-15), this divine fatherhood gives us an understanding of the uniqueness of man's spiritual individuality. Understanding divine fatherhood, we no longer compete to have power over each other but rather reflect this fatherhood by supporting and sustaining one another.

LIFE as SPIRIT: Reflecting Spirit, Life's man in us uncovers the disunity and duplicity of false fatherhood, void of substance and incapable of making progress (Judg. 9:22–45).

Spirit separates all that God has not joined together. Reflecting Spirit, Life works to cleanse and purify false relationships, situations built on duplicity and intrigue. At times this Life-impulsion may bring chemicalization, crisis and upheaval, overturning all that is not based on the divine nature or drawn from the true Life-source. Here we see how Abimelech's ambitions — his efforts to grasp power on the basis of material parentage — brought disunity and desolation. There is no success, no progress, no positive gain from that which springs from duplicity and material-mindedness.

"When Abimelech had reigned three years over Israel, Then God sent an evil spirit between Abimelech and the men of Shechem; and the men of Shechem dealt treacherously with Abimelech" (verses 22, 23). The spirit of duplicity — the fruits of what Abimelech had put into the relationship — came between Abimelech and his men. "And the men of Shechem set liars in wait for him in the top of the mountains, and they robbed all that came along that way by them" (verse 25). Spirit knows no opposite, no opponent, no contrary power. By contrast, the corporeal mind thinks it can build and thrive on conflict and war, trying to drive out error with error or combat the devil with Beelzebub. Here the men of Shechem believed that substance could be gained by robbing others. The substance of Spirit, however, consists in the full reflection of ideas. True fatherhood always gives; it never robs. The fatherhood of Life continually supports, provides and bestows the perfect idea with fullness and abundance, preserving all that is spiritual, pure and true.

With this contrast between true and false fatherhood (Life), the story goes on to show how like produces like (Spirit): false fatherhood brings desolation; true fatherhood brings fullness and progress. Gaal gathered the men of Shechem under his leadership to oppose Abimelech, cursing Abimelech — the counterfeit of Spirit, which always blesses. "And ... Zebul the ruler of the city ... sent messengers unto Abimelech privily, saying, Behold, Gaal the son of Ebed and his brethren be come to Shechem; and, behold, they fortify the city against thee." (verses 30, 31) The workings of the spiritual idea always cause rebellion and trouble for mortal mind. Although this may look like chaos and chemicalization, it is

always the order of Spirit asserting itself to cleanse and purify the situation.

Abimelech smote Gaal and all the people that came out of Shechem, for "Abimelech fought against the city all that day; and he took the city, and slew the people that was therein, and beat down the city, and sowed it with salt." (verse 45) In the subtone of Life as Spirit in 'Joshua', a similar story was described, namely, the destruction of the city of Jericho. The spiritual impulsion of Life destroys material-mindedness (city of Shechem), rendering it barren and fruitless. If salt is strewn on land, nothing will ever grow on it. The material consciousness is just as barren, while spiritual consciousness is abundantly fruitful and brings irresistible progress. If we base ourselves on the false concept of fatherhood (vs. Life as Mind), we reap nothing but quarrels, conflict, war and desolation (vs. Life as Spirit). Because Life is Spirit, there is no profit — nothing to be gained — by letting material-mindedness father our experience. Life's fullness comes to us only as we draw all that we are from the spiritual origin of being (Life), letting this spiritual origin father our experience aright and bring forth fruits of like nature (Spirit).

LIFE as SOUL: Reflecting Soul, Life's saving idea destroys the false sense of fatherhood and establishes true fatherhood in us (Judg. 9:46–10:18).

Soul annihilates the tares and gathers the wheat into the barns. In this subtone of Life as Soul, false fatherhood is destroyed and true fatherhood established in us.

In the story, the men of Shechem fled for safety into the tower of the city; however, Abimelech went to mount Zalmon, cut a bough from a tree with his axe and commanded his followers to do the same. With the boughs they set fire to the tower, killing the men and women. Symbolically, the fires of Soul burn the tares, causing error and mortal thoughts to destroy themselves. If we, like Shechem, cast our lot with the ambitions of material-mindedness (Abimelech), we invariably find ourselves consumed by the emptiness of this false belief.

This collaboration with evil is immediately contrasted with the correct method of handling evil from the exalted standpoint of true womanhood. When Abimelech went against Thebez, the circumstances were similar: he took the city. "But there was a strong tower within the city, and thither fled all the men and women, and all they of the city, and shut it to them,

and gat them up to the top of the tower.” (Judg. 9:51) In contrast to the people of Shechem, the people of the city of Thebez climbed to the top of the tower: they sought a standpoint above and beyond the plane of material beliefs. Soul is always exalted above material sense. To combat the mortal concept (Abimelech), we must rise above mortal concepts of existence and master error from a higher, more exalted standpoint. The solution always lies in a change of standpoint, enabling us to handle error with safety and certainty through the higher rule of Soul.

“And Abimelech came unto the tower, and fought against it, and went hard unto the door of the tower to burn it with fire. And a certain woman cast a piece of a millstone upon Abimelech’s head, and all to brake his skull.” (verses 52, 53) Soul defines all ideas of God, bestowing certainty and the definiteness of their spiritual mission. The more we stay with ideas and let these ideas define all things in the divine light, the more this spiritual sense of Soul conquers the material sense of existence.

In the Bible, the spiritual sense of Soul is often illustrated through the woman. For example, in the subtone of Soul as Soul, the story showed how the woman Jael killed the captain of the host, Sisera. The true woman-sense sees through error and recognizes the many manifestations of mortal mind as phases of one impersonal, false consciousness. Here the woman took a millstone. Whereas a stone is a symbol for an idea, a millstone is large and round, and so is a symbol for the infinite calculus of divine ideas, able to grind to powder every mortal belief. The more we understand the divine calculus of ideas, the more we recognize its workings, bringing to nothing every mortal and material concept. “Thus God rendered the wickedness of Abimelech, which he did unto his father, in slaying his seventy brethren” (verse 56).

After Abimelech was killed, two judges ruled: Tola and Jair. Yet after their death, the story follows that the children of Israel once again did evil in the sight of the Lord by claiming and serving other gods; once again, they identified themselves falsely with a mortal and material concept of existence. Since the mortal concept always brings bondage to beliefs, the Bible says that the Lord gave them into the hand of the Philistines and the children of Ammon.

“And the children of Israel said unto the Lord, We have sinned: do thou unto us whatsoever seemeth good unto thee; deliver us only, we pray thee, this day.” (Judg. 10:15) The Israelites realized that they had sinned.

The sooner we recognize sin as such and see that it brings suffering, the closer we are to finding our freedom from sin, for sin is forgiven only by correction. "Then the children of Ammon were gathered together, and encamped in Gilead. And the people and princes of Gilead said one to another, What man is he that will begin to fight against the children of Ammon? he shall be head over all the inhabitants of Gilead." (verses 17, 18) They knew that the only way out was through Life's saving idea, the true man in us, and so they turned wholeheartedly to this divine selfhood for deliverance.

LIFE AS PRINCIPLE: Reflecting Principle, Life's saving idea compels us to ground ourselves on Principle in order to demonstrate true fatherhood with spiritual power and authority (Judg. 11:1-33).

Whereas the first three subtones of Life have shown how false fatherhood reduces itself to its own emptiness, the fourth subtone depicts true fatherhood: that which is based and grounded on divine Principle. Abimelech's false sense of fatherhood was based on carnal descent and a worldly past. As the text shows, this belief brings no good, no success, no positive goal. Now, by contrast, the true method of fathering ourselves is shown: To reflect true fatherhood, we must base ourselves on divine Principle as the sole cause of our being.

"Now Jephthah the Gileadite was a mighty man of valour, and he was the son of an harlot: and Gilead begat Jephthah." (verse 1) To the extent that we believe in matter, love and glorify it, we make ourselves the son of a harlot. If we know the Mind of Christ but do not live by it, we are the son of a harlot, a child of "Babylon the Great, the mother of harlots and abominations of the earth" (Rev. 17:5). By contrast, the more we understand God and love God, the more we father ourselves divinely and so accept for ourselves man's true nature as the son of God. "And Gilead's wife bare him sons; and his wife's sons grew up, and they thrust out Jephthah, and said unto him, Thou shalt not inherit in our father's house; for thou art the son of a strange woman." (verse 2) Again and again, the suggestion comes to us that we are not the son of God and therefore cannot inherit all the ideas and qualities of God — that we cannot claim spiritual facts for ourselves as our true and only being. Then we feel as if we have been thrust out and disinherited.

"And it was so, that when the children of Ammon made war against

Israel, the elders of Gilead went ... And they said unto Jephthah, Come, and be our captain, that we may fight with the children of Ammon ... And Jephthah said unto the elders of Gilead, If ye bring me home again to fight against the children of Ammon, and the Lord deliver them before me, shall I be your head?" (verses 5, 6, 9) Whereas Abimelech had relied on carnal descent as his authority qualifying him to rule, Jephthah saw that he must rely on divine Principle and rule only insofar as he based himself on Principle's power of demonstration. Carnal descent — being the son of a harlot — made no difference to him, neither was it a factor either to promote or to hinder the accomplishment of his mission. Human origin and descent mean nothing before God. Only the understanding of Principle and the acceptance of man's unity with Principle makes us kings and priests before God.

Jephthah first tried to settle the conflict with the king of the Ammonites through reason. He sent the king a message telling him that the children of Israel had taken no land away from him, but rather that they had conquered only those lands which belonged to the Amorites. "So now the Lord God of Israel hath dispossessed the Amorites from before his people Israel, and shouldest thou possess it? Wilt not thou possess that which Chemosh thy god giveth thee to possess? So whomsoever the Lord our God shall drive out from before us, them will we possess." (verses 23, 24) In other words, Jephthah explained to the king of Ammon that the rights of the children of Israel were based and grounded on Principle, and that it was this divine Principle, not persons or peoples, that had demonstrated for them all that they needed and now possessed. Neither theories nor arguments, but divine Principle alone is the provider of man. Insofar as our actions are principled, resting on divine Principle and not on personal gain or ambition, we cannot be robbed of the fullness of Life. What God has given us, no one can take from us.

"Then the Spirit of the Lord came upon Jephthah, ... And Jephthah vowed a vow unto the Lord, and said, If thou shalt without fail deliver the children of Ammon into mine hands, Then it shall be, that whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the Lord's, and I will offer it up for a burnt offering." (verses 29–31) It is as if Jephthah said: If I demonstrate victory over mortal sense through the understanding of true fatherhood, grounded on divine Principle, then I must also be willing to

lay down the mortal sense in every way and under all circumstances. "So Jephthah passed over unto the children of Ammon to fight against them; and the Lord delivered them into his hands." (verse 32) Principle empowers every right attainment. Because Life is Principle, the more we base ourselves on a divinely principled sense of fatherhood, the more assuredly this demonstrates itself in our experience to exalt us above every mortal concept.

LIFE as LIFE: Life's saving idea exalts us to the understanding of true fatherhood, enabling us to lay down the false concept with dignity and to take up the true concept as divine idea (Judg. 11:34-40).

"And Jephthah came to Mizpeh unto his house, and, behold, his daughter came out to meet him with timbrels and with dances; and she was his only child; beside her he had neither son nor daughter." (verse 34) Jephthah was compelled to lay down the concept of human fatherhood, the concept that we humanly and of ourselves father our world and are the cause of its successes. If we are working out a divinely principled understanding of true fatherhood, relying wholly on Principle and its power of demonstration, then we must also lay down the notion that we are creative and successful on a human and material basis. Here Jephthah had to sacrifice his highest human concept to the divine idea, not to lose it, but to let it be exalted even further as divine idea, coming from God and returning to God — held in God. From time to time, Life compels us to accept the fullness of Life's spiritual provision by causing us to lay aside something that seems to be to us the most valuable thing humanly.

"And she said unto her father, Let this thing be done for me: let me alone two months, that I may go up and down upon the mountains, and bewail my virginity, I and my fellows." (verse 37) The two months symbolize the second day of creation (Spirit). The understanding of Spirit enables us to distinguish clearly the real from the unreal. The more we nurture this understanding, the more we are ready and able to abandon the false to allow the true to unfold more fully in us. Life therefore compels us to give up only the false — only that which hinders our development — but never that which is necessary for real progress. Accordingly Life never demands martyrdom, for it never leads us to give up something which we have not already inwardly outgrown. Instead the spiritual sense of Life lifts us above the material senses, not with a sense of

pain or loss, but with the joy of gaining a purer, more spiritual understanding of being.

LIFE as TRUTH: Reflecting Truth, Life's man in us compels us to claim our true sonship, thereby proving individually the power and potency of divine fatherhood to assert its dominion without human support (Judg. 12:1–6).

In the story, the Ephraimites challenged Jephthah's right to be victorious without their support. Mortal manhood always wants to be the victor, claiming victory for itself on its own terms and denying man's right of dominion by means of drawing all power and potency from Life itself. The text says: "And the men of Ephraim gathered themselves together, and went northward, and said unto Jephthah, Wherefore passedst thou over to fight against the children of Ammon, and didst not call us to go with thee? we will burn thine house upon thee with fire." (verse 1) The Ephraimites, far from fathering the Gileadites, abandoned them in their time of need. Thus Jephthah answered: "When I saw that ye delivered me not, I put my life in my hands, and passed over against the children of Ammon, and the Lord delivered them into my hand" (verse 3).

How often we seek another's help, thinking that if only we could gain one or another's support, we could be assured of success. By contrast, Jephthah realized that he had to prove his sonship individually — on an individual, spiritual basis. Because Life is Truth, Life is the preserver of man, assuring the true man's dominion over error. Accordingly we must rely on our true individual manhood, not human and material means, for our solution.

Here Jephthah's tribe, the Gileadites, were treated by the Ephraimites as fugitives and strangers, not as sons. Yet rather than hindering their demonstration, this only forced the Gileadites to prove their sonship individually and without any human or material aid. Because Jephthah relied wholly on divine fatherhood (Life), he could inherit his true sonship, despite his human and material origins, and so exercised full dominion over every mortal argument (Truth). No matter how much mortal consciousness would deny our true manhood as the son of God, our answer lies in drawing all from God as the sole father of our being, thereby letting our life be established divinely as we truly are.

LIFE as LOVE: Reflecting Love, Life's man in us fulfils true fatherhood by protecting and preserving all (Judg. 12:7-15).

Jephthah — and after him three other judges — fulfilled their individual fatherhood (Life) perfectly (Love). The story shows no difficulties or opposition during the period of their judgeship. Everything worked according to plan, calmly and peacefully. Because Life is Love, Life fathers, protects and carefully nurses its idea, allowing neither duality nor struggle to enter or disrupt its unlaboured workings (Love). When we accept Life's fatherhood and do not try to father our life on a human or material basis, Life causes all things to work together for good. Only one cause works in our life — the divine — against which there can be no opposition (Love).

Thus Jephthah realized the necessity of judging Israel according to the true, divine sense of fatherhood. To this end, he established his life on the foundation of Principle, even though he had to give up his own human desires for the sake of the further unfoldment of the spiritual ideal (Life as Life). This process of laying down the false, mortal concept is an individual affair, for only in this way can we individually accept our true sonship and exercise its dominion over the arguments of mortal manhood (Life as Truth). Through the workings of this true man in us, we inherit our individual peace and fulfil the divine plan in a harmonious way, without struggle or opposition (Life as Love).

Summary: The subject of Life contrasts the true with the false concept of fatherhood, origin and descent. The story shows this difference through two characters, Abimelech and Jephthah, and how each responds to the same issue, namely: What is the origin of our existence? What fathers our life's work aright? In the story, both were illegitimate children. Abimelech was the son of a concubine of Gideon; Jephthah the son of a harlot of Gilead. From the human and moral standpoint, this imposed on each a heavy burden to overcome before they could successfully pursue their life's journey. In each case, what they made of their life depended entirely on their state of consciousness: Should they base their consciousness on personal power and ambitions, or should they base themselves on Principle and let this divine power father their life aright?

Abimelech chose to base himself on mortal origins, clinging to carnal ties and his carnal parentage — to "bone and flesh". Since like produces like, Abimelech also reaped the fruits of the flesh: robbery, rebellion,

struggle, war, destruction and his own annihilation. By contrast, Jephthah — whose material origins as the son of a harlot were, humanly seen, much worse than Abimelech's — completely abandoned the bonds of his human descent. He realized that God is divine Principle, the parent Mind, and that reliance on this Mind alone establishes our true sonship. No human or material circumstance can jeopardize this divine sonship, as long as we clearly understand what fathers our being and rely wholeheartedly on this divine source. Why?

The question of our origin is a question of fatherhood. From the spiritual standpoint, it is entirely irrelevant whether we spring from one race or another, from a distinguished or undistinguished family, from rich or poor parents. Only the worldly concept of man makes gods out of the material conditions of origin and descent. Abimelech was not willing to lay down this mortal concept of existence, for his plan was to build his life and success precisely on these false concepts. The result was inevitable: the whole false edifice collapsed on itself, killing Abimelech and all who collaborated with this belief. Jephthah, on the other hand, was willing to lay down mortality completely — even to the point of sacrificing his most precious human ideal — in order to win victory, peace and calm. No sacrifice of mortal concepts was too great in order to let the wholly divine sense of fatherhood establish itself in him, as it must in all of us.

In short the subject of Life, like the other subjects in 'Judges', unfolds its theme through the sevenfold order of the Word; only here, the Word-order is adapted to handling the false concept of fatherhood and establishing true fatherhood in us. How? As *Mind*: Each idea is fathered by God, Life, and is thereby preserved (Jotham); by contrast, whatever is fathered by the carnal will (Abimelech) brings destruction. As *Spirit*: Spirit purifies every situation; Spirit causes error to show its false nature in chemicalization; thus Spirit works as a revolutionizing power, overturning the impure and revealing the purity of the spiritual. In the story, the men of Shechem turned against Abimelech but were nonetheless destroyed by him, showing how error destroys error. As *Soul*: Soul-sense, expressed by the true woman, destroys the carnal sense and establishes the true idea of fatherhood; Abimelech was killed by a woman, thereby giving way to the spiritual rule of Soul, symbolized by the judges Tola and Jair. As *Principle*: Principle demands reliance on Principle, not persons. The more we ground ourselves on Principle, the more the divine sense of

fatherhood appears to us, preserving and providing for man. Jephthah, by basing his life's direction on the Lord, delivered the Gileadites from the Ammonites. As *Life*: Life enables us to lay down even our dearest earthly hopes in the grave of mortal desires, symbolized by Jephthah's sacrifice of his only daughter. As *Truth*: Truth summons us to take our life in our own hands and to prove individually our sonship of God. No human or material aid can truly help us, as Jephthah learned with the Ephraimites, for our spiritual manhood has full dominion over the mortal concept of man. As *Love*: Love protects and mothers, showing the all-sufficiency of divine fatherhood to fulfil itself with peace and rest; Jephthah and three other judges rule Israel without crisis or opposition.

Truth

Truth's saving idea, the true man in us, establishes man as the consciousness of God, vanquishing mortal consciousness and its mortal, sinful concept of man (chapters 13–16).

After the true concept of man's origin and descent has been clearly distinguished from the mortal and material concept (the subject of *Life*), we can ask ourselves: Who am I? Whose son am I? Am I the son of a harlot, the manifestation and offspring of sensual, carnal thought, or am I the son of God? What kind of man is brought forth from the fatherhood of *Life*, and what does this spiritual man do to the mortal, counterfeit concept?

In 'Joshua', the subject of Truth showed how Truth's saving idea establishes our true manhood and enables us to possess our spiritual inheritance. In the story, each tribe occupied its own land. We see that we cannot be denied our rightful inheritance as the son of God and are therefore being constantly urged by Truth's saving idea to claim all that we truly are. The subject of Truth in 'Judges' compels us to build on this divine inheritance, accept our manhood as the consciousness of God and let this divine consciousness vanquish mortal consciousness with its false concept of man. Truth itself is the Christ, divine consciousness, establishing true manhood according to the standard of ideas and giving this true man dominion over every phase of error and false consciousness. In the Bible, this Truth-consciousness, presenting man as the son of God, is symbolized through the story of Samson. No matter what happened,

Samson was forced to work from his Christ-manhood ('Joshua') to overcome the claims of mortal consciousness in us ('Judges'). How?

TRUTH as MIND: Reflecting Mind, Truth's man in us reveals the true idea of man through the divine parent Mind and its divine conception (Judg. 13:1-3).

Divine Mind alone can reveal to us the true idea of man and show us what we truly are. "And the children of Israel did evil again in the sight of the Lord; and the Lord delivered them into the hand of the Philistines forty years. And there was a certain man of Zorah, of the family of the Danites, whose name was Manoah; and his wife was barren, and bare not." (verses 1, 2) All too often we believe that we are unable to bring forth the ideal that we carry within ourselves, denying ourselves the capacity to give birth to the true concept of man. Our life then appears to be unfruitful, barren and void of the creative urge that keeps us going forward. How can this belief be corrected?

"And the angel of the Lord appeared unto the woman, and said unto her, Behold now, thou art barren, and bearest not: but thou shalt conceive, and bear a son." (verse 3) If we listen to the angel of the Lord, to the divine Mind which brings light, inspiration and insight, we are made to work creatively. No matter what the human mind says or has said about us, this "angel of the Lord" banishes all false suggestions and inspires us with the realization that now are we God's own idea, and that we must build wholly on this divine basis. Mind's idea is always creative, constructive and productive. By accepting Mind's ideational, divine conception of our manhood, we realize that we have the whole realm of ideas at our disposal, showing us that we can never be barren. In this way, the vision brought forth from the parent Mind reveals the true concept of man, full of promise and creative possibilities.

TRUTH as SPIRIT: Reflecting Spirit, Truth's man in us unfolds the true idea of man through order and purity (Judg. 13:4-14).

Mind's divine conception develops according to spiritual order; the spiritual vision reflects itself throughout our experience, purifying us by not allowing us to mingle human or material conceptions with the spiritual idea being born to us. In the story, the angel instructed Manoah's wife: "Now therefore beware, I pray thee, and drink not wine

nor strong drink, and eat not any unclean thing: For, lo, thou shalt conceive, and bear a son; and no razor shall come on his head: for the child shall be a Nazarite unto God from the womb: and he shall begin to deliver Israel out of the hand of the Philistines." (verses 4, 5)

Whereas the tone of Truth as Mind teaches that our true sonship is brought forth through the realization that we are God's own idea, conceived of the creative parent Mind, the tone of Truth as Spirit teaches that we must keep this idea pure; we must not let our spiritual vision be mixed with illusions. We must cherish the idea consecratedly and not let fear, doubt, depression, feelings of inferiority or any other impure attitude enter into our consciousness. Otherwise we are no longer a Nazarite — one that is "consecrated to God".

To be a Nazarite, three commands had to be followed, all having the tone of Spirit: 1) A Nazarite could not consume any intoxicating drink; one's understanding had to be kept pure and in order, for Spirit expresses itself through ordered understanding. 2) A Nazarite could not handle any corpse, whether of man or animal; one had to be kept separate from all contamination. Because Spirit is pure, Spirit separates us from all that is divinely unclean, unlike God. 3) A Nazarite could not cut his hair. Hair was a symbol of strength. One could not part with the strength of man's spiritual nature and character, for Spirit and spirituality constitutes the only true strength.

"And Manoah said, Now let thy words come to pass. How shall we order the child, and how shall we do unto him? And the angel of the Lord said ... She may not eat of any thing that cometh of the vine, neither let her drink wine or strong drink, nor eat any unclean thing: all that I commanded her let her observe." (verses 12–14) To give birth to our vision, we must keep it pure, untouched by doubt, impatience, human speculation or material ambition.

TRUTH as SOUL: Reflecting Soul, Truth's saving idea identifies true manhood through spiritual sense and spiritual recognition (Judg. 13:15–25).

"And Manoah said unto the angel of the Lord, I pray thee, let us detain thee" (verse 15). Jacob also had said to the angel: "I will not let thee go, except thou bless me." (Gen. 32:26) Manoah wanted to hold to the spiritual idea and identify himself with it: he wanted to make it his own.

The rule of Soul demands that we persistently adhere to divine Principle and do not waver from it. "And Manoah said unto the angel of the Lord, What is thy name . . . ? And the angel of the Lord said unto him: Why askest thou thus after my name, seeing it is secret?" (verses 17, 18) Manoah wanted to name the angel — to define it in his human categories; he did not yet see that the spiritual idea is the incorporeal impartation of divine Love, nameless and undefined to mortal sense but definite and tangible to spiritual understanding.

"So Manoah took a kid with a meat offering, and offered it upon a rock unto the Lord: and the angel did wonderously . . . For it came to pass, when the flame went up toward heaven from off the altar, that the angel of the Lord ascended in the flame of the altar." (verses 19, 20) The higher we climb in spiritual understanding, the more the symbols disappear; spiritual sense elevates us above human and material symbols, above phenomena and material manifestations, to the spiritual understanding of our incorporeal manhood. Whereas true manhood is always perceptible to spiritual sense, it is deemed abstract, obscure and incomprehensible by material sense.

"And the woman bare a son, and called his name Samson: . . ." — she identified him — "... and the child grew, and the Lord blessed him." (verse 24) Because Truth is Soul, our true manhood is named and blessed divinely — according to what Soul knows and defines of us, not according to the images of mortal sense. What does Soul know of us? Soul-sense identifies and names us as the son of God, as the perfect, spiritual idea, and this right identification blesses us without measure. The more we accept the divine identification of who we really are as a "Nazarite unto God", consecrated according to the divine mission and purpose, the more we accept for ourselves the unlimited riches of the divine blessing. In short, by knowing ourselves as Soul knows us, we bless ourselves with the immortal and boundless resources of divine ideas.

TRUTH as PRINCIPLE: Reflecting Principle, Truth's saving idea demonstrates man's dominion over the mortal concept of man (chapter 14).

When the correct concept of who we really are as man has been established in us through an understanding of Mind, Spirit and Soul, this true idea begins to destroy the false concept of man in us. The spiritual idea, established through the creative Principle — Mind, Spirit, Soul —

becomes effective, empowered by the whole system of ideas to operate with dominion over error and sin. In the story, Samson himself steps into the foreground and begins to act, shifting the focus from the attitude of the parents to the actual workings of the son, the true man.

Samson went down to the Philistines and saw a woman who pleased him. Then he said to his parents: "Now therefore get her for me to wife." (verse 2) Marriage is a symbol for the unity of Principle and idea, and how this divine unity works itself out in human experience. Accordingly Samson's parents did not see why their son — not only an Israelite but also a Nazarite — wanted to have a wife from the uncircumcised Philistines. "But his father and his mother knew not that it was of the Lord, that he sought an occasion against the Philistines: for at that time the Philistines had dominion over Israel." (verse 4) Whereas Samson's parents thought he was wedding himself to something false and unclean, Samson himself was obeying the dictates of a higher order.

The unity of Principle and idea can use any symbol or circumstance to work its divine purpose. If we obey the workings of this true man in us — at one with Principle — we obey the divine impulse and do not try to judge the situation on a human and superficial basis, as his parents mistakenly did. It is by Truth's impulse, not by human judgements, that the spiritual idea demonstrates itself as our redeemer from the mortal concept of man. The more we consecratedly nurture the true concept of man as the son of God, the more this higher spiritual concept destroys false manhood in us. What we must realize is that Truth does this in its own way, quite independent of our human categories, concepts and expectations. Truth works out its *own* idea of man; our job is to obey this divine imperative and not interject our human opinions and judgements. This point is illustrated in the next incident as well, keeping in mind that Nazarites were not allowed to touch a corpse of any kind, neither were they allowed to eat anything that had touched such uncleanness.

On the way to the Philistines, Samson met a young, roaring lion. "And the Spirit of the Lord came mightily upon him, and he rent him (the lion) as he would have rent a kid, and he had nothing in his hand" (verse 6). The animal qualities of mortal manhood (the roaring lion) can never be fought and subdued with human and material means. Samson had nothing at all in his hand; the deed was done wholly through spiritual power, not through human might. Only the realization that spiritually we

are already the son of God enables us to conquer the animal element in ourselves. We must let the idea work and accomplish its purpose with us.

"After a time he returned to take her, and he turned aside to see the carcase of the lion: and, behold, there was a swarm of bees and honey in the carcase of the lion." (verse 8) In the corpse of the lion, the sweetest thing that Samson could imagine was at hand. When the spiritual idea demonstrates its power in handling error, this brings a sweet taste, not bitterness. Again, we do well to let this spiritual idea empower our work and not reject its divine activity because, to the human sense of things, it seems to come out of something that we deem unclean. Principle itself knows no uncleanness but only the power and purpose of its workings as our true and only being.

During the honeymoon, Samson posed a riddle to his companions: "Out of the eater came forth meat, and out of the strong came forth sweetness." (verse 14) If we see through the error that threatens to consume us, that very experience becomes food to sustain and preserve us ("out of the eater came forth meat"). Further the strength of Spirit that came upon Samson to face and handle error directly invariably unfolds the sweet fruits of demonstration ("out of the strong came forth sweetness").

Yet however clean and straightforward the fruits of handling error are to spiritual sense, the process remains an enigma to mortal manhood. In the story, Samson's wife pestered him constantly to explain the riddle to her. "And she wept before him the seven days, while their feast lasted: and it came to pass on the seventh day, that he told her, because she lay sore upon him" (verse 17). Because Samson had not yet grasped the true concept of spiritual womanhood, he could not defend himself against the beguilings of false femininity. Samson abandoned his standard and so fell prey to false womanhood. Because Truth is Principle, we must unwaveringly adhere to the standard of spiritual manhood (Truth), for otherwise we cannot experience its right demonstration (Principle).

TRUTH AS LIFE: Reflecting Life, Truth's saving idea works individually, bringing inspiration and showing us our true source of life, while also causing error's self-destruction (chapter 15).

On the basis of Principle's demonstration of true manhood, Samson saw that Principle works itself out in us individually, on one hand, to sustain and exalt us, on the other, to rob error of its support.

In the story, Samson went down to the Philistines to visit his wife at the time of the wheat harvest. When he arrived, his father-in-law explained to Samson that he had already given the woman to his friend, but that Samson could have her younger sister, who was even more beautiful, for his wife. "And Samson said concerning them, Now shall I be more blameless than the Philistines" (verse 3). For Samson, the whole affair involved a question of Principle: error had to be handled, not glossed over. "And Samson went and caught three hundred foxes, and took firebrands, and turned tail to tail, and put a firebrand in the midst between two tails. And when he had set the brands on fire, he let them go into the standing corn of the Philistines, and burnt up both the shocks, and also the standing corn, with the vineyards and olives." (verses 4, 5) Since the Philistines' nourishment was corn, Samson destroyed that which preserved, supported and nourished the thoughts and actions of the Philistines. By robbing the Philistines, he robbed the false thoughts of their basis and claim to self-existence, depriving error of its means of perpetuating and supporting itself.

The story then shows how error destroys itself. The Philistines, blaming Samson's father-in-law for their misfortune, burned him together with his daughter. Life destroys false womanhood, along with whatever would try to destroy man's stature as the son of God. For Samson, this incident gave him further cause to attack the Philistines: "And he found a new jawbone of an ass, and put forth his hand, and took it, and slew a thousand men therewith." (verse 15) The donkey, being a beast of burden, symbolizes that on which man can unload his burdened sense of life. By laying down the mortal concept of man, Samson was able to conquer it. As a Nazarite, one consecrated to God, we do not have to bear the burden of mortal existence, neither do we have to let ourselves be tormented by the arguments of error. The solution lies in laying down the mortal sense of life. Then, with Life's irresistible power to overcome a material and destructive mentality, our true manhood can assert its victory over all that would weigh us down in mortality. The result is that we find man's true Life-source and are sustained, as the story goes on to show.

"And he was sore athirst, and called on the Lord, and said, Thou hast given this great deliverance into the hand of thy servant: and now shall I die for thirst, and fall into the hand of the uncircumcised? But God clave an hollow place that was in the jaw, and there came water thereout: and

when he had drunk, his spirit came again, and he revived" (verses 18, 19). Like Samson, we often believe that we can lose something if we lay down the mortal concept of existence, that we can be deprived of something valuable and precious to us. We feel thirsty and exhausted. However, the Bible shows that only exaltation and inspiration follow the laying down of false concepts. The well of Life renews and regenerates us, showing that we never have to "die for thirst" because we have followed divine Life. The spiritual sense of Life always sustains us with inspiration, spontaneity, newness of life and immortal gain.

In short, this subtone shows that, because Truth is Life, error cannot sustain itself but is always self-destroyed. By contrast, Truth's man in us, by leading us to lay down the mortal concept of man, sustains and exalts us. Our life is sustained divinely with the newness of Life, enabling us to free ourselves from the weights and burdens attending a mortal sense of existence.

TRUTH as TRUTH: Through adherence to the standard of ideas, Truth's man in us makes us victorious over mortal manhood (Judg. 16:1-22).

As we see in the stories of the harlot of Gaza (verses 1-3) and Delilah, Samson had to handle the concept of the harlot, the cunning of mortal mind, along with its temptations for us to abandon the standard of ideas constituting our true manhood. In the story, the lords of the Philistines offered Delilah eleven hundred pieces of silver if she could learn wherein lay Samson's great strength and how he might be bound. Mortal mind always wonders what constitutes the power of the son of God, why the true man possesses dominion over the mortal, and how it could bring about the true man's downfall, as if this were possible. Mortal ignorance constantly tries to chip away and destroy our true concept of man and instead bind us with arguments of sickness, sensuality, fear, feelings of inferiority, depression or anxiety.

"And Samson said unto her, If they bind me with seven green withs that were never dried, then shall I be weak, and be as another man." (verse 7) The seven green withs symbolize the undeveloped sense of the Word of God, namely, the immature enthusiasm and religious excitement that comes from making mere statements about the fact that God is Mind, Spirit, Soul, Principle, Life, Truth and Love. Such a mentality does not proceed from the consciousness of the son of God but from human

thinking. Samson broke the seven withs. The power of true manhood has nothing to do with making absolute statements or emotive declamations.

When Samson was asked by Delilah the second time, he answered: "If they bind me fast with new ropes that never were occupied, then shall I be weak, and be as another man." (verse 11) New ropes "that never were occupied" illustrate that sense of the Christ which has never been practised, applied or lived. We attain the dominion of the son of God only as we are willing to translate the Truth of being to the human and see how it applies in daily life, transforming our perception of life. Samson broke the new ropes. The power of Truth's man does not lie in the absolute alone but in how absolute facts inform and transform human experience.

For the third time, Samson answered: "If thou weavest the seven locks of my head with the web. And she fastened it with the pin" (verses 13, 14). The seven locks illustrate the seven synonyms for God, operating in a spiritual system of ideas. However, if we try to pin this metaphysical system to the ground with a nail, in other words, if we try to reduce it to matter and make it serve human wishes and aims, we draw false conclusions (vs. Christianity). Samson broke free from the pin: the power of God bursts such half-metaphysical systems, systems that try to use God to serve human and material ends. Divine metaphysics cannot be confined, cannot be nailed down into an organization or doctrine, but must always be free to evolve and develop.

"And it came to pass, when she pressed him daily with her words, and urged him, so that his soul was vexed unto death ..." (verse 16). This graphically describes the devices of false femininity. Instead of moving all things to serve the divine, false femininity tenaciously schemes and connives, until it gets its own way. Finally Samson gave in and "told her all his heart, and said unto her, There hath not come a razor upon mine head; for I have been a Nazarite unto God from my mother's womb: if I be shaven, then my strength will go from me, and I shall become weak, and be like any other man." (verse 17) If we let ourselves be robbed of our consciousness of the seven synonyms for God, we lose sight of the dominion that is rightfully ours. By abandoning the sense of the Nazarite — one consecrated to God — we render ourselves as weak as "any other man", as bound as any mortal to the claims of mortal beliefs. The power of God manifests itself through a scientifically clear understanding of divine ideas. Only as we adhere to this understanding of ideas can we

experience its divine workings with power and potency against error.

"And she made him sleep upon her knees; and she called for a man, and she caused him to shave off the seven locks of his head; and she began to afflict him, and his strength went from him. And she said, The Philistines be upon thee, Samson. And he awoke out of his sleep, and said, I will go out as at other times before, and shake myself. And he wist not that the Lord was departed from him. But the Philistines took him, and put out his eyes ..." — he had lost his great vision — "... and brought him down to Gaza, and bound him with fetters of brass; and he did grind in the prison house." (verses 19, 20, 21) Without the consciousness of the idea of God, we are powerless like any other man and are only able to grind as servants and convicts in prison.

"Howbeit the hair of his head began to grow again after he was shaven." (verse 22) Divine ideas can never be destroyed, neither can they be utterly excluded from human consciousness. It only seems, from time to time, that we have lost our vision and find ourselves grinding away in some belief. The point is, because Truth itself is divine consciousness, affirming itself and establishing adherence to Truth's standard of ideas, Truth's man can never be destroyed; it is always real, actual and ever at work to establish a spiritual consciousness of God in us.

TRUTH AS LOVE: Reflecting Love, Truth's man destroys all that would try to enslave and destroy the true concept of man in us (Judg. 16:23-31).

The Philistines were so happy over their victory that they wanted to offer a great sacrifice to their god Dagon. For this occasion, they called Samson to taunt and make sport with him. "And Samson said unto the lad that held him by the hand, Suffer me that I may feel the pillars whereupon the house ..." — material consciousness — "... standeth, that I may lean upon them. Now the house was full of men and women; and all the lords of the Philistines were there; and there were upon the roof about three thousand men and women, that beheld while Samson made sport." (verses 26, 27) This description of a gathering of mortals symbolizes the counterfeit concept of the compound idea, the true man. "And Samson took hold of the two middle pillars ..." — the duality of Spirit and matter — "... upon which the house ..." — material consciousness — "... stood, and on which it was borne up, of the one

with his right hand, and of the other with his left . . . and the house fell upon the lords, and upon all the people that were therein. So the dead which he slew at his death were more than they which he slew in his life." (verses 29, 30)

With these two verses, we see the complete destruction of mortal manhood. There is no circumstance that Love cannot use to show the allness and power of Truth's man, and the nothingness and oblivion of mortal manhood. At the very moment when mortal manhood claims its greatest triumph, Love is all-sufficient to turn the situation aright, revealing man as forever empowered by God and exposing the powerlessness and doom of the mortal concept of man. Because Truth is Love, false manhood cannot escape utter annihilation.

Summary. What then has this sixth subject of 'Judges' shown us? Through the life of Samson, the text illustrates the constant struggle we face to accept ourselves as the son of God and to act on this consciousness of divine sonship. To this end, we should proceed from the standpoint that *now* are we the son of God, and that we have *already* occupied our divine inheritance ('Joshua'). Because man is the consciousness of God, this is the true and only standard of manhood; we should never accept the temptation to deviate from this standard. The arguments that we are not a Nazarite, that we do not bring forth the fruits of the son of God and therefore that we are barren must all be overcome through a clear understanding of what constitutes our true being as the son of God ('Judges'). How?

Reflecting *Mind*, Truth's consciousness of man shows that God is the parent Mind, constantly conceiving of its man divinely and causing him to be constructive and creative; Mind alone creates and produces true sonship. Reflecting *Spirit*, Truth's saving idea shows that the divine conception of the parent Mind must be preserved in complete purity; it must be consecrated to God and unfolded according to spiritual order. Reflecting *Soul*, Truth shows that man's spiritual identity as the son of God is not comprehensible through the physical senses. Man's is a spiritual identity, tangible only through spiritual sense. Its name is "secret", "hidden from the world, but known to God" (S&H 15:25). Reflecting *Principle*, Truth shows how the idea of man as the son of God enables us to overcome the animal qualities in us. The establishment of

the true idea in us is thereby strengthened and nourished. Reflecting *Life*, Truth's consciousness of man leads us to disburden ourselves of all that would weigh down and degrade the true concept of man in us. By letting mortal distortions drop from our consciousness, we are lifted above the mortal sense of existence and can refresh ourselves in the newness, fullness, spontaneity and inspiration of Life. As *Truth*, the consciousness of the son of God bursts through: immature, religious beliefs (seven withs), theoretical creeds not applied or translated to human experience (new ropes that were never occupied), and the false purpose to materialize the spiritual system of Christianity, employing it for selfish and material ends (pinning the seven locks to the ground). The sonship of God is constituted of a scientific consciousness of the perfection of God (seven locks). Our job is not to allow ourselves to be robbed of this consciousness, no matter what the urgings of cunning animal magnetism (Delilah) may tempt us to do. Reflecting *Love*, Truth's consciousness of man never loses sight of the perfect idea (Love); illusions never come into its field of vision. The duality (two pillars) of mortal consciousness (temple of Dagon) collapses before the allness of Love. Thus the false concept of manhood is completely annihilated.

LOVE:
THE FULFILMENT: ERROR DESTROYED UNIVERSALLY
(Lecture December 17th, 1950)

Love

Love's saving idea, the true man in us, bestows the all-embracing consciousness of divine motherhood, causing every restricted, narrow and exclusivistic concept of womanhood to disappear (chapters 17-21).

Through what qualities and characteristics does God express itself as Love? Love manifests itself through the perfection of integrated being, establishing divine self-completeness and fulfilment; this divine self-containment and perfection comes to the human, establishing a consciousness of holiness, glory, rest and peace in the working of the divine plan. Love is universal, impartial and all-inclusive. Love gives all and forgives all, never ceasing to enforce the redemption by rendering error harmless and causing all things to work for good according to God.

All these qualities come together in the symbol of *motherhood*. Even in the human, a good mother lives selflessly for her child, finding countless ways to meet and supply its needs. She works to rear and protect the child in perfection, imparting all good to the child without expecting or exacting a reward. In divine Science, this attitude of right motherhood serves to indicate a consciousness which has its roots in a wholly spiritual basis, of which human motherhood is but type and shadow. God, Love, expresses divine motherhood. Love is the true mother of the universe, mothering every individual and situation divinely in the best and highest way possible. What does this mean?

Love is the All that gives all and bestows all. It is the essence of Love to impart all good, for it is impossible for Love to do otherwise. Love cannot

withhold its blessing but pours it forth inexhaustibly and universally. Love plans and purposes all good for man and is universal in giving good. Love is impartial and favours no one in its blessing. Because Love's gaze is always directed towards its perfect idea, Love is never without its perfect manifestation. Love is conscious only of its idea, against which there is no enemy or opposite.

To accept the highest sense of Love, we must keep the spiritual idea of God foremost in our consciousness, for this is what true *womanhood* means and requires of us. As we nurture spiritual womanhood, this Love-like attitude enables us to see that we are always included in Love's perfect idea and thus inseparably wedded to its workings. We let Love's idea mother the universe aright and stop interjecting our finite human concepts of what constitutes and effects salvation. Love's idea remains uppermost in our consciousness, as we humbly and patiently let this higher idea be born to us. In 'Revelation', John speaks of the Lamb's bride; Mary Baker Eddy explains this as "Love wedded to its own spiritual idea." (S&H 575:3) With such a consciousness, we realize that the idea of God is universal and always expresses itself in its all-embracing perfection. To trust and work from this divine consciousness constitutes true motherhood. What does this true motherhood-consciousness imply for us in our daily life and attitude?

We accept the divine sense of motherhood when we understand the all-inclusiveness of God and its idea, filling every vacuum and bringing the universal and complete solution. In this consciousness, we neither resist the urgings of the spiritual idea by substituting our cherished human concepts nor struggle against illusions. More and more, we come to recognize the nothingness of mortal illusions and behold only the allness of Love's idea at work universally. To this spiritual consciousness, there is no accuser, no enemy, no contest. We no longer feel that we can be attacked, oppressed, hated, damned, cursed, persecuted, envied, thwarted, hunted, irritated or frightened. Our consciousness is filled with the all-sufficiency of Love's idea; no evil can find a place within us to disrupt the workings of divine good.

Paul expresses this sense of Love as follows: "Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; Rejoiceth not in iniquity, but rejoiceth in the

truth; Beareth all things, believeth all things, hopeth all things, endureth all things." (I. Cor. 13:4-7) Love is and remains Love, no matter what the circumstances and no matter what the response.

This all-encompassing consciousness of Love makes error of all forms *harmless*, overwhelming the suggestions of error with a flood of ideas and filling our consciousness with Love's perfection and dominion. Since the divine law knows neither curse, punishment nor damnation, Love cannot help but bless even those who would try to oppose its ordered workings. As Love's idea, the true man in us presents infinite possibilities and opportunities, working out the potentialities of inviolable perfection. Man's being exists within the self-containment of Love and cannot be separated from Love's inexhaustible means for fulfilling the divine purpose in us. We are held in God, loved by God and so assured of being included in the workings of Love's own idea.

Translated to our inward attitude, this consciousness of Love shows that we love God only because God itself is Love and has first loved us. If God were not Love, we would not know Love and therefore could not love God. Why? It is not *we* that have God, but God that first has us. God is Love, and Love is never without its manifestation or object. Therefore it is Love's constant aim and purpose to manifest the perfection of man in us and to unfold it without measure. The intention, aim and means of fulfilment are all divine, never human or personal.

Along these lines, we may recall that when Jesus was asked which commandment was the first of all, he answered: "The first of all the commandments is, Hear, O Israel: The Lord our God is one Lord: And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength" (Mark 12:29, 30). This law commands us to unite ourselves in every way with the spiritual ideal, to be inseparably wedded to God. Again and again this command was issued to the people of Israel. Their overriding need was to consecrate their whole affection and love to Jehovah. In this wedding or spiritual union, the prophets saw the true sense of *marriage*, and therefore they used the true and false concepts of marriage to illustrate the working out of man's oneness with God.

For example, again and again the children of Israel fell away from Jehovah by practising idolatry, breaking the covenant (marriage) of monotheism that God had made with the people. This falling away from

God was symbolized by *harlotry*, a mentality which violates the divine marriage between God and man. The prophets laid great importance on this theme. Goodspeed writes in 'The Story of the Bible': "But Hosea thought of God and the nation as husband and wife, and this adoption of another religion appeared to him an act of conjugal infidelity. To bring this home to his people he felt it his religious duty to make his own marriage a parable of the nation's sin, and married a notoriously immoral woman . . . In her unfaithfulness he saw the symbol of Israel's unfaithfulness to God. Israel was no better than an adulteress, who abandoned an honorable marriage for base intrigues with faithless lovers." (pp. 7-8)

Clearly, when the Bible refers to harlotry, its intention is not primarily to stigmatize an immoral act but rather to teach how and why man must never abandon his loyalty and love for God. To honour the true marriage of man's weddedness to God, we must love God with our whole heart, soul, mind and strength. Only complete devotion to God enables us to overcome the harlot in us and remain true to what Love beholds of its idea.

This devoted service to God is symbolized through *priesthood*. The true priest is a symbol for the all-ministering sense of Love, coming to us as an attitude of serving God according to God's plan, not according to empty and vengeful human concepts. "Love is priestess at the altar of Truth." (S&H 454:21) In this context of divine service, true priesthood is closely related to true motherhood, for in each case one must wholly submit oneself to serving the aims and ends of a high ideal. Each realizes that the human and personal viewpoint is no factor in the workings of the spiritual idea.

According to Bible-history, only the descendants of Aaron were destined to become priests; the remaining descendants of the tribe of Levi were to serve these priests. However, with time the Levites also became priests. As they did, they more and more exercised a rule of force — material and financial — instead of acknowledging the reign and authority of divine Principle alone. "For this Principle there is no dynasty, no ecclesiastical monopoly. Its only crowned head is immortal sovereignty. Its only priest is the spiritualized man. The Bible declares that all believers are made 'kings and priests unto God.'" (S&H 141:17)

Every one of us is a priest. As a result, everyone must deal with not only the true but also the false concept of priesthood within oneself. The true priest in us is that consciousness which loves the divine idea and serves it

devotedly. By contrast, the false priest in us is the worldly mortal who tries to rule over his fellow men with fear and severity. The Jewish priests and rabbis taught that God was a mighty potentate who both loved and hated. Yet God is Love and only Love. Pride in human or personal power, human or personal ability and human knowledge is the false priest in us, the "prince of this world". "The pride of priesthood is the prince of this world. It has nothing in Christ. Meekness and charity have divine authority. Mortals think wickedly; consequently they are wicked." (S&H 270:22) True priesthood operates through charity and meekness, thereby reflecting the consciousness of true motherhood, which supports, helps, nourishes and protects Love's own idea, not a human conception. By contrast, false priesthood in us thinks personally, ambitiously, arrogantly and therefore wickedly. It tears down, criticises and tries to undermine the good of others. Jesus said: "For the prince of this world cometh, and hath nothing in me." (John 14:30)

Mary Baker Eddy defines *Levi* in the following way: "A corporeal and sensual belief; mortal man; denial of the fulness of God's creation; ecclesiastical despotism." (S&H 590:11) The Levite (false priesthood) represents the denial of the perfection, majesty and holiness of divine creation. That in us which always thinks in terms of imperfection is the Levite mentality. If we regard ourselves as better, holier, more perfect, more righteous or more intelligent than our fellow men, we take on the attitude of the Levites; whatever in us is self-righteous, arrogant and overbearing is false priesthood. Why?

Such an attitude denies the fullness and completeness of God's creation to others. We see others as lacking and inferior and so desire to rule over them. Whereas true priesthood is born of true womanhood, which always serves, false priesthood is void of true womanhood qualities and so breeds deceit, cunning, rivalry, greed for possessions, slyness, damnation, fanaticism, robbery, cruelty, recklessness, preying on others, arrogance, plundering, elitism and the like. In short, false priesthood is that which would stifle and persecute the spiritual idea. "That man can break the forever-law of infinite Love, was, and is, the serpent's biggest lie! and ultimates in a religion of pagan priests bloated with crime; a religion that demands human victims to be sacrificed to human passions and human gods, or tortured to appease the anger of a so-called god, or a miscalled man or woman!" (Mis. 123:8)

In the seventh subject of 'Joshua', Love, Joshua exemplified the qualities of true priesthood and womanhood by interpreting all things according to Love's plan, revealing the totality and all-sufficiency of the workings of Love's idea. Every person, situation and circumstance was made to serve the divine idea and its purpose for man. In the story, Joshua summarized the history of the children of Israel to show how the Lord saved Israel step by step; there was no time when God's plan was not at work to accomplish the divine purpose in the best and highest way possible.

In 'Judges', the seventh subject, Love, shows how and why we must build on this consciousness of true womanhood and priesthood to overcome the counterfeit in us. The womanhood of Love must evolve into divine motherhood, beholding and cherishing Love's perfect, spiritual idea, and so exclude the false sense of motherhood which continually hatches human schemes, designs and false desires. The universal and all-inclusive consciousness of God's plan at work ('Joshua') must silence the workings of harlotry, false priesthood and false motherhood in us. Step by step, we must let go our narrow, provincial and exclusivistic concepts and ambitions and accept unreservedly the workings of Love's man in us ('Judges').

The story centres around two events. First, we see how Micah's mother made gods for him, and how Micah bought the services of a Levite, only to have the Levite desert him for the Danites. The second occurrence involves a Levite who took a concubine and then, after terrible experiences, let himself be carried away by revenge into exterminating the Benjaminites (one of the twelve tribes of Israel). Only at the last moment did the true concept of motherhood emerge to thwart the cruel intention. Both stories illustrate the vain effort to establish manhood through a false sense of motherhood, showing how this attempt always brings man's destruction and so must fail.

In the first incident, false motherhood tries not only to give man false gods but also to make gods out of men. Today we, too, wed ourselves to myriad false gods, expecting and hoping that these can bring some measure of deliverance or salvation. For example, we turn to scientific, cultural, economic, political, military, medical, psychological or educational systems for our solutions. Yet only adherence to divine Truth brings real redemption. If we rely on other powers or systems than the

divine, we become Levites, trying to solve the problems of mankind on a basis other than the conscious recognition of one God only.

This lack of the true mother-sense makes us one-sided, over-emphasizing the masculine element and so leading to the use of force and despotism (false priesthood), illustrated by the second incident. Whereas the woman wants to serve, false manhood wants to dominate and control. Whatever motivates us to try to rule over others springs from the sense that others are inferior and can and should be manipulated, often with the excuse that it is for their own good. Love, however, beholds only its perfect idea. Love is the true priestess; despotism is false priesthood. The subtlest form of despotism is false femininity, which tyrannizes more cruelly through craft and connivances than through blatant despotism. How does this seventh subject explain the inevitable defeat of false womanhood as an ordered, step-by-step unfoldment?

LOVE as MIND: Reflecting Mind, Love's motherhood in us sees its ideal in the divine idea; false motherhood glorifies an idol (chapter 17).

Whenever we serve something other than the redeeming power and activity of ideas, we make an idol or a false ideal for ourselves. "And there was a man of mount Ephraim, whose name was Micah. And he said unto his mother, The eleven hundred shekels of silver that were taken from thee, about which thou cursedst, and spakest of also in mine ears, behold, the silver is with me; I took it. And his mother said, Blessed be thou of the Lord, my son. And when he had restored the eleven hundred shekels of silver to his mother, his mother said, I had wholly dedicated the silver unto the Lord from my hand for my son, to make a graven image and a molten image: now therefore I will restore it unto thee." (verses 1-3)

Earlier in the story, the Philistines had offered Delilah eleven hundred pieces of silver if she could find out how to bind Samson — in other words, how to bring about the fall of the son of God. Here Micah made a similar mistake in giving the eleven hundred pieces of silver back to his mother, for by so doing he contributed to the workings of false motherhood. Instead of putting everything he had into the consecrated service of the divine idea, he let his mother deify him, causing him to serve this false image as well.

Further, on hearing of the loss of her eleven hundred pieces of silver, Micah's mother cursed the thief. False motherhood always curses what-

ever does not conform to its narrow concepts. By contrast, Love knows neither damnation nor curse. The law of Love blesses even those that curse and reject divine law. Love is unchangeably Love; impartial, all-inclusive and universal.

Instead of serving a higher spiritual ideal, Micah's mother adhered to an idol — her son — and consecrated all her money to him. Love beholds every idea as an idea of divine Principle, not as an object for personal glorification or personal possession. Since Micah's mother served images and idols, she glorified the opposite of ideas, the spiritual images moulded in Mind, and instead served the material images of mortal mind. The false female in us always tries to make an idol of mortal man (Micah). What we usually fail to realize is that whoever is capable of deifying and glorifying a mortal is also capable of hating and cursing him.

"Yet he restored the money unto his mother; and his mother took two hundred shekels of silver, and gave them to the founder, who made thereof a graven image and a molten image: and they were in the house of Micah. And the man Micah had an house of gods ..." — a consciousness of illusions — "... and made an ephod, and teraphim, and consecrated one of his sons, who became his priest." (verses 4, 5) If we glorify something other than the divine idea, we fill our consciousness with the idols of mortal belief, accepting and serving these as our authority.

"In those days there was no king in Israel, but every man did that which was right in his own eyes." (verse 6) If we do not know what is right according to the absolute Principle of being, we make idols. Everyone builds his own house of beliefs and blindly serves them.

"And there was a young man out of Beth-lehem-judah of the family of Judah, who was a Levite, and he sojourned there." (verse 7) When the man came to Micah's house, Micah asked him: "Whence comest thou? And he said unto him, I am a Levite of Beth-lehem-judah, and I go to sojourn where I may find a place." (verse 9) The Levite's actions express the exact counterfeit of the tone of Love as Mind, for divine Mind never leads randomly or indiscriminately, neither does it leave us to chance, but always directs our steps according to Mind's own high plan (Love). By contrast, the Levite in us is an opportunist, one who lets himself be driven indiscriminately by the currents of the world.

"And Micah said unto him, Dwell with me, and be unto me a father

and a priest, and I will give thee ten shekels of silver by the year, and a suit of apparel, and thy victuals. So the Levite went in." (verse 10) The Levite did not inquire about Micah's motives (Mind) but rather was satisfied as long as he was promised pay and clothing. Divine Love clothes us with all ideas, translating these ideas to every level of our experience. By contrast, the false mother-sense clothes us with formalities, pride, social status, arrogance and material ambitions.

"Then said Micah, Now know I that the Lord will do me good, seeing I have a Levite to my priest." (verse 13). Instead of letting himself be mothered divinely, embraced within the universe of ideas, Micah relied on the rule of a personal priest. Disregarding man's individual weddedness to Principle he tried to establish oneness by proxy. False priesthood would always have us put our trust in other persons, thereby abdicating our individual responsibility to work out our own salvation alone with God. In Science, everyone is his own priest and must fill his divinely bestowed office to accept himself as the idea of God. The more we accept this divine office individually — along with its individual responsibilities — the more the true priest works in us to bless our fellow man, as well as the whole universe. In this way, everyone is called to keep the true idea of perfection constantly awake within himself and to serve it individually.

LOVE AS SPIRIT: Reflecting Spirit, Love's motherhood in us lets the idea unfold in its perfection; false motherhood tries to develop its idol, claiming substance for it through avarice and robbery (Judg. 18:1–10).

Love protects whatever tends towards the spiritual and hopes for unfoldment. "In those days there was no king in Israel: and in those days the tribe of the Danites sought them an inheritance to dwell in" (verse 1). Dan is defined as: "Animal magnetism; so-called mortal mind controlling mortal mind; error, working out the designs of error; one belief preying on another." (S&H 583:26) The marauding methods of Dan depict the exact counterfeit of the workings of Love's plan. Whereas the Danmentality lies in wait for some hapless victim to fall prey to its insatiable desires, believing it can gain something by robbing or depriving another, Love gives all universally, making all things work to bring forth a universal and all-encompassing blessing.

In the story, the children of Dan sent five men of valour to scout and

explore the land, "who when they came to mount Ephraim, to the house of Micah, they lodged there." (verse 2) Micah had already let himself fall prey to a false concept of motherhood. Now his love for mortal beliefs caused him to receive the Danites as one of them. If we deny the divine ideal and replace it with idols and false priesthood, we open the door to animal magnetism (Dan). We give error free rein to work out its schemes and to fall upon its victim at any moment.

The spies said to the Levite: "Ask counsel, we pray thee, of God, that we may know whether our way which we go shall be prosperous. And the priest said unto them, Go in peace: before the Lord is your way wherein ye go. Then the five men departed, and came to Laish, and saw the people that were therein, how they dwelt careless, after the manner of the Zidonians, quiet and secure; and there was no magistrate in the land, that might put them to shame in any thing; and they were far from the Zidonians, and had no business with any man." (verses 5, 6, 7) The people of Laish symbolize a good human belief — a human sense of goodness which, without vigilance, is defenceless. The Levite or false priest in us is always ready to rationalize the wishes of mortal mind, supporting, nurturing and leading them to false and destructive ends. Instead of letting the plan of good unfold (Love as Spirit), Dan appeals to the Levite (false priesthood) to work out its plans of evil.

The spies now returned to their brethren and said: "Arise, that we may go up against them: for we have seen the land, and, behold, it is very good: and are ye still? be not slothful to go, and to enter to possess the land. When ye go, ye shall come unto a people secure, and to a large land: for God hath given it into your hands; a place where there is no want of any thing that is in the earth." (verses 9, 10) The Danites thought they could win substance through robbery.

The highest human sense of good is a stepping-stone to spiritual good; indeed, it is often the way true spiritual good first comes to us, touching us and leading us the next step higher. As the symbol of Noah's three sons showed, the second degree — the moral or human glimpse of spiritual goodness — (Shem) is the tent or human habitation for the spiritual (Japheth). In this context, the good in human experience should never be disdained or exploited but carefully protected. Unlike the Danites, we must realize that spiritual good cannot be attained by destroying human good. Only as we support spiritual good, letting it unfold until it becomes

the one most important value in consciousness, do we gain real substance. Because Love is Spirit, true motherhood trusts the workings of Love's plan (Love) to unfold all substance (Spirit), realizing that no good can be won by evil motives for material gain. Through true womanhood, we learn to trust spiritual order and its infinite means to bring forth real good and do not interject material schemes to accomplish that which can only be accomplished divinely.

LOVE as SOUL: Reflecting Soul, Love's saving motherhood is ever watchful, bestowing safety and certainty; false motherhood is selfish, ready to destroy even the good in human experience to promote its idol (Josh. 18:11–31).

"And there went out from thence of the family of the Danites, out of Zorah and out of Eshtaol, six hundred men appointed with weapons of war." (verse 11) When the Danites came to Micah's house, the five spies said to their brethren: "Do ye know that there is in these houses an ephod, and a teraphim, and a graven image, and a molten image? now therefore consider what ye have to do." (verse 14) Here the Bible depicts the craftiness of error. Error never calls itself by its true name but always states its aims in the most ambiguous way, cloaking its false ambitions in obscurity. Soul, by contrast, is definite and names everything good and spiritual.

"And they turned thitherward, and came to the house of the young man the Levite, even unto the house of Micah, and saluted him. And the five men that went to spy out the land went up, and came in thither, and took the graven image and the ephod, and the teraphim, and the molten image" (verses 15, 17). When the priest saw this, he said: "What do ye? And they said unto him, Hold thy peace, lay thine hand upon thy mouth, and go with us, and be to us a father and a priest: is it better for thee to be a priest unto the house of one man, or that thou be a priest unto a tribe and a family in Israel?" (verses 18, 19) Dan is strikingly symbolized as "one belief preying upon another". With subtle arguments appealing to a human sense of doing good, Dan plots its evil. If we listen to its specious reasoning, the worst of it is that we come to think we are justified in collaborating with evil.

"And the priest's heart was glad, and he took the ephod, and the teraphim, and the graven image, and went in the midst of the people."

(verse 20) The Levite symbolizes pride in personal power and aggrandizement, favouritism, lack of character, and the opportunism of siding with whatever seems stronger, more profitable or more expedient. In short, the Levite symbolizes everything that counterfeits the certainty of spiritual sense to trust Love's plan and Love's plan only. All too often we side with whatever seems at the moment to offer us the best chances and greatest advancement. This again is false priesthood — the Levite in us. Soul-sense, by contrast, shows that full satisfaction lies in relying unwaveringly on divine values, confidently adhering to them in order to work out our life's mission with integrity. Opportunism and expediency assure us of nothing but failure, disillusionment and our own demise.

When Micah realized what happened, he gathered his neighbours and pursued the Danites, saying, "Ye have taken away my gods which I made, and the priest, and ye are gone away: and what have I more? and what is this that ye say unto me, What aileth thee?" (verse 24) Whenever we glorify something other than God, we become vulnerable to the maraudings of mortal mind; we believe that something of real value can be taken away from us, leaving us impoverished.

People with merely religious beliefs often feel lost without the external props of religious rituals and church membership. Recall, for example, Laban, when Rachel stole the house gods (see Gen. 31:19–55). To such a mentality, it is not enough to realize that God is always the same, no matter what humans think or do, always near and completely applicable to every situation. Here the tone of Love as Soul wants to show that salvation depends on nothing but God and the spiritual understanding that the divine idea establishes in us. Whenever we are blinded by something unlike God — by material appearances or the phenomena of human belief — we do well to ask ourselves whether such things can bring salvation: Is our salvation dependent on our social or economic position, on wealth, popularity, war or bad business conditions?

"And the children of Dan went their way: and when Micah saw that they were too strong for him, he turned and went back unto his house." (verse 26) Micah is a symbol of the weakling in spiritual things, one who is intimidated by the so-called power of evil and abandons reliance on the spiritual in the face of material appearances. By contrast, Soul's spiritual understanding shows that Love's all-encompassing plan forever makes itself known to us through spiritual sense, giving us the spiritual integrity,

certainty and tenacity to stand against evil, no matter how massive or overwhelming it may seem. Reflecting Soul, Love protects every idea, giving it safety and certainty in accomplishing its spiritual mission.

"And they took the things which Micah had made, and the priest which he had, and came unto Laish, unto a people that were at quiet and secure: and they smote them with the edge of the sword, and burnt the city with fire." (verse 27) The counterfeit of the tone of Love as Soul is depicted, showing how animal magnetism purposes to destroy the good in human experience. As we see with the people of Laish, animal magnetism can get away with this only when it has first lulled us into a false sense of security. We let down our guard of constant watchfulness and become apathetic, rendering ourselves an easy target for mortal beliefs.

LOVE as PRINCIPLE: Reflecting Principle, Love's saving motherhood holds its idea, man, fast within the inseparable union of Principle and idea; false motherhood, motivated by self-love, disregards man's weddedness to the whole Principle and instead resorts to partial truths for its salvation (chapter 19).

In the story, we see the tones depicted once again from the standpoint of their counterfeit. False womanhood (vs. Love), depicted first as a concubine and then as a Levite, betrays man's oneness with Principle, disobeys its commandments and violates its responsibilities. Whereas true womanhood adheres to man's principled union with God, no matter what the circumstances, false womanhood is an opportunist, making or breaking alliances for momentary personal gain or to get out of a tight spot. To such a mentality, there is no Principle, no "king", to govern our actions in a consistently principled way.

"And it came to pass in those days, when there was no king in Israel, that there was a certain Levite sojourning on the side of mount Ephraim, who took to him a concubine out of Beth-lehem-judah. And his concubine played the whore against him, and went away from him unto her father's house to Beth-lehem-judah, and was there four whole months. And her husband arose, and went after her, to speak friendly unto her, and to bring her again ... and when the father of the damsel saw him, he rejoiced to meet him." (verses 1, 2, 3)

Here the Levite symbolizes a good human belief. The problem was, his ideal was not pure. Instead of serving and adhering to the divine, he

attached himself to a human sense of good, which, as we just saw with the people of Laish, is vulnerable to the attacks of evil and mortal mind. Instead of pursuing his mission undauntedly, the Levite let himself be detained by the damsel's father for five days. Metaphysically interpreted, the human sense of good (second degree) often lets itself be influenced by all kinds of beliefs, especially by the five corporeal senses. On the evening of the fifth day, they finally went away and that night reached Gibeah, a Benjaminite city, where they were hospitably received by an old man and invited to stay in his house.

"Now as they were making their hearts merry, behold, the men of the city, certain sons of Belial, beset the house round about, and beat at the door, and spake to the master of the house, the old man, saying, Bring forth the man that came into thine house, that we may know him. And the man, the master of the house, went out unto them, and said unto them, Nay, my brethren, nay, I pray you, do not so wickedly; seeing that this man is come into mine house, do not this folly . . . But the men would not hearken to him" (verses 22, 23, 25). The storm of mortal mind broke loose over the Levite, as it did over Micah and the people of Laish. Such situations can be met and handled only with Love that is Principle. Love's all-embracing plan of integrated being is imperative, apodictical and not subject to the attacks of the "sons of Belial" — evil. The maraudings of personal sense, trying to exploit every possible situation for its destructive ends (vs. Principle), cannot thwart the plan of Love or violate its absolute protection of its idea (Love).

The Levite, however, was afraid and chose the road of expediency. "So the man took his concubine, and brought her forth unto them; and they knew her, and abused her all the night until the morning: and when the day began to spring, they let her go." (verse 25) The Levite let himself be driven by fear and so lacked the courage to protect his ideal. Even more, he was prepared to sacrifice his ideal to save himself. How often are we tempted to abandon our loyalty to divine Principle in the interests of self-love, a passion for fame and prestige, worldliness and popular acclaim! Here the Bible shows that if we give up our ideal, we let it be destroyed by mortal mind. Reflecting the tone of Love as Principle, true motherhood (Love) holds fast to its spiritual ideal and cannot be persuaded to betray it for either expediency or fear (Principle).

"And her lord rose up in the morning, and opened the doors of the

house, and went out to go his way: and, behold, the woman his concubine was fallen down at the door of the house, and her hands were upon the threshold.” (verse 27) The concubine was dead; his idol — his human sense of goodness — had died. Our ideal always dies on us if we cast it off, rather than holding it sacred in our consciousness. Without the scientific understanding of Principle on which to base our ideals, we let our ideals be eroded by life-experiences — stolen by the “sons of Belial”. If we are not awake to a principled understanding of being, if we do not base our life’s decisions on Principle and its plan for us, our high hopes and ideals — our highest human sense of good — withers away. By failing to mother our life on the foundation of Principle, we lose our life’s vision, ideals and ultimate purpose.

The Levite then bound his dead concubine onto a donkey and went home. “And when he was come into his house, he took a knife, and laid hold on his concubine, and divided her, together with her bones, into twelve pieces, and sent her into all the coasts of Israel.” (verse 29) The number twelve symbolizes the demonstration of divine Principle. Only when Principle is acknowledged in its wholeness, not in partial truths, can it be rightly demonstrated. By contrast, if we try to divide this infinite system of divine Principle into isolated beliefs, theories, doctrines and partial truths, it cannot be demonstrated. The Levite in us would like to shroud itself in partial truths, justifying everything with one or another isolated statement or aphorism. Instead of taking possession of the wholeness and perfection of divine creation based on one Principle, the Levite in us denies the integrated coherency of God’s creation. Divine Principle is not to be found in fragmentary ideas, neither can it be explained and applied through partial truths. Principle gives us an undivided garment, which must be understood and used in an undivided way.

LOVE as LIFE: Reflecting Life, Love’s saving motherhood is always just and merciful; false motherhood demands punishment without mercy (Judg. 20:1–19).

What do we do if we feel ourselves robbed by error? Do we like Micah try to force error to yield its claims on the basis of a human sense of goodness? As Micah found, human goodness is not strong enough to oppose Dan. Now a second alternative is being proposed: Do we fight robbery with vengeance — error with error?

"Then all the children of Israel went out, and the congregation was gathered together as one man" (verse 1). The children of Israel asked the Levite: "Tell us, how was this wickedness?" (verse 3) When the Levite told them the course of events, the children of Israel took counsel and decided to go to war against the tribe of Benjamin. "We will go up by lot against it; And we will take ten men of an hundred ... to fetch victual for the people, that they may do, when they come to Gibeah of Benjamin, according to all the folly that they have wrought in Israel." (verses 9, 10)

Instead of exercising mercy, the children of Israel demanded revenge and punishment (vs. Life and Love). They based themselves on the merciless Mosaic law which demands "an eye for an eye, and a tooth for a tooth". For the first time, the children of Israel let themselves be carried away by the Levitic law, causing them to make war on one of their own tribes. This clearly shows how false womanhood — the Levite in us — opens the door to animal magnetism, making us say and do things that we would never otherwise do and which are utterly against our own best interests. Such is the nature of animal magnetism. If in our consciousness we do not acknowledge the fullness of God and the self-sustaining nature of our true manhood, then we let ourselves be carried away by revenge. We feel ourselves cheated and robbed, and therefore justified in using the devices of evil to redress our wrongs, though nothing could be more unlike Love's method (Love as Life) of handling error.

Levi was known for such methods, for even when Jacob pronounced his blessing on the brothers Simeon and Levi, he said: "Simeon and Levi are brethren; instruments of cruelty are in their habitations. O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united: for in their anger they slew a man" (Gen. 49:5, 6). The Levi in us would try to destroy the Christ, the spiritual idea in us, for this is what all twelve tribes together symbolized.

"So all the men of Israel were gathered against the city, knit together as one man. And the tribes of Israel sent men through all the tribe of Benjamin, saying, What wickedness is this that is done among you? Now therefore deliver us the men, the children of Belial, which are in Gibeah, that we may put them to death, and put away evil from Israel" (verses 11-13). The solution to every problem lies not in punishment but in the understanding of divine Principle, which is Love. "Charity thinketh no evil" (I Cor. 13:5).

Israel put four hundred thousand men into battle. "And the children of Israel arose, and went up to the house of God, and asked counsel of God, and said, Which of us shall go up first to the battle against the children of Benjamin? And the Lord said, Judah shall go up first." (verse 18) The true idea of Love as Life begins to appear. While error involves us in a constant struggle to fight error with error, Love teaches that only the spiritual idea can bring the solution to a situation. "Judah shall go up first" is the first indication of this, for Judah means "the spiritual understanding of God and man appearing." (S&H 589:24) We are never summoned to return evil with evil but must be led in every situation and under all circumstances by the spiritual idea of God and man (by Judah). Because Love is Life, Love's plan always includes a divine way for solving any problem, a way of mercy, grace, reconciliation and restoration, not of confrontation, polarization and destruction. Returning evil for evil never solves but only exacerbates the problem. As M. K. Gandhi put it, an eye-for-an-eye policy succeeds only in making the whole world blind.

LOVE as TRUTH: Reflecting Truth, Love's motherhood in us acknowledges the spiritual man as the only priest and works to restore Love's man in us; false motherhood tries to tear down and destroy man (Judg. 20:20-48).

The Israelites then marched to battle against the tribe of Benjamin but were defeated. Nevertheless a second time they prepared to fight and were once again vanquished. These two defeats were incomprehensible to the Israelites, for they thought they were serving a just cause. As we see time and again, the human sense of justice seldom coincides with divine justice, for justice can never be established on a human basis through revenge or punishment. Divine justice always includes mercy; justice without mercy is never sufficient, being neither practical nor constructive. As we see here, the harsh Mosaic law failed to bring a victory. In working out our human affairs, we must see that there is no victory in destroying others, no matter how justified such an action may seem humanly. Justice must be coupled with mercy and love, thereby leading to a solution that establishes all parties on a more healthy basis and integrates them in a larger whole.

After these defeats, the children of Israel finally turned to *true priesthood*, symbolized by the line of Aaron. "And the children of Israel enquired of the Lord, (for the ark of the covenant of God was there in

those days, And Phinehas, the son of Eleazar, the son of Aaron, stood before it in those days,) saying, Shall I yet again go out to battle against the children of Benjamin my brother, or shall I cease? And the Lord said, Go up; for to morrow I will deliver them into thine hand." (verses 27, 28)

After turning to the true priest — to the Christ-consciousness — the Israelites were able on the third day to smite the Benjaminites. Yet even then, they vanquished only that which was false, for six hundred men of the tribe fled into the wilderness. Six hundred is a symbol for true manhood, man being a creation of the sixth day of creation. The six hundred men fled into the wilderness, into "the vestibule in which a material sense of things disappears, and spiritual sense unfolds the great facts of existence." (S&H 597:17) In this "wilderness", Soul compels our passage from sense to Soul, rebuking the false and restoring all that is true.

Thus the Bible shows how everything negative in Benjamin was destroyed, while all that was spiritual and divinely positive was protected and preserved. In the 'Glossary', "Benjamin" has both a positive and a negative interpretation. The negative is: "Human knowledge, or so-called mortal mind, devoted to matter; pride; envy; fame; illusion" (S&H 582:5). As we see in the story, these illusory beliefs, which the Benjaminites had falsely identified themselves with, had to give way to the true concept of Benjamin: "Renewal of affections; self-offering; ... the introduction of a more spiritual origin; a gleam of the infinite idea of the infinite Principle; a spiritual type; that which comforts, consoles, and supports." (S&H 582:9) If we turn to the true priest in us, to the Christ-consciousness, this divine consciousness destroys the false concept of man and establishes the true, Love's man in us.

LOVE as LOVE: Love's motherhood in us redeems man through true womanhood — through the ever-present, pure and perfect idea (chapter 21).

In the story, the six hundred Benjaminites were preserved, but in order to continue their inheritance, they needed wives, for all the Benjaminite women had been killed. Without true womanhood, no manhood can be established. The woman-sense — the "renewal of affections" — is necessary. With every mistake we make, we must learn to be a Benjamin and reconcile ourselves with our true womanhood, establishing and

loving it anew. Without true womanhood, we cannot find peace or the peaceful resolution of differences, neither can we give birth to a real solution in which all parties find full compensation and partake of a greater blessing.

“Now the men of Israel had sworn in Mizpeh, saying, There shall not any of us give his daughter unto Benjamin to wife ... And said, O Lord God of Israel, why is this come to pass in Israel, that there should be to day one tribe lacking in Israel?” (verses 1, 3) If even one idea were lacking, perfection would no longer be present. The Israelites realized through bitter experiences that Levitism — self-righteous retribution, vengeance and punishment — had almost caused them to destroy the perfection of Israel, the perfect demonstration symbolized by the twelve tribes united.

“And the children of Israel said, Who is there among all the tribes of Israel that came not up with the congregation unto the Lord? For they had made a great oath concerning him that came not up to the Lord to Mizpeh, saying, He shall surely be put to death ... And, behold, there came none to the camp from Jabesh-gilead to the assembly.” (verses 5, 8) So the Israelites smote the citizens of Jabesh-gilead. “And they found among the inhabitants of Jabesh-gilead four hundred young virgins” (verse 12). A half-hearted mentality, such as the citizens of Jabesh-gilead expressed, is no good, for it always leaves itself open to destruction. Here the Bible shows how Love always finds a suitable opportunity to accomplish its purpose: four hundred virgins were found, thereby ensuring the future preservation of the tribe, that not one of Israel be lost.

“And the whole congregation sent some to speak to the children of Benjamin that were in the rock Rimmon, and to call peaceably unto them.” (verse 13) The Israelites were transformed in their attitude: instead of seeking vengeance, they were ready to mother, support, preserve and even re-establish their former enemy.

“And the people repented them for Benjamin, because that the Lord had made a breach in the tribes of Israel. Then the elders of the congregation said, ... There must be an inheritance for them that be escaped of Benjamin, that a tribe be not destroyed out of Israel.” (verses 15–17) Two hundred Benjaminites still needed wives. To solve this problem, the elders of the congregation decided that at the next yearly feast in Shiloh, the Benjaminites should each rob a wife from among the daughters of Shiloh and take her into their own land. “And it shall be,

when their fathers or their brethren come unto us to complain, that we will say unto them, Be favourable unto them for our sakes: because we reserved not to each man his wife in the war" (verse 22).

Whereas the false priesthood in us demands punishment and suffering, true priesthood grants perfection and blessing to all. Love knows no enemy but causes all things to support each other in working out a higher good. Factionalism disappears before universal motherhood, which includes all in its plan for all to partake of Love's perfection. No one can be excluded, and no workings of evil can prevent the fulfilment of this divine purpose. Love's man must be accepted as our true and only being, and true womanhood enables us to do this universally, despite all obstacles.

Summary: What then has the subject of Love in 'Judges' shown us? Whereas the seventh subject of 'Joshua' presented the all-sufficiency of Love to accomplish its purpose in us, 'Judges' depicts the qualities of true womanhood and motherhood that enable us to accept Love's idea fully, establishing who and what we really are. Since mortals never seem to learn so well as when they see the counterfeit depicted, the subtones of the seventh subject in 'Judges' indicates true motherhood by showing the counterfeit — false motherhood — along with its counterfeit workings. How?

False motherhood: glorifies the things, objects and people in human experience as its idol (vs. *Mind*); tries to develop and give substance to its idols through robbery and greed for material gain (vs. *Spirit*); is selfish and lustful, destroying the good in human experience in an attempt to possess it (vs. *Soul*); rejects man's oneness with the whole Principle of being and instead cloaks its evil in partial truths (vs. *Principle*); demands punishment, revenge and retribution, instead of mercy (vs. *Life*); is destructive, always trying to tear down our true manhood, rather than uphold it (vs. *Truth*) and ultimately ends in defeat, emptiness and oblivion, seeing its false schemes thwarted and of no effect (vs. *Love*).

By contrast, true motherhood embraces all the spiritual qualities necessary for us to accept the workings of Love's saving idea, establishing our manhood as the perfect and fulfilled idea of God. How? *True motherhood:* sees its ideal in the divine idea, that which is conceived and moulded by Mind (*Mind*); lets this idea unfold itself in all its spiritual perfection, free from material conceptions and supplied with the infinite

reflection of ideas (*Spirit*); is ever-watchful, bestowing safety and security through the integrity of our spiritual identity (*Soul*); abides steadfastly in the oneness of Principle and idea, honouring our weddedness to the Principle of our being, no matter what the circumstance (*Principle*); is merciful and forgiving, as well as just (*Life*); affirms the spiritual man — the true priest or Christ-consciousness — in us, preserving, re-establishing and restoring to us who and what we really are (*Truth*); redeems and saves us through the operation of true womanhood, revealing the completeness and perfection with which Love's plan finds its fulfilment (*Love*). Through the workings of Love's idea in us, true womanhood and motherhood show that no evil — no animal magnetism (*Dan*) or false priest (*Levite*) — can keep us from accepting the perfection of our Christ-selfhood (the 12 tribes united, secure in possessing their Promised Land).

THE SPIRITUAL STRUCTURE OF THE BOOK OF 'JUDGES'

(See Appendix, pages 202–210)

The seven main tones

The book of 'Judges' illustrates how we can overcome false, sinful, mortal manhood and accept fully God's saving idea as our true and only selfhood. To this end, 'Judges' shows the method of handling the beliefs of the Adam-man, enabling us to lay down the false concept of ourselves as mortals and so to take possession of our eternal right to be the son of God. How?

Mind: God, Mind, constantly urges us not to be blind, half-hearted or indulgent towards error but rather to oppose it with conscious, spiritual strength. To do this, we must not only devote ourselves to pondering the metaphysical heights (the mountains) of divine metaphysics but strive even more to see how spiritual facts translate the commands of God (the tone of Mind in 'Joshua') to the relative, to the questions and issues of daily life (the valleys). Judah (the spiritually masculine sense) may well be victorious on the heights of metaphysical argumentation, but only the "house of Joseph" (the spiritually feminine sense) can successfully apply the facts of being in the human, transforming the human and revealing man's unity with the divine.

Spirit: God, Spirit, maintains the spiritual separation between ideas and illusions by showing the fruits of each. Without a clear understanding of what constitutes ideas and what comprises illusions, we are divided in our affections and cannot develop properly (the tone of Spirit in 'Joshua'). Illusions bring confusion, bad fruits, servitude, disharmony, despair, destruction and decline. Ideas, on the other hand, guide us rightly according to spiritual order, bringing forth fruits of the same spiritual nature and bestowing freedom, harmony, exaltation and inspiration; ideas affirm the true and fulfil the good. Like the Israelites, we must learn

to distinguish between ideas and illusions and then choose to follow only ideas, single-mindedly obeying their spiritual order.

Soul: God, Soul, identifies us divinely with all spiritual qualities, giving us confidence and determination in overcoming error. By accepting the definiteness and certainty of our spiritual selfhood (the tone of Soul in 'Joshua'), we realize that we have at our disposal all we need to handle error conclusively. As the story shows, the spiritual woman-sense (Deborah, Jael) enables us not only to trace all phases and manifestations of error back to mortal illusions but also to see through the illusions as nothingness. Mortal manhood (Sisera) is a dead concept; his name is nothing and no one. By contrast, the man of Soul is forever identified with divine ideas, which alone are real. The more we persist in holding fast to this spiritual selfhood, the more this true self delivers us from the illusions attending a mortal concept of man.

Principle: In God, Principle, resides the whole power of demonstration, as Joshua showed and Gideon worked to prove in his experience. Because all true demonstration is proof of the spiritual power of Principle, not of persons (the tone of Principle in 'Joshua'), Gideon was forced to rely exclusively on Principle and its workings at every point. Redemption is not dependent on persons, on the multitude or masses, on nations or tribes but wholly and exclusively on a scientific understanding of divine Principle. This spiritual power of Principle works to enlighten, purify, revolutionize, govern imperatively, preserve, neutralize error and redeem mankind. Love (the overriding tone of 'Judges') is the governing Principle of man and the universe, excluding error and mortal resistance from human consciousness.

Life: God, Life — not mortal man — is the father of our being. To fashion our life successfully, we must rely on God, Life, as our origin and be willing to lay down all the beliefs of mortal existence and a material origin. By laying down the mortal concept of man (the tone of Life in 'Joshua'), we are exalted and draw our life fully from God and its abundant fathering of man. Unlike Abimelech, Jephthah acknowledged the divine origin of man and let this alone father his existence.

Truth: God, Truth, establishes our true manhood as the consciousness of God. The more we accept and possess this spiritual inheritance (the

tone of Truth in 'Joshua'), the more this divine consciousness vanquishes mortal consciousness (the Philistines). By acknowledging God as the parent Mind, we recognize the true man as the idea of God, as a "Nazarite", one who is consecrated to God (Samson). This exalted, spiritual manhood consists of divine consciousness (seven locks) and so bursts the shackles of mortal consciousness, along with its mortal, material and sinful concept of man.

Love: God, Love, is universal, all-embracing, fulfilling its purpose without the consciousness of an enemy or opposing power. Throughout all events and happenings, Love's plan is at work, ensuring its fulfilment (the tone of Love in 'Joshua'). As we accept this present consciousness of Love's universe of ideas, we give birth to true womanhood, making us the mother and true priest to a worldwide family (twelve tribes of Israel). Our true being as Love's idea works in us to affirm the coherency and perfect integration of God's creation, making all things serve Love's plan for good. In the face of this consciousness of Love, every sense of inadequacy and imperfection disappears.

The fourfold process of handling evil

Underlying this sevenfold order of subjects in 'Judges' is the fourfold operation of God, causing error to be destroyed according to the impulsion of the Word, Christ, Christianity and Science. How?

Word: The Word of God awakens us to the divine demand to handle evil. We must not only claim our inheritance of the absolute spiritual facts of being ('Joshua') but also see how these absolute facts correct the beliefs and illusions of human thought ('Judges'). Further the Word shows that we can accept this divine demand only through understanding. Only as we cultivate a clear understanding of ideas can we distinguish between ideas and illusions. Thus, through the subjects of Mind and Spirit, the Word presents the demand to human consciousness that error be handled and that it be handled through an understanding of spiritual ideas. The Word breaks on human thought, shaking us out of our ease in human beliefs and concepts, and causing us to face the arguments of all that would oppose or obstruct the complete acceptance of our spiritual inheritance.

Christ: Once we accept the divine demand to handle error, the Christ shows the divine power that handles error. In the subject of Soul, we see

how all the divine qualities comprising our spiritual selfhood converge, enabling us to handle error conclusively and with confident determination. The more we let this divine selfhood work to overcome error, the more we recognize that it is the spiritual power of Principle that empowers all right demonstration. Error is destroyed by the workings of divine Principle itself, not by persons. The Christ typically shows the divine power at work, destroying error and delivering us from the gamut of mortal beliefs, from all that mortal mind would have us inherit of sin, suffering and oppression. Therefore, once we have seen the need to handle evil (Word), we must go on and let the Christ operate as the divine power that handles error. Otherwise we try to handle evil on a human basis, which never succeeds.

Christianity: As the Christ operates to handle error, we experience the divine effect: error being overcome in us. In the fifth and sixth subjects of 'Judges', false fatherhood (vs. Life) and false, sinful manhood (vs. Truth) are overcome, vanquished before the workings of God's saving idea. Error has no chance but to yield before the power of the spiritual idea of God. Christianity shows this divine effect, not as a state of human goodness or righteousness (Jephthah's origin was even worse than Abimelech's, and Samson's story seemed like one violation of the Nazarite's standard after another), but as a transformed state of spiritual consciousness. No matter what the human or material circumstances may be, they cannot prevent the Christ from having its divine effect in us (Christianity). What matters is spiritual consciousness and its supremacy in our lives, not human conditions or happenings, since the Christ can use any situation to have its divine effect.

Science: Through this divine operation of Word, Christ and Christianity, error is destroyed universally. We recognize the divine process of overcoming error as a universal Principle, establishing its perfect demonstration through the consciousness of divine motherhood. The Principle that annihilates error is Love, embracing all in a plan that preserves and brings forth universal good. In the process of annihilating error, nothing of spiritual value can be destroyed, for Love protects its own idea. With the annihilation of error, we gain a more scientific, universal and present consciousness of divine ideas, against which there is no enemy or opposite. In the scientific handling of evil, all is Love, and there is no opposing power, no mortal resistance.

The law of fulfilment through the subtones

As with the spiritual structure of 'Joshua', each of the main tones in 'Judges' develops its subject in a lawful, sevenfold way. This order of the subtones shows how, at each point, we are able to accept what God knows of us as man and thereby to exclude all the arguments that would deprive us of this divine inheritance. Whereas the main tones show the workings of Love's saving idea to prove the nothingness of mortal resistance, the law of the subtones shows how we inwardly accept this divine working at each point, until nothing further resists within us. What Love's saving idea purposes for us, we accept fully, without the suggestion of an opposite.

Similar to the law of the subtones in 'Joshua', this order running throughout the subtones in 'Judges' reflects the order of the main tones. The difference lies in their standpoint. Whereas the main tones take the more absolute standpoint of showing the workings of God's saving idea — what it purposes for us and how it systematically excludes error and opposition — the subtones present the more relative standpoint of how we come to accept God's idea as our own being, until nothing within us resists its divine workings. What is this order of the subtones? (see also page 210)

The Mind-subtones. The first step towards accepting what the divine idea intends for us is that we awaken to the need to accept the divine idea as it is, not as we conceive of it humanly. We must recognize the need to accept the workings of God's idea as such, along with its demands on us. Thus the first subtone of each subject brings an awakening to God's saving idea, showing us what it wants to do with us. Specifically:

- we awaken to the necessity of handling evil through the guidance of ideas, not through absolute statements (Mind as Mind);
- we awaken to Spirit's law of separation and its demand for obedience (Spirit as Mind);
- we awaken to the need to identify ourselves divinely, according to spiritual ideas (Soul as Mind);
- we awaken to the need to rely wholly and exclusively on Principle, not on human might (Principle as Mind);
- we awaken to the need to accept our true fatherhood, man's spiritual divine origin, as well as to reject a material sense of origin (Life as Mind);

- we awaken to the need to accept our manhood according to its divine conception, as the promised son of God (Truth as Mind);
- we awaken to the need to be a true mother and behold our ideal as idea, not as an idol of human creation (Love as Mind).

The Spirit-subtones. Once we awaken to the need to accept the divine idea as such, what is the next step? We accept the divine idea only through an understanding of spiritual order. Otherwise the purity of the divine conception gets mixed up in our thought with all kinds of human and material beliefs. Specifically:

- we accept Mind's demand to handle evil by letting our efforts be led by spiritual understanding (Judah) (Mind as Spirit);
- we accept Spirit's law of separation by obeying spiritual order and adhering to the spiritual only (Spirit as Spirit);
- we accept what Soul knows of us by uniting with all spiritual qualities, letting them order our experience aright (Soul as Spirit);
- we accept Principle's power of demonstration by distinguishing between the power of understanding and the seeming power of beliefs (Principle as Spirit);
- we accept divine fatherhood by having but one Life, one origin of our being, and not mingling with the duplicity of false fatherhood, which always brings devastation (Life as Spirit);
- we accept our true manhood by letting it unfold through spiritual order and the purity of the spiritual (Truth as Spirit);
- we accept true motherhood by understanding the spiritual substantiality of the divine idea, able to unfold all it needs for its right development (Love as Spirit).

The Soul-subtones. As we accept the divine idea through understanding, what does this do to us? On one hand, we find that by accepting the divine, we have all we need within our spiritual selfhood for the divine purpose to be accomplished in us. On the other hand, accepting the divine idea through understanding automatically brings the counterfeit from under cover to be destroyed. Thus with the Soul-subtones, we see sin, mortal resistance, being exposed and overcome in us. Specifically:

- as we accept Mind's idea, we witness the identity of interest of all ideas in the divine purpose of destroying sin (Mind as Soul);

- as we accept Spirit's idea, we adhere to spiritual order and witness the self-destruction of sin through the slavery and punishment attending idolatry (Spirit as Soul);
- as we accept Soul's idea, we witness our true womanhood, fully able to destroy sinful manhood, exposing its nothingness (Soul as Soul);
- as we accept Principle's idea, we witness Principle's transforming power, able not only to overturn sin in us but also to reveal our true mission (Principle as Soul);
- as we accept Life's idea, we witness our true womanhood destroying false fatherhood and restoring true fatherhood in us (Life as Soul);
- as we accept Truth's idea, we witness the right identification of our true manhood through spiritual sense, beyond the scope and perception of the material senses (Truth as Soul);
- as we accept Love's idea, we witness the self-containment, certainty and assurance of true motherhood, as well as the self-absorbed, self-defeating character of false motherhood (Love as Soul).

The Principle-subtones. With the acceptance of our divine identity, we realize that whatever we do, it must always be based on, grounded in and derived from Principle. Thus the Principle-subtones show that unity with Principle is the only operative power for salvation. We must accept this unity with Principle and rely on its spiritual power, for otherwise we precipitate our defeat and self-destruction. Specifically:

- wedding ourselves to Principle brings the blessing of living demonstration and proof (Mind as Principle);
- not wedding ourselves to Principle brings trials and hard experiences (Spirit as Principle);
- accepting our unity with Principle brings our liberation from sin and servitude (Soul as Principle);
- accepting unity with Principle brings the interpretation of Principle's impersonal self-operation (Principle as Principle);
- accepting unity with Principle grounds us in the divine origin of our being and so demonstrates true fatherhood (Life as Principle);
- accepting unity with Principle establishes our true manhood and demonstrates dominion over the mortal concept of man (Truth as Principle);
- accepting unity with Principle requires the qualities of true mother-

hood and means never abandoning this unity under the stress of circumstances (Love as Principle).

The Life-subtones. The fifth subtone of each subject reinforces the fourth by showing that only the full acceptance of Principle brings life and success; whatever is not drawn from God, Life — i.e. whatever springs from mortality — must be rejected, since it brings nothing but defeat and desolation. Only as we accept the fullness of divine fatherhood can we support, preserve and partake of what is ours divinely. Specifically:

- only as we draw all from Life, even to the point of laying down the mortal concept, can error and mortality be overcome in us (Mind as Life);
- only as we have but one Life as our origin can we be exalted spiritually: polytheism brings desolation (Spirit as Life);
- only as we draw all from Life can we partake of our full, spiritual individuality; mortal selfhood always thinks itself robbed (Soul as Life);
- only as we rely wholly on Life's source can we be sustained fully with inspiration, supply and daily provision (Principle as Life);
- only as we lay down the false concept of life and adhere to divine fatherhood can we be exalted in spiritual understanding and take up the true concept of our being as idea (Life as Life);
- only as we draw on the true source of our life can we work individually with inspiration and precipitate the defeat of mortal concepts (Truth as Life);
- only as we draw all from Life can we mother our life with justice and mercy; mortal concepts demand punishment without mercy (Love as Life).

The Truth-subtones. By accepting our life as fathered by God and God alone, we accept ourselves as the son of God. This divine son or true man asserts itself in us to deliver us from all error, showing the dominion of the spiritual man. What seems to us like steps of accepting the workings of the spiritual idea is really the ordered birth of our true manhood, finding complete acceptance in a receptive consciousness. With the sixth subtone of each subject, we see how this true man as the son of God rises within us to overcome whatever would resist the divine workings. Specifically:

- the man of divine consciousness rises within us to overcome mortal, material consciousness in us (Mind as Truth);
- the man of purity and spiritual order rises within us to destroy the false and establish the true, thereby upholding the separation between ideas and illusions (Spirit as Truth);
- the man of our Christ-selfhood rises within us to identify us divinely and operate as a deliverer from mortal misconceptions about who and what we are (Soul as Truth);
- the man of Principle, kingly in stature, rises within us to exercise complete dominion over the false, sinful concept of man (Principle as Truth);
- the man based wholly on divine fatherhood rises within us to prove the power and potency of man's spiritual individuality, fully able to exercise its dominion without human support (Life as Truth);
- the man of Truth's standard of ideas rises within us, making us victorious over every sense of mortal manhood in us (Truth as Truth);
- the man of Love, the true and only priest, rises within us to restore and preserve the perfection of our spiritual manhood, thwarting the efforts of false motherhood to tear down and destroy man (Love as Truth).

The Love-subtones. With the assertion of the true man in us, exercising dominion over its counterfeit concept, error is obliterated. The divine reigns supreme, without the suggestion of an opposite. Thus we find in the seventh subtone of each subject the complete acceptance of the divine idea and its purpose to save us, without any trace of error or mortal resistance. The womanhood sense of welcoming the divine and its workings, against which there can be no opposite, becomes our only consciousness, and we accept fully what God's saving idea fulfils in us. Specifically:

- divine womanhood in us forces our redemption, for error cannot withstand the true womanhood consciousness (Mind as Love);
- divine womanhood in us excludes the dualistic concept of man, for true womanhood knows but one man — the spiritual (Spirit as Love);
- divine womanhood in us identifies us fully with God and so wins for us not only individual but collective and universal blessings as well (Soul as Love);
- divine womanhood in us accepts only the government of divine Principle and cannot be tempted to seek the rule of persons (Principle as Love);

- divine womanhood in us accepts divine fatherhood fully, protecting and preserving all (Life as Love);
- divine womanhood in us can use any situation to win a victory over all that would enslave or eclipse the true concept of man (Truth as Love);
- divine womanhood in us brings salvation, redemption, reconciliation and preservation, enabling us to accept Love's perfect idea as our true and only being (Love as Love).

The Christ-idea appearing in the third thousand-year period

Overriding theme:	God's nature translates itself to us as the saving idea, delivering us from a false sense of selfhood and leading us to accept our true identity as the idea of God. How?	the passage from Egypt to the Promised Land
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EXODUS

<i>Synonyms</i>	<i>Metaphysical idea</i>	<i>Story</i>
Mind:	Through the workings of its saving idea, Mind clarifies the true concept of idea, thereby bringing the right analysis of evil.	the birth of Moses (seven steps)
Spirit:	Through the workings of its saving idea, Spirit separates the true idea from its opposite, thereby bringing the right uncovering of the arguments of error.	the calling of Moses (seven steps)
Soul:	Through the workings of its saving idea, Soul dissolves the beliefs of mortal mind into their native nothingness, thereby bringing the complete annihilation of error.	the seven plagues
Principle:	Through the workings of its saving idea, Principle proves itself with spiritual power — in spite of mortal mind's resistance.	the seven proofs attending the exodus out of Egypt
Life:	Through the workings of its saving idea, Life exalts us to a more spiritual sense of Life, bringing infinitely individual demonstrations of Principle as our way of Life.	the seven ascents

JOSHUA

Truth:	Through the workings of its saving idea, Truth establishes true manhood in us and delivers us from a false sense of manhood.	crossing the river Jordan and entering the Promised Land (seven steps)
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JUDGES

Love:	Through the workings of its saving idea, Love compels us to accept man's spiritual identity fully by the nothingness of mortal proving resistance.	settling in the Promised Land by overcoming the enemies (the seven noumena of evil)
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JOSHUA

<i>Synonym</i>	<i>Metaphysical idea</i>	<i>Story</i>
Truth:	Through the workings of its saving idea, Truth establishes true manhood in us and delivers us from a false sense of manhood. layout: seven main tones, each in turn elaborated through seven subtones (7 × 7 matrix) How?	crossing the river Jordan and entering the Promised Land through seven ordered steps
Seven main tones:		
Mind:	Mind's saving idea commands us to go forward in claiming our divine inheritance.	the order is issued to cross the Jordan
Spirit:	Spirit's saving idea purifies our steps of development, allowing no duality or materiality to enter.	the story of Rahab protecting Joshua's two scouts
Soul:	Soul's saving idea secures our passage from sense to Soul, leading us to the certainty of our divine selfhood.	the children of Israel cross the Jordan with dry feet
Principle:	Principle's saving idea interprets its demonstration as proof of the spiritual power of Principle, not of persons.	Joshua explains the crossing of the Jordan as the work of the Lord
Life:	Life's saving idea exalts us by impelling us to lay down the mortal concept.	the hostile tribes and cities are defeated
Truth:	Truth's saving idea establishes our true manhood, enabling us to possess our spiritual inheritance.	every tribe occupies its own land
Love:	Love's saving idea ensures the perfect fulfilment of its divinely defined and divinely executed plan.	Joshua explains how the divine plan was at work since Abraham's time.

JOSHUA

<i>Tone of synonym</i>	<i>Metaphysical idea</i>	<i>Story</i>
Mind:	Mind's saving idea commands us to go forward in claiming our divine inheritance	the order is issued to cross the Jordan
as Mind:	Mind gives its command.	the Lord speaks to Joshua
as Spirit:	Spirit unfolds the command.	the Lord tells them to go over the Jordan
as Soul:	Soul bestows the promise of certain fulfilment.	the promise of certain achievement
as Principle:	Principle explains the practical power of man's obedience to what Mind commands.	like Moses, Joshua is equipped with the spiritual power of demonstration
as Life:	Life leads us along its way, enabling us to partake of Life's fullness, abundance and increase.	the command to do as the law requires brings prosperity
as Truth:	Truth makes all ideas work together to execute Mind's command.	all the tribes must work together and help each other
as Love:	Love makes us accept fully what Mind commands.	all the people accept the command

JOSHUA

<i>Tone of synonym</i>	<i>Metaphysical idea</i>	<i>Story</i>
Spirit:	Spirit's saving idea purifies our steps of development, ordering them divinely and allowing no duality or materiality to enter.	the story of Rahab and her protection of Joshua's two scouts
as Mind:	Mind causes us to distinguish the real from the unreal.	Joshua sends out two scouts
as Spirit:	Spirit unfolds everything in an ordered way, keeping the spiritual idea pure and untouched by duality.	Rahab hides the two men
as Soul:	Soul enables us to identify the spiritual idea rightly.	Rahab recognizes the Israelites and their conquests
as Principle:	Principle demonstrates the power of the spiritual reality in every realm.	Rahab acknowledges that God reigns supreme in heaven and earth
as Life:	Life elevates and shows us the way of Life, thereby preserving all that is spiritual.	Rahab makes an agreement with Joshua's men to let her and her family live
as Truth:	Truth establishes the indestructibility of all that adheres to the spiritual and keeps it pure.	Joshua's men state the conditions by which Rahab and her family will be saved
as Love:	Love ensures salvation and the complete fulfilment of spiritual order.	Joshua's men escape and inform Joshua of the inhabitant's fear of the Israelites

JOSHUA

<i>Tone of synonym</i>	<i>Metaphysical idea</i>	<i>Story</i>
Soul:	Soul's saving idea secures our passage from sense to Soul, leading us to the certainty of our divine selfhood.	the children of Israel cross the Jordan with dry feet
as Mind:	Mind guides us safely and securely according to the Science of ideas.	Joshua commands the people to follow the ark of the covenant
as Spirit:	Spirit demands purity on our way from sense to Soul.	Joshua orders the people to sanctify themselves
as Soul:	Soul identifies everything with Principle through spiritual sense, enabling us to rely on our divine selfhood.	the Lord promises to be with Joshua as with Moses
as Principle:	Principle interprets itself to spiritual understanding.	Joshua tells the people the words of the Lord
as Life:	Life impels progress, removing all obstructions of false beliefs.	the Lord promises to drive out the hostile tribes from before the Israelites
as Truth:	Truth establishes our true manhood and rejects false manhood — the Adam-man.	the priests bear the ark into the Jordan, whereupon the waters draw back
as Love:	Love brings security, protection and divine assurance, securing the fulfilment of our spiritual mission.	all the people pass over the Jordan on dry land

JOSHUA

<i>Tone of synonym</i>	<i>Metaphysical idea</i>	<i>Story</i>
Principle:	Principle's saving idea interprets its demonstration as proof of the spiritual power of Principle, not of persons.	Joshua explains the crossing of the Jordan as the work of the Lord
as Mind:	Spiritual demonstration rests on the basis and activity of ideas.	Joshua commands 12 men to take 12 stones out of the Jordan
as Spirit:	Every right demonstration unfolds through the order dictated from the one governing Principle.	Joshua tells them to pass before the ark with a stone on their shoulder
as Soul:	Every right demonstration has its divine identity.	the stones are to serve as a memorial forever
as Principle:	Every demonstration is anchored and grounded in Principle: ideas are ever-operative in Principle.	12 stones are set in the midst of the Jordan
as Life:	Every right demonstration is supported and exalted by Life, and therefore reflects Life's fullness and abundance.	the priests are commanded to come up out of the Jordan
as Truth:	A demonstration is a standard for all.	the crossing of the Jordan serves to instruct future generations
as Love:	Every demonstration of Principle operates universally.	all the people of the earth know the works of the Lord

JOSHUA

<i>Tone of synonym</i>	<i>Metaphysical idea</i>	<i>Story</i>
Life:	Life's saving idea exalts us by impelling us to lay down the mortal concept.	the hostile tribes and cities are destroyed
as Mind:	With the intelligence of divine Mind, Life causes ignorance and blind belief to pass away.	the renewal of circumcision; eating the bread of the land; the captain of the Lord
as Spirit:	With the purity of Spirit, Life causes materialism and duality to decay.	the fall of the city of Jericho
as Soul:	With the sinlessness of Soul, Life causes sin to destroy itself, bringing a spiritual blessing.	the sin of Achan is uncovered and the city of Ai is finally defeated
as Principle:	With the interpretation of Principle, Life causes hypocrisy, dishonesty and false esteem to betray themselves, leading to their self-degradation.	the Gibeonites trick Joshua into making a league with them
as Life:	With the eternity of Life, Life causes the belief in organic life to be annihilated, showing the indestructibility of spiritual ideas.	hail destroys the five kings; Joshua commands the sun and the moon to stand still
as Truth:	With the dominion of Truth's man, Life vanquishes material consciousness in all its forms.	Joshua kills the five kings and conquers seven more kings and their lands
as Love:	With the perfection of Love, Life shows that no error can withstand divine Love.	all tribes are finally and completely defeated, and peace reigns in the land

JOSHUA

<i>Tone of synonym</i>	<i>Metaphysical idea</i>	<i>Story</i>
Truth:	Truth's saving idea establishes our true manhood, enabling us to possess our spiritual inheritance.	every tribe occupies its own land
as Mind:	Man manifests itself as the individual idea of God, causing us to recognize and acknowledge ourselves as such.	the inheritance of the land is divided among the tribes
as Spirit:	Man possesses spiritual qualities, which bear fruit in enabling us to claim our spiritual birthright.	Caleb receives the inheritance promised him by Moses
as Soul:	Man has an unlimited, divine identity, including both masculine and feminine qualities.	the five daughters of Zelophehad claim their inheritance and receive it
as Principle:	Man operates according to the sevenfold nature of Principle to work out his place within the divine system.	the seven remaining tribes scout the land and cast lots for it
as Life:	Man is indestructible and lives in fullness by the grace and mercy of God.	six cities of refuge are established
as Truth:	Man is the compound idea of God, establishing one spiritual brotherhood of ideas.	the nine and a half tribes defend the uprightness of the two and a half tribes
as Love:	Man exists as the fulfilled of God, held in perfection by the all-sufficiency of Love to fulfil the divine purpose in us.	the acknowledgement that all has been accomplished by the Lord

JOSHUA

<i>Tone of synonym</i>	<i>Metaphysical idea</i>	<i>Story</i>
Love:	Love's saving idea ensures the perfect fulfilment of its divinely defined and divinely executed plan.	Joshua summarizes the history of the children of Israel to show the totality of the Lord's workings
as Mind:	Mind is the power that initiates, directs and brings to fulfilment the divine plan for every man.	the Lord led Abraham out of Ur and the children of Israel out of Egypt
as Spirit:	Spirit is that which separates rightly and purifies each step of our spiritual development.	the Lord kept the children of Israel separate from the Egyptians
as Soul:	Soul makes everything definite, bestowing certainty, safety and confidence in fulfilling our spiritual mission.	the Lord brought the victory over the Amorites
as Principle:	Principle demonstrates itself with spiritual power, causing even human resistance to turn, serve and bless the divine purpose.	the Lord caused Balaam to speak the Word of God and bless Israel, and Balak to be defeated
as Life:	Life sustains us by grace and with the fullness of Life.	the Lord destroyed the hostile tribes and brought the Israelites to a land prepared for them
as Truth:	Truth establishes its standard of ideas in us, causing us to adhere to Truth and accept our rightful inheritance as the man of God.	the people pledge to obey God and so can return to their inheritance
as Love:	Love fulfils its plan perfectly, completely and universally.	Joshua dies; the people serve the Lord

JOSHUA

The law of the subtones:

Through a lawfully ordered sequence, each main tone is developed to show how God's saving and redeeming activity (presented through each of the main tones) appears to us, works in us and enables us to accept our true manhood. How?

- Subtone: *Meaning within the order of the subtones*
- Mind: *The command:* The saving idea comes to us as a divine command, causing us to act according to a knowledge of ideas.
- Spirit: *The means:* Spirit's means of unfoldment requires that we keep the spiritual pure and let our development be ordered divinely.
- Soul: *The promise:* Soul bestows the certainty of spiritual achievement based on our Soul-defined identity.
- Principle: *The enactment or execution:* Basing ourselves on the interpretation of Principle brings the spiritual power of demonstration.
- Life: *The way and the doing of it:* By going Life's way, we are preserved and supported by Life, and the mortal concept falls away.
- Truth: *The effect:* The divine command is made factual through the workings of the coherent structure — the brotherhood — of ideas.
- Love: *The fulfilment:* Every aspect of the divine command finds complete fulfilment.

APPENDIX

(continued)

Case	Case description	Case name
1. A 10-year-old boy with a history of asthma and a recent diagnosis of diabetes mellitus. He is currently on insulin therapy.	A 10-year-old boy with a history of asthma and a recent diagnosis of diabetes mellitus. He is currently on insulin therapy.	Case 1
2. A 15-year-old girl with a history of depression and a recent diagnosis of bipolar disorder. She is currently on mood stabilizers.	A 15-year-old girl with a history of depression and a recent diagnosis of bipolar disorder. She is currently on mood stabilizers.	Case 2
3. A 20-year-old man with a history of schizophrenia and a recent diagnosis of schizoaffective disorder. He is currently on antipsychotic medication.	A 20-year-old man with a history of schizophrenia and a recent diagnosis of schizoaffective disorder. He is currently on antipsychotic medication.	Case 3
4. A 25-year-old woman with a history of anxiety disorder and a recent diagnosis of panic disorder. She is currently on anxiolytic medication.	A 25-year-old woman with a history of anxiety disorder and a recent diagnosis of panic disorder. She is currently on anxiolytic medication.	Case 4
5. A 30-year-old man with a history of bipolar disorder and a recent diagnosis of manic depression. He is currently on mood stabilizers.	A 30-year-old man with a history of bipolar disorder and a recent diagnosis of manic depression. He is currently on mood stabilizers.	Case 5
6. A 35-year-old woman with a history of depression and a recent diagnosis of major depressive disorder. She is currently on antidepressant medication.	A 35-year-old woman with a history of depression and a recent diagnosis of major depressive disorder. She is currently on antidepressant medication.	Case 6

JUDGES

<i>Synonym</i>	<i>Metaphysical idea</i>	<i>Story</i>
Love:	Through the workings of its saving idea, Love compels us to accept man's spiritual identity fully by proving the nothingness of mortal resistance.	the Israelites must overcome their enemies to settle in the Promised Land
Main tones:		
Mind:	Mind's saving idea, the true man in us, puts the divine commands into action by handling error, the false concept of man.	Judah is victorious only in the mountains; Joseph is needed to bring victory in the valleys
Spirit:	Spirit's saving idea, the true man in us, shows us the fruits both of obeying the divine commands and of disobedience, thereby establishing an understanding of man as governed by spiritual order.	the Israelites are forced by trials to choose obedience to the Lord: Othniel and Ehud judge
Soul:	Soul's saving idea, the true man in us, includes all the qualities necessary to handle error conclusively, demanding that we persist according to this divine selfhood in overcoming evil.	Deborah and Barak fight Sisera; Jael kills Sisera; Gideon is called to deliver Israel
Principle:	Principle's saving idea, the true man in us, causes us to rely exclusively on a scientific understanding of Principle and on Principle's power of demonstration, thereby proving the powerlessness of personal sense.	Gideon is victorious through reliance on the Lord, not through the might of his army
Life:	Life's saving idea, the true man in us, expresses true fatherhood by drawing all from God as the divine origin of man, at the same time overcoming false fatherhood in us — that which clings to a material sense of existence.	Abimelech's false claim to power and his defeat; Jephthah's victories and rule
Truth:	Truth's saving idea, the true man in us, establishes man as the consciousness of God, vanquishing mortal consciousness and its mortal, sinful concept of man.	Samson's birth as a Nazarite, his victories over the Philistines, his capture and final triumph
Love:	Love's saving idea, the true man in us, bestows the all-embracing consciousness of divine motherhood, causing every restricted, exclusivistic, narrow concept of womanhood and motherhood to disappear.	the idols and Levite owned by Micah are stolen by the Danites; Israel seeks revenge against the Benjaminites for the abuse of the Levite's concubine

JUDGES

<i>Tone of synonym</i>	<i>Metaphysical idea</i>	<i>Story</i>
Mind:	Mind's saving idea, the true man in us, puts the divine commands into action by handling error, the false concept of man.	Judah is victorious only in the mountains; Joseph is needed to bring victory in the valleys
as Mind:	Mind's man in us awakens us to the necessity of overcoming error.	the Israelites ask for a leader to fight against the Canaanites
as Spirit:	Reflecting Spirit, Mind's man in us unfolds the necessary means for conquering error: spiritual understanding.	Judah is chosen to lead the battle
as Soul:	Reflecting Soul, Mind's saving idea unites all ideas in the divine of destroying sin.	Judah and Simeon prevail, rendering Adoni-bezek powerless
as Principle:	Reflecting Principle, Mind's saving idea weds us to Principle, thereby bringing the blessing of living demonstration and proof.	Othniel weds Caleb's daughter, who is given land with springs
as Life:	Reflecting Life, Mind's saving idea compels us to lay down the mortal, material concept, for error and mortality cannot be overcome in any other way.	Judah is victorious in the mountains but not in the valleys
as Truth:	Reflecting Truth, Mind's man in us is the representative of divine consciousness, enabling us to overcome mortal, material consciousness in us.	the house of Joseph captures the city of Beth-el
as Love:	Reflecting Love, Mind's man in us brings redemption, showing that error cannot withstand true, divine womanhood.	the house of Joseph prevails against the Amorites

JUDGES

<i>Tone of synonym</i>	<i>Metaphysical idea</i>	<i>Story</i>
Spirit:	Spirit's saving idea, the true man in us, shows us the fruits both of obeying the divine commands and of disobedience, thereby establishing an understanding of man as governed by spiritual order.	the Israelites are forced by trials to choose adherence to the Lord: Othniel and Ehud judge
as Mind:	Reflecting Mind, Spirit's man in us demands obedience to Spirit's law of separation, not allowing us to mingle spiritual ideas with the gods of material beliefs.	the angel of the Lord shows the consequences of breaking the covenant
as Spirit:	Spirit's man in us understands spiritual order: spiritual adherence brings success; material ignorance brings misery.	those who serve the Lord vs. those who do not
as Soul:	Reflecting Soul, Spirit's saving idea compels us to accept the rule of Soul by destroying sin: idolatry brings servitude and punishment; adherence to spiritual order brings freedom.	the idolatry of the Israelites vs. the faithfulness of the judges
as Principle:	Reflecting Principle, Spirit's saving idea teaches us obedience to Principle and its commandments, compelling us through trials and experiences to demonstrate Principle in an ordered way.	the Lord does not drive out the enemies in order to prove Israel
as Life:	Reflecting Life, Spirit's saving idea causes polytheism to bring desolation and despair, while exalting individual inspiration (Spirit's man in us).	the Israelites worship other gods and are taken captive; Othniel leads their deliverance; the people fall away and are conquered by King Eglon of Moab
as Truth:	Reflecting Truth, Spirit's man in us wields the two-edged sword of Truth, both to destroy the false and to establish the true, thereby upholding the spiritual separation between ideas and illusions.	Ehud delivers the Israelites from King Eglon by killing him with a two-edged sword
as Love:	Reflecting Love, Spirit's man in us brings the complete annihilation of the false, dualistic concept of man.	under Ehud, the Moabite army is destroyed; Shamgar delivers Israel from the Philistines

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<i>Tone of synonym</i>	<i>Metaphysical idea</i>	<i>Story</i>
Soul:	Soul's saving idea, the true man in us, includes all the qualities necessary to handle error conclusively, demanding that we persist according to this divine selfhood in overcoming error.	Deborah and Barak fight Sisera; Jael kills Sisera; Gideon is called to deliver Israel
as Mind:	Reflecting Mind, Soul's man in us awakens us to the need to identify ourselves with the full, divine concept of man.	Oppressed by Sisera, the Israelites turn to Deborah, the prophetess and judge
as Spirit:	Reflecting Spirit, Soul's man in us leads us to identify ourselves with both masculine and feminine qualities.	Deborah and Barak must go together to conquer Sisera with certainty
as Soul:	Soul's saving idea destroys error through true womanhood, uncovering sinful manhood as nothing more than an illusion of mortal mind.	Jael kills Sisera
as Principle:	Reflecting Principle, Soul's saving idea operates imperatively and apodictically to liberate us from sin and servitude.	the song of Deborah and Barak praising God's might and deliverance
as Life:	Reflecting Life, Soul's saving idea restores the fullness of man's spiritual individuality and identity.	the Israelites are robbed of their goods
as Truth:	Reflecting Truth, Soul's man in us identifies us with our Christ-selfhood, which operates as a deliverer.	Gideon is called by an angel of the Lord to deliver Israel
as Love:	Reflecting Love, Soul's man in us is fully identified with God and so wins not only individual but collective and universal good as well.	Gideon builds an altar to the Lord and throws down the altar of Baal; the sign of the dew on the fleece

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<i>Tone of synonym</i>	<i>Metaphysical idea</i>	<i>Story</i>
Principle:	Principle's saving idea, the true man in us, causes us to rely exclusively on a scientific understanding of Principle and on Principle's spiritual power of demonstration, thereby proving the powerlessness of personal sense.	Gideon is victorious through reliance on the Lord, not through the might of his army
as Mind:	Reflecting Mind, Principle's man in us teaches us that Principle alone has power; human and material might is no source of power.	Gideon is told to reduce the size of his army, lest they claim the victory for themselves
as Spirit:	Reflecting Spirit, Principle's man in us distinguishes between the power of understanding and the seeming power of beliefs.	those who bow down to the water to drink are sent home; those who drink from their hand are chosen
as Soul:	Reflecting Soul, Principle's saving idea works as a transforming power, overturning sin and mortal sense, and defining the mission that Principle has in view for us.	Gideon overhears the dream of the Midianite and its interpretation as representing 'the sword of Gideon'
as Principle:	Principle's saving idea demonstrates the efficacy and impersonality of Principle's self-operation.	the Midianites are confused and fight each other; Gideon interprets the impersonal workings of Principle to the Ephraimites.
as Life:	Reflecting Life, Principle's saving idea causes us to rely wholly on Principle as our source of inspiration, sustenance and daily provision.	Gideon receives no bread from the men of Succoth but nonetheless captures the two kings of Midian
as Truth:	Reflecting Truth, Principle's man in us reveals the kingly stature of the true man, exercising complete dominion over the false, sinful concept of man.	Gideon scourges the men of Succoth with briars and kills the two kings of Midian
as Love:	Reflecting Love, Principle's man in us is subordinate to the government of divine Principle, Love, alone.	Gideon refuses to rule over the people and instead makes a golden ephod, which the people went a whoring after

JUDGES

<i>Tone of synonym</i>	<i>Metaphysical idea</i>	<i>Story</i>
Life:	Life's saving idea, the true man in us, expresses true fatherhood by drawing all from God as the divine origin of man, at the same time overcoming false fatherhood in us — that which clings to a material origin of existence.	Abimelech's false claim to power and his defeat; Jephthah's victories and rule
as Mind:	Reflecting Mind, Life's man in us manifests the creative, constructive workings of true fatherhood, in contrast to the destructive and oppressive activity of false fatherhood.	Abimelech's slaying of Gideon's seventy sons; Jotham's parable of the trees
as Spirit:	Reflecting Spirit, Life's man in us uncovers the disunity and duplicity of false fatherhood, void of substance and incapable of making progress.	the men of Shechem fight Abimelech, who in turn defeats them and sows their city with salt
as Soul:	Reflecting Soul, Life's saving idea destroys the false sense of fatherhood and establishes true fatherhood in us.	Abimelech is killed by a Jair woman; Tola and judge Israel; the Israelites sin and are taken by the Philistines and Ammonites
as Principle:	Reflecting Principle, Life's saving idea compels us to ground ourselves on Principle in order to demonstrate true fatherhood with spiritual power and authority.	Jephthah delivers the Gileadites from the Ammonites, after making his vow
as Life:	Life's saving idea exalts us to the understanding of true fatherhood, enabling us to lay down the false concept with dignity and to take up the true concept as divine idea.	Jephthah must fulfil his vow and sacrifice his only child; his daughter bewails her virginity for two months
as Truth:	Reflecting Truth, Life's man in us compels us to claim our true sonship, thereby proving individually the power and potency of divine fatherhood to assert its dominion without human support.	the Ephraimites challenge Jephthah; Jephthah defeats the Ephraimites
as Love:	Reflection Love, Life's man in us fulfils true fatherhood by protecting and preserving all.	Jephthah judges Israel six years, then dies, followed by three judges: Ibzan, Elon, Abdon

JUDGES

<i>Tone of synonym</i>	<i>Metaphysical idea</i>	<i>Story</i>
Truth:	Truth's saving idea, the true man in us, establishes man as the consciousness of God, vanquishing mortal consciousness and its mortal, sinful concept of man.	Samson's birth as a Nazarite, his victories over the Philistines, his capture and final triumph
as Mind:	Reflecting Mind, Truth's man in us reveals the true idea of man through the divine parent Mind and its divine conception.	the Israelites spend forty years in bondage to the Philistines; Manoah's wife is promised a son
as Spirit:	Reflecting Spirit, Truth's man in us unfolds the true idea of man through order and purity.	the angel instructs Samson's mother to bring forth Samson as a Nazarite
as Soul:	Reflecting Soul, Truth's saving idea identifies true manhood through spiritual sense and spiritual recognition.	they offer a sacrifice to the Lord and the angel ascends in its flames; Samson is born, named and blessed
as Principle:	Reflecting Principle, Truth's saving idea demonstrates man's dominion over the mortal concept of man.	Samson kills a lion and eats the honey from it, marries a Philistine woman and tells a riddle
as Life:	Reflecting Life, Truth's saving idea works individually, bringing inspiration and showing us our true source of life, while also causing error's self-destruction.	Samson, betrayed by his father-in-law, burns their fields; Samson defeats the Philistines with the jawbone of an ass and drinks from it
as Truth:	Through adherence to the standard of ideas, Truth's man in us makes us victorious over mortal manhood.	Delilah tricks Samson to tell the secret of his strength; Samson's hair is cut, and he is imprisoned
as Love:	Reflecting Love, Truth's man destroys all that would try to enslave and destroy the true concept of man in us.	Samson pulls down the temple of Dagon, killing the Philistines

JUDGES

<i>Tone of synonym</i>	<i>Metaphysical idea</i>	<i>Story</i>
Love:	Love's saving idea, the true man in us, bestows the all-embracing consciousness of divine motherhood, causing every restricted, narrow and exclusivistic concept of womanhood to disappear.	the idols and Levite owned by Micah are stolen by the Danites; Israel seeks revenge against the Benjaminites for the abuse of the Levite's concubine
as Mind:	Reflecting Mind, Love's motherhood in us sees its ideal in the divine idea; false motherhood glorifies an idol.	Micah's mother makes idols for him; Micah buys the services of a wandering Levite
as Spirit:	Reflecting Spirit, Love's motherhood in us lets the idea unfold in its perfection; false motherhood tries to develop its idol, claiming substance for it through avarice and robbery.	the tribe of Dan plan to rob the people of Laish of their land
as Soul:	Reflecting Soul, Love's saving motherhood is ever watchful, bestowing safety and certainty; false motherhood is selfish, ready to destroy even the good in human experience to promote its idol.	the Danites rob Micah of his idols and his Levite, then destroy the city of Laish
as Principle:	Reflecting Principle, Love's saving motherhood holds its idea, man, fast within the inseparable union of Principle and idea; false motherhood, motivated by self-love, disregards man's weddedness to the whole Principle and instead resorts to partial truths for its salvation.	a Levite takes a concubine, who abandons him; the Levite regains her, but sacrifices her to a mob of Benjaminites who abuse and kill her; the Levite cuts her in twelve pieces and sends her to the tribes of Israel
as Life:	Reflecting Life, Love's saving motherhood is always just and merciful; false motherhood demands punishment without mercy.	the whole of Israel plans to take revenge on the Benjaminites
as Truth:	Reflecting Truth, Love's motherhood in us acknowledges the spiritual man as the only priest and works to restore Love's man in us; false motherhood tries to tear down and destroy man.	after meeting defeat twice, the Israelites turn to Aaron's line and are victorious over the Benjaminites; six hundred Benjaminites flee to the wilderness
as Love:	Love's motherhood in us redeems man through true womanhood — through the ever-present, pure and perfect idea.	wives are found for the six hundred Benjaminites to secure their inheritance

JUDGES

The law of fulfilment through the subtones:

Through a lawfully ordered sequence, each main tone is developed to show how we accept God's saving idea, until nothing within us resists or opposes the workings of our Christ-selfhood. How?

Subtone: Meaning within the order of the subtones

Mind: Mind awakens us to the need to accept the divine idea as it is and in what it purposes for us.

Spirit: Spirit requires that we accept the divine through an understanding of spiritual order.

Soul: Soul, causes the counterfeit sense to be overcome in us, at the same time showing that we have everything at our disposal to accomplish our spiritual mission with safety and assurance.

Principle: Principle leads us to accept unity with Principle as our sole basis for demonstration.

Life: Life causes us to draw all that we are from the divine source and to abandon all that springs from mortality.

Truth: Truth shows the true man rising in us to exercise its dominion and to deliver us from the mortal concept of man.

Love: Love obliterates error, such that the divine idea reigns supreme without the suggestion or possibility of an opposite.

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