

The Minor Prophets

in the Light of Christian Science



Max Kappeler

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THE MINOR PROPHETS

IN THE LIGHT OF

CHRISTIAN SCIENCE



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Books

CHRISTIAN GOVERNMENT — ITS SCIENTIFIC EVOLUTION
THE STRUCTURE OF THE CHRISTIAN SCIENCE TEXTBOOK

Booklets

COMPENDIUM FOR THE STUDY OF CHRISTIAN SCIENCE

*(Ten booklets written in collaboration with
E. Bütikofer, M. Rudin and B. Schurter)*

WHY STUDY CHRISTIAN SCIENCE AS A SCIENCE?

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FOREWORD

Some three years ago in Zurich I began to give lectures and classes on the subject of the Minor Prophets to students of divine metaphysics. As our studies and work developed it became increasingly apparent to us that the prophets were voicing in the symbolism of their day eternal, ever-applicable divine laws. Gradually, as these laws became clearer to us, the spiritual order in which the specific law of one prophet linked up with the specific law of the next unfolded. Finally, the whole metaphysically scientific structure became clear enough for me to present our findings to a larger circle of advanced students for their investigation. This took place in London, August 1960, in a course of Talks extending over a week, and the essence of these Talks is contained in this book.

It should be stated that it has not been my intention to write a purely inspirational book on the Minor Prophets for a reader to take up and peruse, perhaps, once or twice. My object has been to produce a study-book which would be an incentive to students to ponder spiritually and weigh up the subject in their own thought, to form their own opinion on how far they agree with my conclusions, and to feel impelled to carry the search still further for themselves. For each one of us the system of divine metaphysics must be an individual discovery. The coming years will assuredly throw more light on this new and inspiring subject, and it may well necessitate some amendments to our present conclusions, but this does not make the publication of the book at this stage of development either premature or untimely. On the contrary, much good may be achieved by the mere fact that it could stimulate thought into new dimensions of research, from which sublimer flights of inspiration may emanate.

As my one concern was to educe from the varied and vivid texts of the prophets the simple metaphysical laws underlying their prophecies and to formulate these laws as clearly as possible, it will be seen that I have used a somewhat stereotyped style and have repeated the main points over and over again, thus sacrificing any literary merit to Science. In so doing I have hoped to impress on the student the points which really matter, and to leave him in no doubt as to their

relative importance. Furthermore, many Biblical expressions no longer in common use have been deliberately used in order to stress the unity existing between the Bible and Science.

The following suggestion may prove helpful: As my interpretation of the prophets' text is somewhat condensed, the student is recommended first to read through the whole Biblical text of the prophet under consideration. Then, after reading my section on that prophet, he should check back with the Bible text and decide how far my interpretation harmonizes spiritually with the text of the prophet. The main object of this study is, of course, for the student to verify and familiarize himself with the laws of the prophets and completely assimilate them.

Full benefit from this book can really be derived only by advanced students of Christian Science who are already familiar with the definite spiritual meaning of the terms Mind, Spirit, Soul, Principle, Life, Truth, and Love, and the spiritual meaning of the Word, Christ, Christianity, and Science as used in the terminology of Christian Science. Nevertheless, I am convinced that other readers also can gain much help and stimulus from it.

Bible quotations are from the Authorised King James Version except where translations from the Aramaic Bible are used, when the quotation is marked (A.B.). Historical dates are taken from *The Clarendon Bible*.

Max Kappeler

*Sihlstrasse 3
Zurich, Switzerland
Easter 1962*

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This book was written in close collaboration with Morel Hauser, whose inspiration and scientific sense greatly helped me to see the pattern of the Prophetic Books and formulate the spiritually scientific laws underlying their messages. I should therefore like to record my deep gratitude for her invaluable spiritual contribution, as also my appreciation of her selfless co-operation in writing the manuscript.

The text of the Authorised Version of the Bible is Crown copyright, and the extracts used herein are reproduced by permission. My gratitude also goes to Dr. George M. Lamsa, who has granted me permission to quote from his translation of the Bible, the "Holy Bible from the Aramaic." Extracts from "The Century Bible" are reproduced by permission of the publishers, Thomas Nelson and Sons, Ltd., Edinburgh 9.

ABBREVIATIONS

A.B. = Holy Bible from the Aramaic
(translated by George M. Lamsa)

ABBREVIATIONS OF MARY BAKER EDDY'S BOOKS

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

Mis. = *Miscellaneous Writings*

Ret. = *Retrospection and Introspection*

Un. = *Unity of Good*

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

ABBREVIATIONS FOR THE SYNONYMS OF GOD

M = Mind

Sp = Spirit

So = Soul

P = Principle

Li = Life

T = Truth

Lo = Love

THE FUNDAMENTALS OF THE PROPHETIC AGE

THE SPIRITUAL FOOTSTEPS LEADING TO THE PROPHETIC AGE

When considering the prophetic age, we have to bear in mind that we are dealing only with one section of metaphysics, the section which has its place in the fourth thousand-year period of Bible history. The reader of this book therefore cannot expect to find in it a comprehensive exposition of divine metaphysics.

In order to understand the meaning of the prophetic age it is essential to go back and follow the spiritual way leading up to this era. This way evolves from the first thousand-year period through the second and the third thousand-year periods. It will suffice to give only a short survey of this spiritual unfoldment, as this subject has been amply dealt with in other publications.¹

THE FIRST THOUSAND-YEAR PERIOD: MIND

The Bible presents in the first thousand-year period a vast vision of God and His creation. The true record of creation and the false record of creation are set forth there. The reader acquaints himself intelligently with the great facts of Being—that is, with what *is* and what *is not*.

The first thousand-year period gives us from the very beginning the main categories of divine metaphysics. Already in the first and second record of creation the categories of the absolute and the

¹ John W. Doorly: *Talks on the Science of the Bible*.

John W. Doorly: *God and Science*.

Peggy M. Brook: *From the Garden of Eden to the Promised Land*.

W. Gordon Brown: *From Genesis to Revelation*.

Rosalie S. Maas: *The Bible for Everyman*.

relative standpoints are given, also those of the positive and negative standpoints. Further, the reader is introduced into the category of the "Seven" through the seven days of creation symbolizing the sevenfold nature of God as Mind, Spirit, Soul, Principle, Life, Truth, Love, and the counterfeit of the "Seven" through the false record of creation. Interwoven into the story of the seven days of creation is also the category of the "Four" as the symbol for the Word, Christ, Christianity, and Science. Then through the story of Cain, Abel, and Seth we have the category of the "Three Degrees" of the "Scientific Translation of Mortal Mind" (S. & H. 115: 19-3), culminating in the vision of spiritual translation, when Enoch, the seventh from Adam in the line of Seth, ". . . walked with God: and he was not; for God took him" (Gen. 5: 24).

Vast as the scope of this picture is, let us remember that it is, as yet, only a *vision*. Although all the main categories of metaphysics are already embraced within this first thousand-year period, their presentation is dominated by the point of view of Mind. The vision of Mind is the first big step in metaphysics. It enlightens the human mind with the true light in which everything must be seen.

THE SECOND THOUSAND-YEAR PERIOD: SPIRIT

The vision of Mind, however, is not enough, because in everyday experience the temptation creeps in to use this vision for the improvement of a material creation, as if the two could blend and co-operate. This is the problem with which the second thousand-year period begins, when "the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose" (Gen. 6: 2). This is the belief that the ideas of Mind can be blended with mortal thought in the hope of producing from such a wedding something bigger and better. The outcome was "giants in the earth" (Gen. 6: 4), a greater materialization instead of a spiritual unfoldment.

We encounter here a great challenge to Mind's vision. The floods of human reasoning, material evidence, sense testimony, and natural science beat in defiance against the actuality, reality, and substantiality of Mind. The vision must therefore be protected. This we do by building in consciousness an ark—as Noah did—and taking into it all the ideas of Mind. Our consciousness must then be

thoroughly “pitched” against any possible entry of the floods of mortal mind. We build and pitch an ark by pondering the vision of Mind, treasuring its greatness, loving its import, and hallowing its promise.

Illumined thinking as we have it in the first thousand-year period (Mind) is, in itself, not sufficient. It must be complemented by qualities of true spirituality, for only in this way can the vision of Mind be kept absolutely pure and develop into true substance within us. The ark then finally steadies and rests on definite ground (Mount Ararat).

Noah thus delivers himself from the onrush of mortal thought. But it is important to note that Noah was not saved permanently. The story relates how Noah backslid by getting drunk—his vision clouded. The lesson of this is that although the spiritual meaning of the second thousand-year period can lead us out of a problem, it cannot prevent us as yet from falling back. The problem of duality is not finally solved at this stage.

THE THIRD THOUSAND-YEAR PERIOD: SOUL

The question now arises: shall we go on being a Noah, able to choose rightly between good and evil, yet still subject to and overshadowed by the temptations of evil? The third thousand-year period urges us to identify ourselves definitely with the one and only good and not to swing constantly between good and evil. We are summoned to come out of Ur, the mortally mental, out of Egypt, the physical (1st degree), to go through the wilderness, the moral sense of things (2nd degree), and to enter and take possession of the Promised Land by identifying ourselves only with the spiritual, the ideas of God (3rd degree). Here we are no longer vacillating between good and evil but have learned to identify ourselves with the good only and to dis-identify ourselves from the claims of evil. Thus a translation within ourselves is taking place, the translation from sense to Soul, and we are renamed.

The translation cannot be accomplished in thought (Mind) alone. This is what *Abraham* tried to do; he went straight into the Promised Land after leaving Ur, but his attempt failed and he was unable to stay there. He found that he must first go down into Egypt and be weaned away from materiality (Spirit). *Isaac*, *Jacob*, *Joseph*, and

Moses also had to deal with Egypt; they all had to go through a purifying process before an inward translation to a resurrected selfhood could take place (Soul). Only then did they find their true identity and only then did the way open to bring the children of Israel into the Promised Land.

Nevertheless, having found their true identity, it cannot be said that the children of Israel really took possession of it. *Moses* perceived the identity of Being as divine Principle, named it I AM THAT I AM, and taught the Israelites to identify themselves with this divine, immutable I AM. *Joshua* found the method of demonstrating the practicability of this identification. He crossed over Jordan and inherited the Promised Land: he proved that he could take possession of an identity which is everlasting (Soul as Life). This did not, however, mean he could also possess it everlastingly (Life as Soul). The step proved at this stage of unfoldment is Soul as Life, and it is only after establishing in us the whole fourth thousand-year period of Principle that it becomes practical for us to prove Life as Soul—as *Jesus* did when he demonstrated his true identity everlastingly.

This brings us to a most vital question which must be answered in order to understand the immense value of the fourth thousand-year period, which covers such a large part of the Old Testament. The Book of *Judges* tells us how the tribes of Israel were continually losing and recapturing their inheritance. The recurring theme is: “And the children of Israel did evil in the sight of the Lord” and “the Lord delivered them into the hands of . . .” some enemy. Then we hear that “the children of Israel cried unto the Lord” and that God sent them a judge to deliver them from their oppressors.

What was the reason for this constant ebb and flow? The answer is: “In those days there was no king in Israel, but every man did that which was right in his own eyes.” That which is right in one’s own eyes is still a personal sense of right and not that which is right in God’s, Principle’s, eyes. The Israelites had gained through the first three thousand-year periods a sense of right, but it was only a limited sense of right, for they “did evil in the sight of the Lord.” At this point the necessity arises for a divinely principled understanding. Spiritual sense has no divine authority unless it is wedded to Principle, the King. At the time of the *Judges* there was no king in Israel, and it was natural that the children of Israel should begin to clamour for a king, a symbol for the government of Principle through its system of ideas. Thus the Kingdom Period was ushered in.

THE FOURTH THOUSAND-YEAR PERIOD: PRINCIPLE

THE KINGDOM PERIOD

Sebaoth: The Lord of hosts. With the demand for a king thought began to shift from a personal centre to an impersonal one for the interpretation of things. At this precise juncture, at the beginning of the fourth thousand-year period which opens with the Book of Samuel, a new name for God is introduced, "Sebaoth", the "Lord of hosts" or armies. God is now revealed as the Lord of all ideas, as the centre of the whole universe. Hitherto the Lord had been one person's concept of God, either the God of Abraham, the God of Isaac, or the God of Jacob, until Moses caught the first glimpse of an impersonal God and called Him I AM THAT I AM. Now this impersonal God is seen to be "the God of all ideas". "Sebaoth" is depicted as the God of all nations, of the whole universe, of heaven and earth, of land and sea, of the sun, moon, stars, wind, clouds, seas, rivers, rain, and dew; God, in short, of all which comprises the universe. Unless we understand God as Principle, we live our understanding of God, our understanding of Mind, Spirit, and Soul, but the Kingdom Period changes the standpoint from the personal "I" or "we" to the divine "I".

The standpoint changes from the Word to the Christ. In the first three thousand-year periods we feel the urge to seek God and identify ourselves with God's ideas. This is the standpoint of the Word. The Mosaic period constantly puts forward the demand "thou shalt" identify yourself with God, good, and "thou shalt not" identify yourself with evil. If we only remain in the Word standpoint, the ability to fulfil the demand is still vested in the "thou" and not in God. We are expecting the lesser, the "thou", to have enough power of itself to fulfil the greater. This is impossible. Hence the necessity for advancing from the Word standpoint to the Christ standpoint. Whenever we reason *from God*, with God, like God, and for God, we take the Christ standpoint, which states that all power of fulfilment is in God and comes from God, and that God establishes His ideal in spite of any resistance to it. The Word standpoint alone cannot save us; the Christ is the Saviour. By identifying ourselves with the Christ, the power of demonstration is vested in God and no longer in the "thou"; we work from the throne of grace and with the power of grace. Through the fourth thousand-year period we are taught to

reason from God rather than up to God. From now on we shall be looking out from God and interpreting all things as Principle interprets them.

Let Principle reign. Right at the beginning of the Kingdom Period we find the wonderful and most illustrative story of Samuel's mother, Hannah. She prayed to God to have a "man child" (I. Sam. 1: 11), a child of Principle, and she promised to dedicate him to God—"Therefore also I have lent him to the Lord; as long as he liveth he shall be lent to the Lord" (I. Sam. 1: 28). Hannah's attitude was not the personal one of doing what was right in her eyes with the idea of God; she was willing to lend the idea to the divine Principle and let Principle do with it what Principle intended. This is a completely new attitude and it characterizes the standpoint of the fourth thousand-year period.

We then hear how the Lord chose Samuel to be His priest, to be Principle's minister—"And I will raise me up a faithful priest, that shall do according to that which is in mine heart and in my mind" (I. Sam. 2: 35). Principle now says: "I have an idea and this idea is My idea (My priest), and this idea operates according to what is in My heart and in My mind." This naturally demands of us a complete surrender of everything which is personal, be it a personal wish, a personal ambition, a personal opinion, a personal justification, and so on. Through such a surrender we become ministers unto God—"Samuel ministered unto the Lord" (I. Sam. 3: 1). His attitude towards God was always "Here am I" and "Speak, Lord; for thy servant heareth" (I. Sam. 3: 4, 9).

Return unto the Lord. Henceforth, whenever Israel was in trouble, we hear the trumpet call, "Return unto the Lord", as the necessary step for deliverance. When Israel lost the Ark of the Covenant to her enemies, Samuel's primary interest was not to recapture it, but rather to implore the Israelites to return to the Lord with their hearts, for "if ye do return unto the Lord with all your hearts, then put away the strange gods . . . from among you, and prepare your hearts unto the Lord, and serve him only: . . . he will deliver you out of the hand of the Philistines" (I. Sam. 7: 3). The heart, our understanding, has to be at one with Principle.

Principle's king. That the Lord looks upon the heart, and not on outward appearances, is well illustrated by the first two kings of Israel, Saul and David. In answer to their clamour the Israelites were first given *Saul* as their king. But Saul had not fully grasped that the

power of kingship lies in a Principle-like attitude, by constantly turning to the Lord—he “rejected the word of the Lord” (I. Sam. 15: 26). So his kingship was taken away from him, and Samuel had to look for a new king who would comply with Principle’s requirements—“for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart” (I. Sam. 16: 7). With this counsel in mind Samuel chose *David* as king, and David proved to be Principle’s king. He always let God govern him in every detail. His battle with Goliath was not his battle, “for the battle is the L o r d ’ s” (I. Sam. 17: 47). Neither would David let the strife Saul had with him be solved in his way, but here again, in G o d ’ s way. His attitude was: “The L o r d avenge me of thee” (I. Sam. 24: 12) and “the L o r d therefore be judge . . . between me and thee, . . . and plead my cause, and deliver me out of thine hand” (I. Sam. 24: 15). David’s constant endeavour was to let God govern him, to attribute to God the power of establishing the kingdom in man step by step. Herein lay the secret of his great career which made out of a shepherd-boy a king over a united Israel. Every step of his life was guided by his unity with Principle—“I was with thee”, said the Lord of hosts, “whithersoever thou wentest” (II. Sam. 7: 9). Relying completely on Principle, David was free from any temptation to try to use the power of the divine Principle in the way he deemed right and good. His heart was always with God, knowing that with such an attitude Principle could work out through him the maximum of good, and that what Principle worked out would be everlasting—“I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom . . . I will stablish the throne of his kingdom for ever” (II. Sam. 7: 12, 13). Principle’s demonstration lasts forever.

Principle interprets itself through its idea. In one of the Psalms David states the central idea on which the whole fourth thousand-year period hinges: “The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool” (110: 1). Here God is no longer depicted as speaking to a person as when “the Lord said to Abraham”, or “the Lord said to Jacob”, or “the Lord said to Moses”, nor does He now speak to David, but to David’s Lord—“The Lord said unto my Lord”. This “my Lord” means “my divinely principled understanding of God”. Principle’s interpretation of itself can be heard only by a Principle-like understanding. Personal sense, the unlikeness of Principle, can never hear nor

fathom Principle's message. Principle can speak only through its own idea.

The divine coincidence of Principle and idea. Only when "my Lord" hears the Lord speak can we follow the Lord's command—"Sit thou at my right hand," that is, sit on the right hand of Principle. Then the divine coincidence between Principle and idea is established. By having a divinely principled understanding of God we can look out from God and rule with Him—"until I make thine enemies thy footstool." In the spiritual unity with Principle there is no enemy, since Principle knows only its own ideas. The concept of error or evil disappears, and what seemed to be an enemy is turned into a support, a "footstool". Herein lies the basis for the scientific handling of evil. Establishing a divinely principled sense of things in us excludes an unprincipled sense of things, which is the only evil there is. Handling evil does not mean fighting with evil; it means being impersonally and scientifically minded.

David recognized something of the fundamental coincidence between Principle and idea. Principle has a relationship only with its own idea; Principle says: "I have an idea and I translate myself constantly to my idea" ("The Lord said unto my Lord"). Through this translation Principle's idea is always conscious of God and of how God operates ("Sit thou at my right hand"). Thus, by putting aside ourselves with all our personal views, we handle error, an unprincipled consciousness. It follows that the divine coincidence of Principle and idea is the Christ, or Saviour, to any situation. Mary Baker Eddy defines the Christ in this very way, as "the coincidence, or spiritual agreement, between God and man in His image" (S. & H. 332: 32-2).

The Christ attitude always revolves within the divine coincidence of Principle and idea. In the fourth thousand-year period we are taught always to reason (1) from God, (2) with God, (3) like God, and (4) for God. We are constantly urged (1) always to go out from God and not from our own personal standpoint, (2) always to abide with God in our deductions and not to allow personal views to interfere, (3) always to act and live like God and not in any way we deem right, (4) always to work for God and not for some ulterior purpose.

Principle involves Science and understanding. To go out from God, with God, like God, and for God does not require a knowledge of God as a whole. We can never know God as a whole; to do this we should have to be greater than God. But today this whole is revealed

as Principle, and when the principle of a subject has been fathomed, we do not have to know the subject as a whole. In mathematics, for example, we do not have to know all the calculations possible within the realm of mathematics; all we need know is the principle of mathematics with which we can work out any calculation. A principle involves science (systematized knowledge) and science requires categories and classifications, and within them law, order, rule, system, method, form, and plan. Therefore, accepting God as a divine Principle demands our accepting also the whole concept of what is included within the meaning of the term "principle". Through Science and system the divine Principle can be understood; the Whole can be understood through its system.

Scientific understanding is practical. Nothing is more practical than a scientific understanding. For instance, electricity has always existed, but until it was scientifically understood, it remained useless. The same is true of every subject, and especially of the subject of God. Only by understanding the divine Principle through its system, categories, and laws do the divine facts become living and practical to us. A scientific understanding of God is therefore vitally important, because divine Principle, God, operates in the realm of understanding. Human thought usually conceives of God as All-in- \emptyset ll, ever-present, and infinite, in a somewhat distorted way, visualizing God as filling an immense space. It still thinks in a limited way, in a three-dimensional spacial way. Yet God is spaceless and timeless. His realm is neither time nor space, but understanding.

Understanding Principle corrects error. The great import of scientific understanding is that it renders the misuse of God impossible. As long as we acknowledge God only as the I AM THAT I AM, and not in His infinite interpretation, we may attribute in our ignorance all that happens in our human experience to God, because we believe all that is going on to be the great I AM. But now Principle furnishes us with an understanding of how Principle operates through its ideas, and the effect of Truth on error. A scientific understanding prevents a misinterpretation of being and thus a misuse of God. Understanding Principle handles a misunderstanding of God, the foundation of all evil. Evil is "neither person, place, nor thing" (S. & H. 71: 2-3), it is only a misstatement, a mistranslation, a misunderstanding, or a misinterpretation of the divine Principle. Evil is never a self-existing entity. Handling evil consequently means handling a misconception of God and His idea. Misconceiving God

and His idea grows from rejecting the fact that God as Principle can be understood only through Science, system, categories, classifications, laws, and orders, or in short, through everything included in the concept of a principle. Hence, resisting the fact that spiritual sense must be wedded to scientific understanding is evil.

Handling evil does not start with our merely declaring the phenomena of evil to be powerless, unreal, non-existent, etc., but by handling the noumenon of evil as a misunderstanding of Mind, Spirit, Soul, Principle, Life, Truth, Love, and of the Word, Christ, Christianity and Science. This is the way the prophets teach us to handle evil: first to bind the strong man (the noumena of evil) in order to despoil him of his goods (the phenomena of evil).

THE PROPHETIC AGE

The Christ nature foretold. The unity of Principle and idea was effectively demonstrated by David. Through his complete reliance on the ever-operative power of Principle, he was able to raise the idea of kingship within himself and to demonstrate it in human experience by being king over all Israel. He proved the kingship of man to be a demonstrable fact in being. But what happens to all those who do not know about this fact or do not accept it willingly? Are they lost? Will the promise of God that man is to be king and priest unto Him not be fulfilled for all? Has God no Saviour for ignorance and unwillingness? The prophets answer these questions. The focal point of their message is to show that Principle has a Christ, that is, a Saviour for all. This Saviour is rooted in the facts (1) that all real power is vested in God, the divine Principle, (2) that in this power lies the ability so to bring everything into likeness with the divine Principle, (3) that obedience to the divine Principle is established, (4) for the purpose of manifesting the operation of every idea in its divine Principle. All this implies that the Saviour is able to demonstrate the operation of the true idea (a) in spite of all opposition to the divine purpose (a sense of the Word), (b) by forcing ignorance and unwillingness to be recognized as erroneous (a sense of the Christ), and (c) making them yield completely to the point where God's idea is accepted (a sense of Christianity), (d) so that misunderstanding is resolved into divine understanding (a sense of Science).

Definition of "prophet". Elias (or Elijah), who introduced the prophetic era, is defined as: "Prophecy; spiritual evidence opposed

to material sense; Christian Science, with which can be discerned the spiritual fact of whatever the material senses behold; the basis of immortality.—‘Elias truly shall first come and restore all things’ ” (S. & H. 585: 9-13). Whenever the true and divine status of things needs to be restored, the Elias state of mind has first to be established by building on the spiritual evidence of things as “the basis of immortality.” The prophet does not proceed from “whatever the material senses behold” but from the discernment of the spiritual fact that lies behind every situation.

However, “prophet” has a far deeper meaning. *Prophet* means: “A spiritual seer; disappearance of material sense before the conscious facts of spiritual Truth” (S. & H. 593: 4-5). The prophet not only discerns the “spiritual fact of whatever the material senses behold”—as in the definition of Elias—but is conscious of these facts. The stress no longer lies on spiritual discernment, but on divine consciousness. Such a consciousness of the “facts of spiritual Truth” is the Christ to “whatever the material senses behold” (definition of “Elias”) bringing about the “disappearance of material sense” (definition of “prophet”).

Jesus, the last and greatest of all prophets, demonstrated in human experience the effectiveness of spiritual consciousness. The definition of Jesus reads: “The highest human corporeal concept of the divine idea, rebuking and destroying error and bringing to light man’s immortality” (S. & H. 589: 16-18). Under his divine consciousness error was not merely rebuked but also destroyed, proving that divine consciousness is all-powerful. While the Elias state of mind furnishes “the basis of immortality”, the Jesus state of mind actually proves this statement by “bringing to light man’s immortality”.

The relationship between Truth and error. Thus the prophets teach that divine consciousness proves itself as the superiority of spiritual power over material power, that the Christ is supreme in the realm of Truth as well as in the realm of human and mortal beliefs. The Saviour would not be a Saviour if it did not throw light on the relationship between Truth and error: we should be left with two universes. The prophetic writings teach us how Truth analyzes, uncovers, and annihilates error of every sort. In so doing, the Christ no longer leaves man free to choose whether to become king; it forces him to do so. Principle’s Christ has the power of manifestation in itself, has in itself the power to make error yield, has in itself the power to reinstate the true idea in consciousness, and has in itself the

power to bind every idea to God's purpose. In this way the Christ proves the demonstrability of the divine coincidence between God and man, and thereby disproves every argument of a possible rupture between God and man.

The Christ brings us into unity with Principle. The redeeming purpose of the Christ is to establish scientific understanding. The divine Principle, through its Christ, constantly works on every one of us to bring us into complete unity with Principle. It recruits us, drills us, and schools us in the system of the divine Principle, so that finally we are completely bound to Principle. This is a two-sided scientific understanding involving the "yea, yea" of understanding the somethingness of Truth, and the "nay, nay" of understanding the nothingness of error. The prophets saw the necessity for the children of Israel to go into captivity in order to learn the nothingness of error. There they were forced to face error, to see through it until its nothingness became apparent to them.

Principle opens up the highway of Life. Principle wants us to accept Principle as Principle; it wants to bind us to itself in order that we can overcome the world beliefs which obstruct the way to eternal Life. The prophets predict a highway leading out of captivity into eternal freedom.

THE FIFTH THOUSAND-YEAR PERIOD: LIFE

Jesus trod this highway on the basis of his Principle-mindedness. He fulfilled the Law and the Prophets: his method of life was to be eternally one with Principle. "And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end" (Luke 1: 33). Jesus built his life solely on Principle. He said: "I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me" (John 5: 30). It was this consciousness which enabled him to demonstrate his true identity and his kingdom everlastingly. For him the ebb and flow finally ceased and he "sat down on the right hand of the Majesty on high" (Heb. 1: 3). Thus we see that the prophetic age of Principle is the key to eternal Life. It is therefore of immense importance to grasp its message in its scientific structure.

THE CHRIST TRANSLATION

The two aspects of translation. The kingdom period teaches us to take the standpoint of Principle, of the divine coincidence of Principle and idea, or God and man. In this consciousness the Lord can speak to "my Lord", and from this exalted standpoint at the right hand of the Lord we can look out from Principle and like Principle. The prophetic age then shows that the operation of the divine Principle can be viewed from two aspects: *first*, from an absolute point of view where Principle always translates itself to the point of idea, so that every idea operates like Principle and for Principle; *second*, from a relative point of view where Principle forces error to disappear, so that the true idea is made manifest. The divine Principle has a Christ which manifests the divine idea in spite of all resistance.

The operation of the Christ, as the prophetic era illustrates it, is today presented in its scientific language by Mary Baker Eddy in her statements of the "Scientific Translation of Immortal Mind" and the "Scientific Translation of Mortal Mind" (S. & H. 115-116). These two translations include the various phases of the *modus operandi* of the Christ. John L. Morgan in his book "The Two Translations" has already explained in great detail the meaning of these two translations, so that only their main points need to be stressed here.

The "Scientific Translation of Immortal Mind". The "Scientific Translation of Immortal Mind" (briefly called the first translation) shows the Christ translation from an *absolute point of view* and explains how God, the divine Principle, translates Himself to the point of idea, as "an image in Mind; the immediate object of understanding". Principle without a manifestation of its idea would be a nonentity or Principle unexpressed. This translation starts with God and concludes with idea; God, the divine Principle, always translates Himself to the point of manifesting Himself as infinite, individual ideas.

The "Scientific Translation of Mortal Mind". The "Scientific Translation of Mortal Mind" (briefly called the second translation) shows the Christ translation from a *relative, human point of view*,

that is, in its office of translating error out of itself back into the idea of God. It translates the deflection of being out of itself back into the divine reflection. This translation takes place through three degrees explaining the *modus operandi* of Truth urging its resisted claims upon error until error concedes its nothingness and the idea of God is made manifest in its purity and wholeness.

The three degrees. The more we become conscious of the first translation, the more error is analyzed and brought to the surface. The *first degree* gives an analysis of the physical as “depravity” and “unreality”. It analyzes the physical as the physical. In the measure that the first translation takes root in human consciousness, evil beliefs begin to give place step by step to higher ideals. In this transitional stage of the *second degree*, moral qualities begin to appear. This looks as if the physical state has improved, but what is actually appearing is a mental state which is less ignorant (M), less material (Sp), less sinful (So), less personal (P), less mortal (Li), less unsound (T), and less incomplete (Lo). Finally, the first translation purifies human thought to such an extent that in the *third degree* the light of understanding begins to unfold spiritual reality in the ordered way of wisdom (M), purity (Sp), spiritual understanding (So), spiritual power (P), love (Li), health (T), holiness (Lo).

“In the third degree mortal mind disappears, and man as God’s image appears” (S. & H. 116: 4-5). Through the process of the two translations nothing is being created anew: all that divinely exists has always existed from everlasting in its perfection, but through the process of the two translations the beclouding misconceptions are dispelled. Thus the mortal concept is disproved and the nothingness of nothing, as well as the allness and reality of the spiritual, is proved.

Understanding. It is important to note that both translations, as given in “Science and Health”, pages 115-116, end with “understanding”. Understanding is the pivot of the two. Both translations go on in the same realm, the realm of understanding. This indicates that the operation of the Christ is not something mystical, but a matter of divine understanding. When the Christ brings the light of understanding (first translation), physical and human misconceptions give way to divine ideas, causing mortal mind and its effects to disappear (second translation). Healing does not go on in matter, or body, but in Christlike understanding.

The two translations combine as one: the Christ translation. Correctly seen the two translations take place simultaneously, side by

side. For this reason the two translations must be conceived of only as two phases of one translation: the Christ translation. All that is ever going on is the Christ translation, the divine Principle translating itself to the point of idea as "the immediate object of understanding", which simultaneously has its effect on error in that erroneous beliefs are translated out of themselves back into understanding. Mary Baker Eddy explains these two facets of the Christ translation when she writes concerning the first: "Christian Science translates Mind, God, to mortals" (Mis. 22: 10). Then she hints at the second translation when she says: "Science, understood, translates matter into Mind . . ." (Mis. 25: 12). Here the objects of sense are exchanged for the ideas of Soul. In both references translation hinges on Science and understanding.

Always start with the first translation. The order of the two translations is irreversible. In the first translation lies the procuring cause of the second translation. Without the first translation the second translation is powerless. No problem can be solved by trying to work up through the three degrees of the second translation. The operative power for every solution is rooted in the first translation, in the Christ-power. Attempting to work out a problem without the first translation means resorting to human will-power, a power devoid of the Christ.

The initiative is always with the Christ, Truth, with the first translation. Translation never takes place through a moral effort to rise from evil to good, from unreality to reality, from a material belief to spiritual understanding. The Christ translation does not work through such a material evolution; it always goes out from the perfection of being and works in spite of ignorance, matter, the flesh, and the mortal, by forcing these beliefs to disappear. This disappearance may appear to be an evolution from matter towards Spirit, but in reality it is the physical yielding to the spiritual, the flesh to Spirit, a falling away of error, a tearing asunder of the veil of error. The second translation is not a process of improving matter or evil. A so-called improved state is not a more spiritual state, but a less material one, because spiritual existence was, and is, always intact; it never lost nor does it need to regain its original perfection. All the second translation does is to dissolve an erroneous concept, which is only a misconception concealing a perfect idea.

Evil: a misunderstanding of God. The Christ translation furnishes us with the key to the handling of evil. It shows that all reasoning

starts from God, good, as the All-in-all. Drawing deductions from a standpoint outside God leads to mistranslations, which manifest themselves in misconceptions, and all their phenomena of evil. "The material senses and human conceptions would translate spiritual ideas into material beliefs, . . ." (S. & H. 257: 15-17). Hence all misstatements, mistranslations, and misconceptions exist only in human, material beliefs, in misunderstanding God. The noumenon of evil is but a misstatement of the allness of God, good, alias the belief that something can exist besides God.

Handling evil: retranslating a mistranslation. Handling evil therefore means nothing more than retranslating a misunderstanding, and this retranslation can only be effectively worked out through the Christ translation, whereby the first translation impels the second translation and forces the misunderstanding to disappear. Mind translating itself to understanding causes mortal mind to disappear; Spirit translating itself to understanding causes materiality to disappear; Soul translating itself to understanding causes sin and sensation to disappear; Principle translating itself to understanding causes unscientific and personal sense to disappear; Life translating itself to understanding causes lack and mortal life to disappear; Truth translating itself to understanding causes error, disease, and slavery to disappear; Love translating itself to understanding causes hate, jealousy, and curse to disappear. All that is finally left is the understanding of God.

The Christ translation is irresistible. The Christ translation takes place imperatively, under all circumstances, but it is up to us to accept it willingly and consciously so that we may experience the process as a harmonious one. If the translation of the Christ is resisted, either through ignorance or unwillingness, this resistance brings about struggles, frictions, disorder, crises, mental chemicalizations; but under the impact of the Christ it will finally have to yield. So, unless we accept this translation through Science, we are forced to accept it through suffering.

THE STRUCTURE OF THE PROPHETIC BOOKS

Our object of investigation. The four Major Prophets and the twelve Minor Prophets must be considered as one whole unit. Since the Major Prophets are textually rather voluminous, the interpretation of their message will be touched upon only briefly and summarized sufficiently to indicate the standpoint of their message within the whole framework of the prophetic writings. The main stress will be laid on the twelve Minor Prophets; as "twelve" is a symbol of demonstration, they also can be pondered as a unit in themselves.

John W. Doorly expounded six of the Minor Prophets in the light of Christian Science and also wrote in great detail on the four Major Prophets.¹ His main purpose was to give a verse-by-verse interpretation of the spiritual message of these prophets to show that each prophet built up his message in a divine order. He made no attempt to disclose the unifying pattern underlying the sixteen prophets, nor was his main interest directed towards defining the difference between the messages of the various prophets, nor consequently the different laws governing each message.

This book will therefore not give a verse-by-verse interpretation of the prophets, nor will much stress be put upon showing how the symbolism of the prophetic writings can be translated into its metaphysical meaning. Through John W. Doorly's books we are already acquainted with the fact that each prophet presented his subject in a divine order. There will be no need, therefore, to make a special point of this, and the finer shadings (the "sub-tones") will be disregarded altogether. Our main interest will centre on other points.

THE MATRIX

The divine "Four". As there are sixteen prophets, our interest will be to define the fundamental message of each prophet, and we

¹ John W. Doorly: *Talks on the Science of the Bible* Vol. 7 (Amos, Micah, Isaiah); Vol. 8 (Ezekiel); Vol. 9 (Daniel, Haggai, Zechariah, Malachi).
John W. Doorly: *Oxford Summer School Reports* 1948 Vol. 1 (Hosea, Jeremiah).

shall find that their respective messages differ greatly because each one deals with another aspect of the Christ translation. Having defined the difference between each prophet we have to answer another important question: How are the prophets linked together? Is there a spiritually scientific sequence combining all the sixteen prophets into one overriding coherent pattern? The focal point of our investigation will therefore not be so much the order of the divine "Seven", which can be found in each prophet, but rather the office of the divine "Four" as (1) the Word, (2) the Christ, (3) Christianity, and (4) Science, as the four spiritual dimensions of the "new Jerusalem, coming down from God out of heaven" (Rev. 21: 2). Being always interprets itself through its four dimensions of the Word, the Christ, Christianity, and Science, but, as John W. Doorly explains, they ". . . must each be regarded not only individually, but also in relationship to the other three. It is evident that in the one infinite consciousness every idea must reflect in some degree every other idea. Consequently, the Word, the Christ, Christianity, and Science must all reflect each other".¹ The Word reflects also the Christ, Christianity, and Science; the Christ reflects also the Word, Christianity, and Science; Christianity reflects also the Word, the Christ, and Science; and Science reflects also the Word, the Christ, and Christianity. Through this fourfold reflection (4×4) sixteen aspects of Being are obtained which naturally differ from each other. The Word, for instance, illustrates Being differently when it is considered solely in its own light, or in its reflection of the Christ, or when it is viewed from Christianity, and again when it reflects Science.

Definition of "matrix". These sixteen fundamental aspects of Being can be illustrated through a "matrix"; yet, since this matrix does not apply to mathematical values but to definite concepts of Being, we term it the "matrix of immortality" (S. & H. 250: 5), or, briefly, "Matrix". According to Webster "matrix" means: "1. The womb. 2. A place or enveloping element within which something originates, takes form, or develops . . . 4. That which gives form, origin, or foundation to something enclosed or embedded in it." The Matrix is the divine womb in which, through sixteen stages of development, a divine, fundamental proposition is evolved into the full form of a complete, divine calculus.

¹ John W. Doorly: *The Pure Science of Christian Science*, 2nd ed. page 52.

The Matrix reflects itself in Matrices. Metaphysics teaches that every fundamental factor of Being is always embedded within the Matrix because nothing goes on in Being except within the *modus operandi* of the Word, the Christ, Christianity, and Science. As the infinite One reflects itself infinitely, the Matrix also reflects itself in infinite Matrices, the most fundamental of them being the Matrices of the "Seven" and the "Four". So we can speak of the Mind Matrix, the Spirit Matrix, the Soul Matrix, the Principle Matrix, the Life Matrix, the Truth Matrix, and the Love Matrix, as well as of the Word Matrix, the Christ Matrix, the Christianity Matrix, and the Science Matrix. These Matrices may have been used in Christian Science practice by many in a more or less complete way, without their being consciously aware of them. For example, when handling a problem through divine Mind, we were not content to take Mind only from the standpoint of the Word, but also included in our treatment the standpoints of the Christ, of Christianity, and of Science. The Matrix helps us to cover consistently all the sixteen fundamental arguments of evil in a conscious way.

The Christ Matrix. In the prophetic writings the Christ standpoint dominates the sixteen prophecies. The prophets therefore give us a perfect illustration of the Christ Matrix, that is, of all the fundamental aspects of the Christ translation. Each prophet expounds another of the sixteen aspects of the Christ Matrix, so that all the prophecies taken together form a coherent whole. The Epistles, on the other hand, are written from the standpoint of Christianity, and depict the sixteen aspects of the Christianity Matrix. The sixteen chapters of the Christian Science textbook are dominated by the standpoint of Science and illustrate the Science Matrix.

The categories of the Christ Matrix (see chart). In order to understand a Matrix, a clear-cut distinction of categories and classifications must be made. Unless we analyze a text by keeping basic categories distinct, we cannot lay hold of its message. The chart on page 20 helps us to acquaint ourselves with the system of the Christ Matrix. As the terms Word, Christ, Christianity, and Science, as well as their respective reflections as the Word reflecting the Word, the Word reflecting the Christ, the Word reflecting Christianity, the Word reflecting Science, the Christ reflecting the Word, the Christ reflecting the Christ, etc. apply to every individual Matrix, it is necessary to define them more specifically when they are dominated

The Christ Matrix

CHRIST

| | (1) <i>The mono-potency of God, good</i> WORD | (2) <i>The reforming power</i> CHRIST | (3) <i>The restoration of the idea in consciousness</i> CHRISTIANITY | (4) <i>The operation of the idea in its Principle</i> SCIENCE |
|---|---|---|--|---|
| (a) <i>The divine purpose defined</i> WORD | Hosea | Obadiah | Nahum | Haggai |
| (b) <i>The enforcement of the trans- lation of two-ness into oneness</i> CHRIST | Joel | Jonah | Habakkuk | Zechariah |
| (c) <i>The disappearance of evil and the appearance of good ren- dered inescapable</i> CHRISTIANITY | Amos | Micah | Zephaniah | Malachi |
| (d) <i>The understanding of God</i> SCIENCE | Isaiah | Jeremiah | Ezekiel | Daniel |

by one standpoint, as for instance that of the Christ, from which the sixteen prophets wrote their books.

Christ Jesus said, "In my Father's house are many mansions" (John 14: 2). Christ has many aspects, and this is the reason why Mary Baker Eddy defines the Christ not only in one but in many ways throughout her writings. As will be seen the Christ Matrix has four vertical and four horizontal subdivisions, but all come under the one heading of the Christ. This overall category I propose to call the "roof" category of the prophetic books.

Under this "roof" category we have two main categories: (I) the Christ translation from an absolute point of view with its four accompanying classifications of the Word, the Christ, Christianity, and Science, as indicated on the chart by (1), (2), (3), (4); and (II) the Christ translation from a relative point of view with its four different classifications of the Word, the Christ, Christianity, and Science, as indicated on the chart by (a), (b), (c), (d).

Because these categories and classifications all come under the "roof" category of the Christ, they must all have a touch of the Christ in their meaning. For this reason the chart supplements the terms the Word, the Christ, Christianity, and Science, as (1), (2), (3), (4) and (a), (b), (c), (d), with more specific designations, all having some shading of the Christ. In this way each blending of the categories also receives a more distinctive meaning. For instance, instead of merely defining the message of Hosea as "the Word reflecting the Word", it will now read (1a) "The mono-potency of God, good, defined in its divine purpose". This conveys a much more specific meaning than the broad statement of "the Word reflecting the Word".

If we were considering the Christianity Matrix, as illustrated through the Epistles, the captions for the Word, the Christ, Christianity, and Science as (1), (2), (3), (4) and (a), (b), (c), (d) would naturally be very different from those of the Christ Matrix and would all have a shading of Christianity. The Science Matrix, as illustrated through the sixteen chapters of the Christian Science textbook, would again have other captions.

THE LAYOUT OF THE PROPHETIC BOOKS

It might be as well for the reader to acquaint himself at this stage with the whole layout of the sixteen books of the prophets, which

is the picture we shall see after we have investigated them. As Isaiah puts it, we shall take "the end for the beginning".

The Christ standpoint. The Christ translation *always goes out from God*; it is always a translation from God to man and never from man to God. Therefore, the prophets always write from the standpoint of God, where God says, "I will do this or that". To them God is the only motivating power and doer; He proclaims what He is going to do and how He is going to do it, and this in spite of Israel's non-cooperation. It is God Himself who comes to Israel, analyzing, uncovering, and annihilating all error. It is God who enforces all progress, and if Israel does not fall into line with God's way and God's working, progress will be painful for them. The admonition of all the prophets is therefore: "Return unto the Lord", so that Israel can take part in progress painlessly. Whether man co-operates or not, God is uninterruptedly working out His idea, the coincidence of Principle and idea, the "spiritual agreement between God and man in His image". Consequently man is finally forced to comply with Principle. The prophecies always end by showing that God works out His idea, reducing evil to its nothingness and establishing the allness of good.

The Christ office. In its *divine sense*, "Christ is the ideal Truth . . ." (S. & H. 473: 10). The Christ in its *absolute sense* has the office of bringing God's own likeness to perfect manifestation by translating the ideal to the point where perfect individual ideas of Principle operate in unison with Principle. "Thus it is that the Christ illustrates the coincidence, or spiritual agreement, between God and man in His image." In a *relative sense* this Christ appears to us as a power that does not rest until (1) all that tries to obstruct the complete manifestation of the divine idea, (2) all that tries to disrupt the spiritual agreement between God and man, (3) all that tries to mar the full reflection of the divine idea, and (4) all that tries to hinder the divine idea from working in accord with the divine Principle, is obliterated. Thus, the Christ is the great Saviour through which God manifests the idea of perfect man. The Christ is the Comforter because it does not allow error to put forth and uphold its claims indefinitely. The Christ is divine Love, constantly at work to free man from error and not resting until the last trace of error disappears. In this respect the Christ is "the divine manifestation of God, which comes to the flesh to destroy incarnate error" (S. & H. 583: 10-11). Through the Christ translation we are given

the key with which to solve the problem of duality, and therein lies the practical import of understanding the Christ.

The Christ translation viewed absolutely. The Christ presents itself in four classifications: in the absolute sense of the Word, the Christ, Christianity, and Science.

1. *The mono-potency of God, good (Word).* In the prophecies of Hosea, Joel, Amos, and Isaiah, the messages are focused on the power of God as the All-power of good. God is presented not only as the sole power, but also as a power that is wholly good. Besides God there is no other power, and evil therefore is proved powerless. The four prophecies stress the fact that the omnipotence of God is constantly at work to manifest His own ideas of good.
2. *The reforming power of the Christ (Christ).* In the prophecies of Obadiah, Jonah, Micah, and Jeremiah, the central interest shifts to the Christ in its office of translating God to man for the purpose of saving man from mortality. Naturally the mono-potency of God, good, still plays a very important part in their messages, but the main stress is laid on the fact that the mono-potency of God, good, has a Christ translating God to mortals and bringing about a reformation in mortals. Thus we see that classification (2) goes a step further than classification (1). Every knee must bend before the reforming power of the Christ. The impulse of the Christ is to manifest God's likeness in man.
3. *The restoration of the idea in consciousness (Christianity).* In the prophecies of Nahum, Habakkuk, Zephaniah, and Ezekiel, the focus shifts to "idea". These prophets foretell that thanks to (1) the mono-potency of God, good, (2) the Christ works as the saving and reforming power, (3) with the effect of reinstating God's true idea in man's consciousness, in spite of contrary testimony. The Christ safeguards the true idea under all circumstances and works to disprove all contrary arguments.
4. *The operation of the idea in its Principle (Science).* Haggai, Zechariah, Malachi, and Daniel are mainly concerned with teaching that every idea of God must operate according to Principle and in unison with Principle. Their interest is in drawing Israel's attention to the necessity of letting the ideas of God operate with and for Principle, and not with Principle for an ulterior purpose. The Christ binds every idea to Principle in perfect discipline.

The Christ translation viewed relatively. The retranslation of error into Truth is again depicted through the four classifications of the Word, the Christ, Christianity, and Science. Without these further classifications Hosea, Joel, Amos, and Isaiah, for instance, would all deal with classification (1), the mono-potency of God, good, in the same way; but this is not the case. They deal with the mono-potency of God, good, in four different ways, but their four different messages follow a spiritual order, an order which is also the same for (2), (3), and (4). Classifications (1), (2), (3), and (4) each develop through four phases:

- a. *The divine purpose defined (Word).* The first phase of development always reveals and defines the divine purpose of the Christ. Hosea, Obadiah, Nahum, and Haggai have one common denominator; they all state the divine purpose of their respective messages as (1), (2), (3), (4). As Principle always has an idea the goal of this Principle has first to be set forth. They acquaint us with the aim which the divine Principle pursues as the Word, the Christ, Christianity, and Science. The purpose of the Christ is always to manifest God's idea, the allness of good, and not to tolerate evil.
- b. *The enforcement of the translation of two-ness into oneness (Christ).* In order to achieve the purpose set forth in (a) a second phase of development is necessary, namely, the enforcement of a translation of evil into good. Joel, Jonah, Habakkuk, and Zechariah again have one common theme: they show the Christ enforcing the translation of a dual and therefore wrong sense of their respective messages as (1), (2), (3), and (4) into the one and only true sense of them.
- c. *The disappearance of evil and the appearance of good rendered inescapable (Christianity).* As a result of (b) Amos, Micah, Zephaniah, and Malachi show the inevitability of evil's complete disappearance, so that the remnant of good may come to light in its fulness. The third phase of development proves the supremacy of good before which evil, step by step, completely disappears. The remnant is always saved and brought home to God.
- d. *The understanding of God (Science).* Finally in the fourth phase of development the four Major Prophets answer the vital question: Where do the phases (a), (b), (c) take place? In understanding. The two translations hinge on understanding,

and the Major Prophets deal with this major issue. The Christ always works through understanding, and its final aim is to lead us out of ignorance into understanding. Without the fourth phase we would always misunderstand and misinterpret the workings of the Christ, and therefore would still believe, in our ignorance, that an evil power is reigning instead of the Christ. But with a Christlike understanding we can consciously use the facts of (a), (b), and (c) so that the second translation can take place painlessly in consciousness.

The two translations in each prophetic book. Reviewing the overall picture of the sixteen prophets we find that the four classifications (1), (2), (3), and (4) illustrate the process of the first translation, which translates God to idea, and that the four classifications (a), (b), (c), and (d) illustrate the second translation, which translates mortal mind back into an understanding of the divine Mind. The primary purpose of God is to manifest Himself as the idea operating in its Principle, and the secondary purpose of God is to annihilate every phase of evil that would obstruct the realization of His primary purpose. Thus the rather voluminous and involved texts of the prophetic messages are reduced to a very simple metaphysical system, which can be easily surveyed and borne in mind. In this system each prophet furnishes a specific aspect of the two translations by depicting the Christ from an absolute and a relative point of view. Thus each book illustrates the human and the divine coincidence of the Christ-idea.

The standpoint of each prophet. Viewing the chart we can easily see that the message of each prophet is definable as the point of intersection of two co-ordinates. The first co-ordinate is either (1), (2), (3), or (4), and the second co-ordinate is either (a), (b), (c), or (d). For instance, co-ordinate (3) meets co-ordinate (c) at the point of Zephaniah. Thus, the main characteristic of each prophet is defined through two co-ordinates, that is, through a blending of a specific aspect of the Christ translation viewed absolutely with a specific aspect of the Christ translation viewed relatively. This characteristic is the standpoint from which the prophet delivers his message. The one great standpoint of the Christ is thereby reduced to a system of sixteen standpoints, all of which are necessary in order to have a full sense of the Christ translation.

The laws of Christ. We shall also find that each prophet not only writes from a specific standpoint but that his message is a development of that standpoint through the order of the seven synonymous terms for God. Fundamentally speaking, what the prophets conceived of were eternal, ever-actual laws of the Christ, which they illustrated in terms that were understandable to their contemporaries. Regardless of their symbolism, therefore, our interest must be directed towards understanding these divine laws, laws which operate throughout all time. Today, through the discovery of the "Key to the Scriptures", we can unlock the text of each prophet and translate it into the language of the seven synonymous terms for God. In this way we can distill from the prophetic texts the underlying divine law and formulate it in the language of the seven synonymous terms for God. Having thus defined it we can further elaborate it infinitely by substituting for the synonymous terms for God all the ideas which characterize them. Thereby we shall give these laws infinite scope.

Each prophet presents a specific law. To define the standpoint of each prophet would be of little practical value if the law giving the development and dynamics of the standpoint were not grasped. Each law starts from the proposition of the standpoint and leads through the ordered development of the "Seven" to its fulfilment. As each prophet writes from a different standpoint, we shall find a different law in each prophet. All these laws taken together form a complete system of Christ-laws.

Divine laws are practical. The Christ-laws are eternal and therefore as applicable to-day as ever. With them we can handle the fundamental claims of evil and this indicates their great practicability. Knowing these laws also enables us to forestall any manifestation of evil by consciously abiding by them. The research into the system and laws of the prophets is therefore not just a theoretical proposition but a most practical one.

At this stage all such terms as matrix, system, categories, classifications, standpoint, laws, may still sound rather academic and theoretical, but they will prove of immense help in easing the way to a scientific grasp of the prophetic writings. As we proceed from prophet to prophet the structure of the Christ Matrix and all it involves will come closer to the heart, until finally we feel its complete

practicability and naturalness. When we have reached this point we would not sacrifice the structure of this Matrix for anything in the world, because we shall have touched the Christ translation in its Science.

THE ANALYSIS OF THE PROPHETIC BOOKS

HOSEA

HISTORICAL BACKGROUND

Hosea, a contemporary of Isaiah and Amos, prophesied between 740–735 B.C. in the Northern Kingdom of Israel. Jeroboam II (782–741 B.C.) was a most successful ruler and Israel enjoyed a period of prosperity and peace. But luxury and vice thrived side by side. After Jeroboam II's death, there was a quick succession of petty kings, and the threat of Assyria made the people desperate. Israel began to plot with Egypt and the nation was heading politically and socially towards disaster.

GOD'S FAITHFULNESS AND ISRAEL'S UNFAITHFULNESS

God's covenant: the unity between God and man. The main problem with which Hosea is dealing in his prophecy is God's faithfulness to His people as against Israel's disloyalty to their God. From of old, God had a sacred covenant with His people, but Israel had abandoned the worship of the one and only God of Israel and become completely engrossed in the fertility cult, in the deification and worship of the forces of nature. This was a breach of Israel's relationship with God. Hosea compared Israel's relationship with God with the relationship existing between husband and wife, and the adoption of another religion appeared to him as an act of conjugal infidelity.

God's faithfulness to His people. Hosea conceives of God as being eternally wedded to His people—"And in that day will I make a covenant for them . . . And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies. I will even betroth thee unto me in faithfulness; and thou shalt know the Lord" (2: 18–20). Principle is eternally betrothed to its idea. The prophet goes out from the standpoint of God's eternal unity with man and never leaves it. The standpoint of perfect God and perfect man is the only

one from which to work. This unity is man's only Saviour, and this great fact is further emphasized by the prophet's name of Hosea, which signifies "Yahweh is help".

Israel's unfaithfulness to God. The solemn pledge demanded of Israel, "Thou shalt have no other gods before me", is reiterated by Hosea—"Yet I am the Lord thy God from the land of Egypt, and thou shalt know no god but me: for there is no saviour beside me" (13: 4). But Israel had broken this pledge of divine unity, the pure Israelitic monotheism, and wedded its heart to many gods. In order to symbolize Israel's unfaithfulness to God Hosea married a notoriously immoral woman, and the names given to their children were suggestive of Israel's disloyalty and disobedience.

Israel's harlotry. Israel is therefore considered a harlot and Hosea's wife, Gomer, symbolizes this harlotry towards God. The personal harlotry of Gomer is not Hosea's problem; he is concerned with Israel's whoredom—"And the Lord said unto Hosea, Go, take unto thee a wife of whoredoms and children of whoredoms: for the land hath committed great whoredom, departing from the Lord" (1: 2), and "Rejoice not, O Israel, . . . for thou hast gone a whoring from thy God . . ." (9: 1).

Israel's idolatry. Israel's great whoredom was her idolatry. She is reproached for not worshipping the one God and Hosea enumerates her transgressions in this respect. He recounts that Israel held "feast days, her new moons, and her sabbaths, and all her solemn feasts" (2: 11), that "Ephraim is joined to idols" (4: 17), that they worshipped the calf of Samaria (8: 5), that "Ephraim hath made many altars to sin" (8: 11), that "Israel . . . hath increased the altars; . . . they have made goodly images" (10: 1), that "they sacrificed unto Baalim, and burned incense to graven images" (11: 2), and that "now they sin more and more, and have made them molten images of their silver, and idols according to their own understanding, . . . they . . . kiss the calves" (13: 2).

Israel's backsliding. Behind Israel's whoredom Hosea recognized the chief issue—Israel's having forsaken the standpoint of God's unity with man, of Principle's oneness with its idea. Again and again the point of Israel's backsliding is stressed. "And my people are bent to backsliding from me" (11: 7), "for Israel slideth back as a backsliding heifer" (4: 16), "just as they were called, so they went away from my presence" (A.B. 11: 2). The Israelites' transgression was that they went out from another standpoint than God, divine

Principle, and worshipped "according to their own understanding" (13: 2).

IGNORANCE OF GOD IS THE CAUSE FOR BACKSLIDING

Israel's ignorance of God. Israel's idolatry and backsliding had its roots in her ignorance of God. Without an understanding of God, an adherence to Principle is not possible. Israel did not know the Lord. Hosea complains that "there is no truth, nor mercy, nor knowledge of God in the land" (4: 1), and that "Ephraim . . . is like a silly dove without heart" (7: 11). In this lack of knowledge he discerns the cause of Israel's destruction—"because thou hast rejected knowledge, I will also reject thee" (4: 6). Hence the cry for Israel to know the Lord—"For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings" (6: 6); "light a lamp for yourselves; for it is time to seek the Lord" (A.B. 10: 12), and "then shall we know to follow after the knowledge of the Lord" (A.B. 6: 3).

Ignorance of God brings doom. Hosea already understood that all phenomena of evil can be traced back to the great noumenon of evil—a misunderstanding of God. In many ways he points out that ignorance of God brings doom to man. "My people are destroyed for lack of knowledge" (4: 6), "therefore the people that doth not understand shall fall" (4: 14). Our sense of right is no saviour—"the sword shall abide on his cities, and shall consume his branches, and devour them, because of their own counsels" (11: 6), nor is our rebellion against God of any avail—"Samaria shall become desolate; for she hath rebelled against her God: they shall fall by the sword" (13: 16).

Hosea could see that starting from a standpoint outside God could not bring about a divine effect, and Israel's backsliding was bound to lead to captivity. "Woe unto them! for they have fled from me: destruction unto them! because they have transgressed against me" (7: 13). Because God is eternally betrothed to His idea, man, a breach of this unity brings its own punishment. For Israel the punishment was her captivity.

RETURNING TO THE LORD

Israel's refusal to return to the Lord. Hosea was aware that Israel made no attempt to turn to the Lord—"They will not frame

their doings to turn unto their God" (5: 4), "there is none among them that calleth unto me" (7: 7), "they do not return to the Lord their God, nor seek him" (7: 10). Unwillingness to turn to Principle and be governed by Principle always brings us under the yoke of evil beliefs—"the Assyrian shall be his king, because they refused to return" (11: 5). The only way out of any problem or "captivity" caused by backsliding from Principle is found by returning to the Lord. This explains Hosea's constant call, "O Israel, return unto the Lord thy God" (14: 1), "turn thou to thy God: keep mercy and judgment and wait on thy God continually" (12: 6).

God's unalterable love. Hosea sees that God's love towards His people never changes, however wayward their transgressions. Therefore, by returning to the Lord we simultaneously inherit the love of God. This is the divine method of forgiveness and calls for no other means of reconciliation. The moment we start from Principle, from the throne of grace, we are spontaneously forgiven—"I will heal their backsliding, I will love them freely" (14: 4). If we return to God there is no need to expiate sin through suffering, for God's sense of forgiveness is far above the human sense of reconciliation—"I will not execute the fierceness of mine anger, I will not return to destroy Ephraim: for I am God, and not man; the Holy One in the midst of thee: and I will not enter into the city" (11: 9). By returning to the Lord the mortal law of punishment is annulled.

THE LAW OF CAUSE AND EFFECT

Reasoning from God. Hosea constantly urges Israel to reason from God and never from a standpoint outside God. God must be the basis of our reasoning—"Reasoning from cause to effect in the Science of Mind, we begin with Mind, which must be understood through the idea which expresses it and cannot be learned from its opposite, matter" (S. & H. 467: 29-32).

The cause determines the effect. According to our standpoint of departure, we reap the harvest we have chosen—"The Lord . . . will punish Jacob according to his ways; according to his doings will he recompense him" (12: 2). Starting from unity with God we naturally reap a perfect harvest—"Sow to yourselves in righteousness, reap in mercy" (10: 12). On the other hand, if we start from a standpoint outside God, that is, from disunity with God, we

suffer destruction—"When Ephraim . . . offended in Baal, he died" (13: 1), "For they have sown the wind, and they shall reap the whirlwind" (8: 7), "Ye have plowed wickedness, ye have reaped iniquity; ye have eaten the fruit of lies: because thou didst trust in t h y way, in the multitude of t h y mighty men" (10: 13).

A wrong cause is self-punishing. Because the divine cause always produces a divine, harmonious effect, it cannot possibly decree a law of punishment. Hosea is very clear on this point and makes it plain that sin incontrovertibly punishes itself, that the law of punishment is implicit in a wrong cause—"O Israel, thou hast destroyed t h y s e l f" (13: 9), "thou hast fallen by t h i n e iniquity" (14: 1). God never decreed a law to punish sin; God never punishes man; He saves him from sin, from backsliding.

THE MESSAGE

Hosea and Gomer. Hosea was the son of Beeri, and Beeri means "expounder", while the name of Hosea means "Yahweh is help". So whenever we set out from Principle and "expound" Principle through Principle's idea (Beeri), then Principle is "our help" (Hosea). It is a very different proposition when we wed ourselves to Gomer, the daughter of Diblaim. Diblaim means "double embrace" and Gomer means "heat" or "burning up". The prophet wants to show that if our consciousness embraces dualism (Diblaim), we are wedded to a sense which will try to "burn up" (Gomer) everything good in us.

Hosea teaches that God is the only cause or starting point, that He eternally manifests Himself in ideas of good, and that in so doing He has the power to disprove every attempt to work successfully from a cause outside Himself. Through seven subjects in the Word order of Mind, Spirit, Soul, Principle, Life, Truth, Love (S. & H. 465: 10), Hosea elaborates this great law of cause and effect, presenting it in its positive and its negative aspect in each subject.

Mind: The divine Mind constantly manifests itself as the parent Mind bringing forth a perfect creation; whereas mortal mind's creation results in disharmony (1: 1-2: 1).

Hosea's marriage with duality (Diblaim) could only bring forth children that were doomed to be burnt up (Gomer). The three children of mortal mind's creation were: (1) Jezreel, which means

“God sows” trouble, because the Lord said “I . . . will cause to cease the kingdom of the house of Israel” and “I will break the bow of Israel”. (2) Lo-ru-hamah, which means “not pitied” or “not having obtained mercy”, because the Lord said, “I will no more have mercy upon the house of Israel”. (3) Lo-ammi, which means “not my people”—“for ye are not my people, and I will not be your God.” A materialistic, dualistic, impure parent mind always brings forth a disharmonious creation, (1) a creation that only sows trouble and breaks the bow of promise, (2) a pitiable creation for which there is no mercy, and (3) a creation which cannot be called God’s creation.

Hosea then presents the positive aspect, showing God’s faithfulness, that the parent Mind always manifests itself in a perfect, infinite creation—“Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered”. God sows only blessings—“for great shall be the day of Jezreel”—and Mind’s creation will always be called “having obtained mercy” (Ru-hamah) and it will always be and remain God’s own creation, and be called “My people” (Ammi).

Spirit: Spirit constantly manifests itself as infinite substance bestowing infinite fruitfulness, whereas reliance on matter brings forth bare results of no substance (2: 2–2: 23).

The fruit of relying on a dual sense of God is barrenness and nakedness. Hosea urges Israel to “put away her whoredoms . . . and her adulteries, . . . lest I [God] strip her naked, . . . and make her as a wilderness, and set her like a dry land, and slay her with thirst.” Because Israel did not know that Spirit bestows all substance, that the Lord “gave her corn, and wine, and oil, and multiplied her silver and gold,” she went after her lovers in the hope of finding substance, of getting bread, water, wool, flax, oil, and drink. Instead, however, the prophecy threatens that the Lord will take away the corn, the wine, the wool, and the flax given to cover her nakedness. The outcome of trusting in matter can only be barrenness and lack of true substance.

In spite of this negative picture, Spirit’s law is ever at work manifesting itself in abundant fruits of divine substance—“And it shall come to pass in that day, I will hear, saith the Lord, I will hear the heavens, and they shall hear the earth; and the earth shall hear the corn, and the wine, and the oil; and they shall hear Jezreel.” Spirit bestows its substance unrestrictedly, even to Jezreel.

Soul: Soul constantly manifests itself as true identification of its creation; whereas sinfulness results in dissatisfaction and suffering (3: 1-5: 15).

The Lord asks Hosea to identify Gomer through Soul sense, in spite of all her sins; yea, to love her "according to the love of the Lord toward the children of Israel". Soul always identifies its creation divinely, in spite of sense testimony.

Not identifying herself divinely, Israel became a false representative of God. Hosea now addresses the children of Israel, the priests, and the house of the king, and rebukes them for being false representatives of Soul in committing sins. He reproaches them for swearing, lying, killing, stealing, committing adultery, dealing treacherously, for going "a whoring from under their God", and for setting their heart on iniquity. Such an attitude always results in dissatisfaction and suffering. "Therefore shall the land mourn, and . . . languish" and "Ephraim shall be desolate".

Principle: Principle constantly manifests itself as the eternal unity between Principle and idea resulting in an honest hungering after righteousness; whereas a dishonest and unprincipled attitude towards God ends in misgovernment (6: 1-8: 14).

Principle always interprets itself to everyone, so that everyone is enlightened—"I have written to him [Ephraim] the great things of my law". Principle puts the law of God into every heart, so that every heart can know God.

But the law of God was "counted as a strange thing." Israel's avowal to return to the Lord was hypocritical and only temporary, "as a morning cloud, and as the early dew it goeth away." Hosea reproaches Israel for having broken her unity with God—they "have transgressed the covenant". He uncovers to them in many ways how they have forsaken the Lord, the standpoint of Principle, and have taken on an unprincipled standpoint—"they have fled from me"—"they have transgressed against me"—"they have spoken lies against me"—"they rebel against me"—"they imagine mischief against me"—"they have . . . trespassed against my law"—"they have set up kings, but not by me"—"they have made princes, and I knew it not". The prophet finds no one in Israel who has returned to the Lord with his heart; all have forgotten their Maker. Instead they have turned to Egypt and Assyria. An attitude so unprincipled

is doomed to fall—"I will bring them down as the fowls of the heaven". All that stands for wrong government is overthrown—"their princes shall fall by the sword", the kings will fall, the palaces and the judges will be devoured.

Life: Life constantly manifests itself as the infinite well of mercy and brings forth abundance; whereas love of materiality, of material treasures, results in utter lack (9: 1-10: 15).

The well of Life, unrestrictedly open to everyone, is constantly pouring forth the abundance of Life—"Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to seek the Lord, till he come and rain righteousness upon you." The fatherhood of divine Life is always flooding its universe with infinite blessings.

Israel did not start from the abundance of Life, which brings true increase, but multiplied her transgressions, which increased her lack. Because Israel "increased the altars", she reaped utter lack—"The floor and the winepress shall not feed them, and the new wine shall fail in her"—"As for Ephraim, their glory shall fly away like a bird, from the birth, and from the womb, and from the conception. Though they bring up their children, yet will I bereave them, that there shall not be a man left"—"Give them, O Lord: . . . a miscarrying womb and dry breasts"—"Ephraim is smitten, their root is dried up, they shall bear no fruit: yea, though they bring forth, yet will I slay even the beloved fruit of their womb." The belief that the source of life is in matter can never bring the multiplication of true life. It will always end in emptiness.

Truth: Truth constantly manifests itself as the true standard of man which raises up true manhood, whereas wilful rebellion against God ends in error's self-destruction (11: 1-13: 16).

Truth forever establishes God's man—"When Israel was a child, then I loved him, and I called him, my son, out of Egypt" (A.B.). Truth is always at work to preserve man's wholeness and keep him free from error—"It was I who cared for Ephraim and took them up in my arms; but they did not know that I healed them. I drew them with cords of a man, with the bands of love; and I was to them as one who takes off the yoke from their neck, and I bent over them and fed them" (A.B.). Truth is unceasingly operating as the only

Saviour—"for there is no saviour beside me"—"in me is thine help"—"where is any other that may save thee in all thy cities?"

Yet Israel rebelled against the leadings of Truth—"they refused to return"—"just as they were called, so they went away from my presence" (A.B.)—"Ephraim compasseth me about with lies, and the house of Israel with deceit". Rejecting Truth ends in self-destruction—"according to his [Jacob's] doings will he [the Lord] recompense him"—Ephraim's "reproach shall his Lord return unto him"—"O Israel, thou hast destroyed thyself". As Truth is the only Saviour, a rejection of Truth's working desolates man—"Samaria shall become desolate; for she hath rebelled against her God".

Love: Love constantly manifests itself as the impartial love of God, which offers full redemption; whereas backsliding leads to naught (14: 1-9).

Finally, Hosea shows that Israel will be brought to the realization that backsliding from God leads nowhere—"for thou hast fallen by thine iniquity." At this point the Christ-idea can lead thought back to God, and Hosea depicts, through the Word order, the spiritual approach to God: "Pray to him, that he may forgive your iniquity" (the desire of Mind)—"and receive blessings" (Spirit reflects itself)—"then he will recompense you for the prayer of your lips" (the balance of Soul)—"And say, Assyria shall not save us" (reliance on Principle)—"we will not ride upon horses" (no pride of Life)—"neither will we call any more the work of our hands, gods" (Truth is the only standard)—"for thou wilt have mercy upon the fatherless" (the assurance of Love's care) (A.B.).

When a return to God takes place, the full redemption of Love manifests itself. Through the inverted Word order, Hosea gives a full description of the perfect redemption that lies secure in Love's embrace. God says: "I will heal their backsliding, I will love them freely: for mine anger is turned away from him" (the infinite forgiveness of Love)—"I will be as the dew unto Israel" (Truth is the Saviour)—"His branches shall spread" (the multiplication of Life)—"They that dwell under his shadow shall return" (the unity with Principle re-established)—"Ephraim shall say, What have I to do any more with idols?" (Soul effaces idolatry)—"From me is thy fruit found" (the fruits of Spirit)—"Who is wise, and he shall understand these things? prudent, and he shall know them?" (the wisdom of Mind).

THERE IS ONLY ONE POWER AT WORK

The ways of the Lord are the only ways. Hosea summarizes the gist of his prophecy in the last verse: "Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the Lord are right, and the just shall walk in them: but the transgressors shall fall therein." It is essential to note that there are not ways of the Lord on the one hand and ways of transgressors on the other hand. There are only the ways of the Lord, and both the righteous and the unrighteous traverse the same 'ways'. The difference is that the righteous "walk in them" while the unrighteous "fall therein".

The law of God alone is at work. There are not two independent laws, a law of God leading to perfection and a law of mortal mind bringing about destruction. There are not two powers at work, the power of God producing good effects and the power of mortal mind bringing about evil effects. God alone is power, and God's power is ever at work operating in two directions: in one constantly fulfilling God's idea, and simultaneously in the other forcibly breaking down the belief that something besides God has power and can produce a real effect.

In divine metaphysics a false basis has of itself neither power nor law to prove itself, and although a false basis always results in a false effect, this is not due to an inherent power within the false basis: it is because a false starting point violates an irrevocable, divine law. It is the power behind God's law that dooms error to destruction, because God always fulfils His idea. Error is doomed because the divine law irresistibly fulfils itself. Because divine law can never be disrupted, mortal mind and its claims beat in vain against the law of God. The breaking down of mortal mind appears as disharmony or destruction, but in reality these phases are only transitional manifestations of God's law fulfilling itself in perfection and righteousness. Harmony reigns when mortal mind is brought to naught. Whenever we experience disharmony it is therefore well to bear in mind that fundamentally God's law is at work. The design of the divine law is to bring out perfection in everything, and it has the power within itself to frustrate everything that tries to obstruct its fulfilment. It is not the law of God that punishes us; the law of God loves the idea, man, and wants to save him from ignorance and its effects.

The law of God holds evil in check. Fundamentally speaking, every fall is only the result of an original fall, the falling away or backsliding from Principle. This is the main theme of Hosea's message. The basic claim of evil is the falling away from God, a falling away from Mind, a falling away from Spirit, a falling away from Soul, a falling away from Principle, a falling away from Life, a falling away from Truth, and a falling away from Love. Falling away from God means going against His law, and this disobedience breaks down before the law of God, which is now and ever at work, since it has a Christ. If the law of God did not have a Christ, mortals would be free to act in any way they liked, and would be unaware when they were doing wrong. But the Christ, Truth, holds mortal mind in check. It does not allow mortal mind to go on working in lawless abandon. On the contrary, it urges upon mortal mind its resisted claims until mortal mind yields to the Christ impulsion.

THE STANDPOINT OF HOSEA (IA): THE WORD REFLECTING THE WORD

Comparing the beginning with the end. Right at the beginning of his prophecy, Hosea acquaints us with the divine fact that God fundamentally creates good in an infinite way—"the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered" (1: 10). He teaches that all "sowing" must be done from God, He being the only creator of good, and that adulterating this divine standpoint sows trouble and breaks "the bow of Israel" (1: 5). Hosea's prophecy then shows that God causes the downfall of everything that does not start with Him. He climaxes his message with the prediction that everything which proceeds from God will flourish everlastingly—"I will be as the dew unto Israel: . . . his branches shall spread, . . . they shall revive as the corn, and grow as the vine" (14: 5, 6, 7). Also, since everything that does not start with God must fall, he can foresee that all backsliding from the divine standpoint leads to naught, and thought is finally forced to "return unto the Lord" (14: 1).

God manifests only good. God is good and it is His purpose to produce only a creation that is, like Him, good. The power of the Christ works inexorably to achieve this sublime goal in spite of all opposing arguments. God thus manifests His idea, and as the only power and law, refutes at the same time the belief that any cause besides Him could have a good effect.

Standpoint: The mono-potency of God, good, purposes to bring only the ideas of God to manifestation and fulfilment.

THE LAW OF HOSEA

Law: God forever manifests Himself infinitely as ideas of God, good, at the same time disproving that any cause outside God can achieve anything good.

Mind: The divine parent Mind manifests itself infinitely as a blessed creation, at the same time disproving that mortal mind can be a creator of good.

Spirit: The infinite substance of Spirit manifests itself infinitely as the fruits of Spirit, at the same time disproving that reliance on matter can be fruitful.

Soul: The infinite sinlessness of Soul manifests itself infinitely by identifying everything divinely, at the same time disproving that sin can succeed in any way and go unpunished.

Principle: The infinite unity of Principle and idea manifests itself infinitely as honest adherence to Principle, at the same time disproving that hypocrisy and disobedience to Principle can establish harmonious government.

Life: The infinite mercy of Life manifests itself infinitely as the fount of abundance, at the same time disproving that love of materiality can produce an abundance of good.

Truth: The infinite standard of Truth manifests itself infinitely as the establishment of true manhood, at the same time disproving that the human will can evolve manhood.

Love: The infinite impartiality of Love manifests itself infinitely as an ever-present redeeming power, at the same time disproving that backsliding can ever lead anywhere.

THE SCIENTIFIC LAW

Only good can come to us. Hosea's law is very practical and so important for us in daily life. The claim is that we live in a world where we constantly feel we are surrounded by evil beliefs, evil suggestions, evil forces, and where many may have a conscious or unconscious feeling of being continually endangered and attacked by evil influences. In order to handle such a general claim, we have to resort to the Christ influence forever going on. "Christ is the true

idea voicing good, the divine message from God to men speaking to the human consciousness" (S. & H. 332: 9-11). The law of Hosea says, in an abbreviated form: "All that is going on is God, good, coming to man and the universe", and by becoming conscious of this scientific law underlying Hosea's message, all evil influences are handled with authority.

God's love heals backsliding. What happens, however, if we do wed ourselves to a wrong cause? Are we doomed for ever? No! Because Principle is Love and Love always has a Christ that compels reformation—"The design of Love is to reform the sinner" (S. & H. 35: 30). It is part of Love's plan to save and heal. Hosea shows that Love's method of reformation penetrates right down to the root of all evil, that is, to man's backsliding from God. In his prophecy he is not so much concerned with the healing of the various phenomena of evil, but foretells that the Christ always brings about the downfall of the noumenon of evil: reasoning, acting, and working from a standpoint outside God. Salvation takes place at the downfall of this false standpoint. Love's Christ will not tolerate our continual backsliding—"I will heal their backsliding, I will love them freely" (14: 4). Love wants to save us, and helps us to go forth from God and interpret everything from Principle's point of view.

Translating the law of a prophet into a scientific law. The prophetic message which Hosea gave was an adaptation of the divine law to the problem of his time. But the divine law is ever available and adaptable to every age, consequently also to the problems of our day. It is important therefore to formulate this law in such fundamental terms that it becomes universally available. This is done by substituting for the term "God" in Hosea's law (see page 39) the definition of God as "Mind, Spirit, Soul, Principle, Life, Truth, Love" and by substituting for the counterfeit sense of God the specific counterfeits of the seven synonymous terms for God. For instance, replacing the term "God" with "Mind", the law would read: Divine Mind forever manifests itself infinitely as the ideas of Mind, at the same time disproving that mortal mind can achieve anything good. In like manner this law can be applied to every other synonym for God, thus gaining a more comprehensive and universal sense.

Knowing that every synonym for God is characterized by specific ideas, we can amplify Hosea's law further by substituting for "ideas of God, good" the specific ideas of each synonym for God. The law

thereby gathers momentum. For instance, Mind is characterized by such ideas as cause, origin, creator, power, force, action, intelligence, law, wisdom, light, apprehension, comprehension, guidance, allness, etc. Hosea's law in this still more expanded sense can therefore read: Divine Mind forever manifests itself infinitely as cause, origin, creator, power, force, action, intelligence, law, wisdom, light, apprehension, comprehension, guidance, allness, etc., at the same time disproving that mortal mind can manifest itself as cause, origin, creator, power, force, action, intelligence, law, wisdom, light, etc. In this way Hosea's law can be greatly elaborated through all the ideas specifying each synonym for God.

By extending the one term "God" in Hosea's law to the seven synonymous terms for God and then further extending these seven terms to all their specific ideas, Hosea's law is restated in scientific metaphysical language and we thus obtain the "scientific law" underlying the prophet's message. By stating a law in its scientifically metaphysical meaning, it becomes universally applicable. Here it becomes evident that without a knowledge of the ideas characterizing each synonymous term for God, and a knowledge of their counterfeits, the scientific law cannot be grasped and used in its fuller significance.

The elements of the law. The student who is familiar with the ideas characterizing the seven synonymous terms for God and their counterfeits can daily realize this scientific law in a new and fresh way. As the ideas of the seven synonyms for God flow naturally into his consciousness, he is not dependent on remembering this law in a fixed formula. He can formulate the law anew every time. All that is necessary is for him to adhere to the main elements of the law itself. Let us state these elements here:

- I. God constantly manifests Himself infinitely as ideas of God, good,
(the law states that the starting point is God; that the student has to start with Mind, Spirit, Soul, Principle, Life, Truth, and Love, and that he must abide by the flow of the law, which is always in the direction from God to idea. In so doing he takes the Christ attitude, that of God constantly manifesting Himself, of God expressing Himself, of God translating Himself, of God coming to the universe, of God flooding the universe with His ideas, the ideas of Mind, Spirit, Soul, Principle, Life, Truth, Love)

- II. and this disproves at the same time that any cause outside God (outside Mind, Spirit, Soul, Principle, Life, Truth, Love) can achieve anything good.

The elaboration of the law. How can we expand this law? We can know, for instance:

Mind: God, the divine Mind, is constantly coming to man and the universe as creative ability; therefore mortal mentality has no chance of producing anything constructive. Mind constantly manifests itself to all as the divine intelligence, wisdom, infinite apprehension and comprehension; therefore human intelligence and reasoning have no chance of equalling true wisdom. Mind constantly floods the whole universe with divine power and action; therefore will-power has no chance of bringing about a divine manifestation.

Spirit: God, Spirit, is constantly expressing Himself as infinite substance, infinite development and unfoldment; Spirit is constantly flooding the universe with the fruits of Spirit, the infinite blessing of good; therefore matter can never bring forth successfully true development and true fruits. Spirit constantly translates itself to man and the universe as the only reality, as the purity of spiritual qualities; Spirit constantly floods its universe with its infinitely diversified reflection, with faculties of good, with spiritual conception and spiritual birth; therefore materiality has no chance of conceiving anything real.

Soul: God, Soul, is constantly pouring forth on man and the universe His sinless nature, infinite satisfaction and blessings, true naming and identification; therefore material sense cannot succeed in testifying truly. Soul translates itself constantly to you, to me, and to everybody as the freedom, the balance, the calm, the safety, and the balm of Soul; therefore sinful sense cannot succeed in giving true and lasting satisfaction.

Principle: God, Principle, is constantly interpreting Himself to His universe as infinite system, government, divine authority; therefore material science cannot succeed in governing man and the universe successfully. Principle is constantly interpreting itself as harmony, unity, perfect relationship, spiritual agreement; therefore personal sense cannot succeed in establishing concord.

Life: God, the infinite well of Life, is constantly flooding man and the universe with infinite inspiration, exaltation, sublime individuality, and ascension; therefore the belief of life in matter

can never succeed in lifting consciousness out of a problem. Life constantly comes to all of us as the abundance of life, as newness of life, as infinite support and maintenance; therefore material life can never succeed in giving us true riches.

Truth: God, Truth, is constantly revealing Himself to man and the universe as the true standard of manhood, the sonship of God, divine consciousness; therefore mortals can never succeed in establishing true manhood. Truth constantly expresses itself to one and all as the infinite victory of right, as the infinite dominion of true manhood, as the form of perfect health; therefore any human sense of truth and right has no chance of winning through.

Love: God, Love, is constantly bestowing on His universe infinite fulfilment, peace, and rest; therefore a human sense of love can never succeed in attaining universal salvation. Love constantly imparts to everyone the impartial motherhood of Love, the infinite design of Love, the assurance and comfort of Love; therefore any sense of human planning, care and motherhood can never succeed in bestowing true fulfilment.

In this way we can elaborate the law of Hosea and dwell on each synonym with all its specific ideas flowing into consciousness. This enables us to cover the whole range of evil influences, seen or unseen, conscious or unconscious.

JOEL

HISTORICAL BACKGROUND

The Bible commentaries differ widely with regard to the time of Joel's prophecy. Some believe that Joel lived in the early years of Joash, king of Judah (835 B.C.), when the government was in the hands of the high priest, Jehoiada, others regard him as a contemporary of Amos and Hosea. Yet most of the modern critics place the time of the prophecy in the first half of the 4th century B.C., after the reforms of Nehemiah and Ezra.

A DUAL SENSE OF GOD RESOLVED

Good alone is God. Joel means "Yahweh is God" and indicates at once that only God, good, is God. Evil, mortal mind, or animal magnetism, is not a god. Good alone is God—"And ye shall know that I am in the midst of Israel, and that I am the Lord your God, and none else: and my people shall never be ashamed" (2: 27). Joel was the son of Pethuel. Pethuel means "God delivers". The great fact that God actually delivers is always demonstrated through the acknowledgment of the divine idea (son) that only "Yahweh is God", that evil is not a god, and that God does not manifest evil. Joel's message centres therefore on the great necessity of translating a misconception of God as manifesting good and evil back into the true concept of God as manifesting good alone. The focus of the story is again on God, and the problem to be solved is the re-translation of a dual sense of God into a monotheistic sense of God, good.

The army of the Lord. Joel's prophetic story tells of a great army, which is first introduced as a symbol for the whole army of evil beliefs. It is a great army of palmerworms, locusts, cankerworms, and caterpillars. This army comes as a powerful nation overrunning Judah (M), devastating the whole land (Sp), and entering irresistibly into every city and house until Judah becomes so desperate that it finally turns to the Lord with fasting (So). Then the accent of the story shifts from the army of evil beliefs to the Lord. Now it is God who leads the warfare, restoring all that this army has destroyed (P), delivering from it everyone who turns to the Lord (Li), and judging

it by causing error to fall back upon itself (T). Finally the Lord dwells alone in Zion and the great army is driven back to nothingness (Lo).

Metaphysically seen, the most striking point about this story is that Joel calls this great army also the Lord's army. At the beginning of his message the army is the army of animal magnetism, the devastating army of palmerworms, locusts, cankerworms, and caterpillars; it is likened to "a nation . . . strong, and without number" (1: 6)—to "a great people and a strong" (2: 2)—to an army of heathens (2: 17). Then in the middle of the story (in the subjects of Soul and Principle) Joel depicts it as the Lord's army—"And the Lord shall utter his voice before his army" (2: 11)—"And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, my great army which I sent among you" (2: 25). This raises some momentous questions: Is God both good and evil? Or, does God use evil? Is the army of evil the Lord's army? If it is, why does the Lord, having first allowed it to devastate everything, then restore all again? If the evil army is the Lord's own army, why does the Lord judge His own agent? Is God contradictory or changeable?

Retranslating the misconception of God. Joel answers by showing that the army of evil is not an entity in itself, but a misconception of the Lord's army, always solely good. Hence his great call for us to awaken from this misconception, which will be resolved into nothingness, in order that the Lord's army alone, the army of good, may reign in consciousness.

This issue can be stated in metaphysical language. There is only one Mind, the divine Mind, which is God, good—"Yahweh is God". The divine Mind is immortal; therefore there is no such entity as mortal mind. Fundamentally, mortal mind does not exist. It is "nothing claiming to be something, for Mind is immortal" (S. & H. 591: 25-26). Mortal mind is no more than a solecism in language, a misstatement of Mind. What appears as mortal mind is really Mind, but misstated. Therefore, the Christ must translate the concept of mortal mind out of itself back into the true concept of divine Mind.

Joel symbolizes the divine Mind and its ideas as the army of the Lord, and mortal mind and its illusions as the army of locusts. What appears as an army of animal magnetism is really God's army misinterpreted and misstated. This misstatement of the great army of Mind's ideas appears to us as the army of animal magnetism, which

is nothing but a host of negations about the great army of divine Mind. This mistranslation, therefore, has to be translated back into its original meaning, and Joel's prophecy shows how the Christ enforces the retranslation of the great army of locusts into the great army of the Lord. This he does through seven subjects in the Word order.

THE MESSAGE

Mind: Mortal mind seems to be powerful, but immortal Mind awakens us from this delusion (I: 1-7).

In belief, animal magnetism seems to be an overwhelming, devastating power—"That which the palmerworm hath left hath the locust eaten; and that which the locust hath left hath the cankerworm eaten; and that which the cankerworm hath left hath the caterpillar eaten". But immortal Mind is constantly at work to rouse drunken thought to the realization that evil is only animal magnetism. The Christ is constantly calling: "Awake, ye drunkards", because the Christ wants to give us "the new wine", the new standpoint of the divine Mind. Without the divine Mind, animal magnetism seems to be as a great nation, "strong, and without number".

Spirit: Evil seems to rob us of true substance, but Spirit forces us to mourn over matter (I: 8-20).

The army of animal magnetism seems able to take all substance away from us. This apparent loss of substance causes great mourning. The text is full of such terms as "lament", "mourn", "howl", "groan", "cry unto the Lord". The priests mourn because "the field is wasted" and therefore "the meat offering and the drink offering is cut off from the house of the Lord". The husbandmen and the vinedressers howl and lament, "because the harvest of the field is perished. The vine is dried up, and . . . all the trees of the field, are withered". The elders and all the inhabitants "cry unto the Lord", because "the seed is rotten under their clods, the garners are laid desolate, the barns are broken down; for the corn is withered". Even the beasts groan to the Lord, because "the fire hath devoured the pastures" and "the rivers of waters are dried up". The Christ enforces the mourning of the second Beatitude—"Blessed are they that mourn: for they shall be comforted." The Christ-spirit is always at work forcing us to separate ourselves from a false sense of

substance, so that we may gain the true sense of substance. Rightly viewed, animal magnetism cannot rob us of true substance.

Soul: Sin seems to be irresistible, but Soul forces us to relinquish sin (2: 1-17).

Joel describes how the great army of animal magnetism seems to be irresistible to mortal sense. He likens it to a fire that comes over the land leaving it desolate. Nothing seems able to escape its destruction. Like a great army sin invades every city and every house, that is, all consciousness, and nothing seems able to withstand its penetration. But when sin tries to take possession of us through every pore, we find ourselves longing to be freed from it; this very circumstance forces us to yearn for true identification with God. We are then ready to listen to the Lord's call, "turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning"—"for he is gracious and merciful, slow to anger, and of great kindness". Whenever we do turn to God, we can be sure that He will "leave a blessing behind him". Sin viewed rightly always blesses. Joel calls for a fast of sense, which the Christ is able to turn into a feast of Soul.

Principle: When we turn to the Lord, Principle's standpoint of interpretation drives out mortal mind's standpoint of erroneous interpretation (2: 18-27).

Whenever we turn to the Lord "the Lord will answer . . . his people". We become acquainted with Principle's interpretation of the universe. By changing the standpoint of interpretation from our mortal view of things to the Lord's we become aware that in God's interpretation lies full compensation for every misinterpretation. Joel expresses the compensation which the Lord, the great *I*, offers—"I will send you corn, and wine, and oil,"—"I will remove far off from you the . . . army"—"*the Lord* will do great things"—"*the Lord* will cause to come down for you the rain"—"and *I* will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, my great army which I sent among you", for the Lord "hath dealt wondrously with you". It is in the nature of the Christ to enforce on human consciousness a change of standpoint from the human to the divine; then Principle's standpoint becomes the one and only interpreter—"And ye shall know that *I* am in the midst of Israel, and that *I* am the Lord your God, and none else".

Life: Life pours out the spirit of inspiration and the mortal sense of things is forced to yield (2: 28-31).

Once the standpoint of Principle has been established, the inspiration of Life flows into consciousness. The Holy Ghost descends upon every individual—"And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my spirit." The Christ brings the inspiration of Life, which clears away mortal methods of reliance on material systems—the heavens and the earth, the sun and the moon—"The sun shall be turned into darkness, and the moon into blood".

Truth: Truth delivers true manhood from a false sense of manhood (2: 32-3: 17).

Every new inspiration of Life brings deliverance—"And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered". This deliverance is won by Truth judging every error. Joel shows that all nations will be brought down to the valley of Jehoshaphat, which means "Yahweh is judge". There the Lord pleads for His heritage, Israel. Truth always pleads for the son of God. The heathen nations, that which misinterprets the true standard of manhood, are judged, because they have sold true manhood for a debased sense of manhood. Such a misvaluation of manhood punishes itself; the Christ enforces this punishment. The Lord will "return your recompence upon your own head". The Christ, Truth, destroys error but is the haven of safety for true manhood—"the Lord will be the hope of his people, and the strength of the children of Israel"—"then shall Jerusalem be holy, and there shall no strangers pass through her any more." The true consciousness of man can never more be invaded by a misconception of man.

Love: God, good, being All-in-all renders evil nothing (3: 18-21).

Finally, Joel foretells the complete retranslation of evil to the one and only God, good, which alone is seen to reign. He climaxes his prophecy with a picture of plenty—"And it shall come to pass in that day, that the mountains shall drop down new wine, and the

hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the Lord". What a contrast to the beginning of his prophecy! The enemy is reduced to nothing—"Egypt shall be a desolation, and Edom shall be a desolate wilderness," while "Judah shall dwell for ever, and Jerusalem from generation to generation." Through the Christ translation every army of evil is retranslated until God, the All-in-all, finally reigns alone in consciousness—"for the Lord dwelleth in Zion."

THE STANDPOINT OF JOEL (1B): THE WORD REFLECTING THE CHRIST

Comparing the beginning with the end. At the beginning of Joel's prophecy it seems as if evil is all and good nothing. The great army of locusts invades and desolates the whole country and nothing seems able to resist it. The end of the story, however, shows how the country flourishes and enjoys prosperity. Only the Lord dwells in Zion and the great army of animal magnetism is dissolved. Ultimately, good is shown as all and evil as nothing—"Evil is but the counterpoise of nothingness. The greatest wrong is but a supposititious opposite of the highest right" (S. & H. 367: 32-2).

The Christ translates a false concept of God into a true concept of God. Throughout Joel's story we perceive a great translation: the belief that there are two powers, good and evil, is translated into the comprehension that there is only the one power of God, good. The great saving fact here is that a wrong concept of God and His creation cannot forever resist the Christ impulsion, which is ever at work translating the wrong concept into the true one.

Standpoint: The mono-potency of God, good, enforces a translation of the belief that God manifests good and evil into the true concept of God as manifesting good only.

THE LAW OF JOEL

Law: *God always compels the translation of all that counterfeits God back into the one God.*

Mind: The divine Mind compels the translation of delusive thinking to the point where thought awakens to the fact that evil is animal magnetism, an illusion, a misconception of the one and

only power, Mind. The locusts, or animal magnetism, seem as “a nation . . . strong, and without number,” but the divine Mind awakens the “drunkard” from his deception and offers him “the new wine”.

Spirit: Spirit compels the translation of a false sense of substance to the point where thought is weaned away from matter and begins to realize that matter is a misconception of the substance of Spirit. Evil tries to deceive us into believing that animal magnetism can rob us of the true sense of substance, fruitfulness, and prosperity, but Spirit is always at work to make us mourn, by weaning us away from a reliance on matter as substance. The priests mourn, the husbandmen lament, the elders cry unto the Lord, and the beasts groan to the Lord, because their false sense of substance fails them.

Soul: Soul compels the translation of the working of sin to the point where thought yearns for identification with God. The army of locusts seems to devastate and bring untold suffering. It is then that the Lord calls for a “fast” of sense and a return to the Lord. The moment we identify ourselves with God, good, we are freed from any reproach and sin, and material sense can no longer rule over us.

Principle: Principle compels the translation of a personal standpoint of interpretation to the point where God’s standpoint of interpretation is accepted. By turning to the Lord and interpreting the universe from the Lord’s standpoint, all that the locusts have eaten is restored. Taking the standpoint of Principle offers full compensation for all illusive thinking.

Life: Life compels the translation of a mortal sense of existence to the point where a divine inspired sense of being manifests itself. The Lord bestows inspiration upon all—upon “your sons and your daughters . . . your old men . . . your young men . . . upon the servants and upon the handmaids”.

Truth: Truth compels the translation of a human concept of right and wrong to the point where the false is judged and righteousness alone reigns. The heathen nations are tried in the valley of Jehoshaphat, because they have abandoned the standard of true manhood. Strangers can no longer pass through Jerusalem.

Love: Love compels the translation of all concepts and notions of evil to the point where the superabundance of God’s goodness is realized. Egypt and Edom are to be a desolation, while Judah will enjoy the abundance of God’s bestowals.

THE SCIENTIFIC LAW

The Christ knows no loss. Christ's law of retranslation works only in one direction: it translates evil into good, never good into evil; it only bestows good, never takes any good away; it always enforces unfoldment and never retrogression. The Christ never takes away from us anything of real value and constantly offers full compensation of good for all that seems evil to us.¹

Do not leave evil untranslated. It is not enough just to state that evil is error and that evil is nothing. Such an attitude would leave a vacuum. Every claim of evil must be compensated with good, otherwise evil is not really reduced to nothing but is left alone ". . . to smoulder, and then to break out in devouring flames. All that error asks is to be let alone; . . ." (My. 211: 8-9). "Evil let alone grows more real, aggressive, and enlarges its claims; . . ." (Mis. 284: 25-26)—". . . if evil is uncondemned, it is undenied and nurtured. Under such circumstances, to say that there is no evil, is an evil in itself" (S. & H. 448: 6-9). It is imperative to compensate evil with good and we can achieve this by using the method of retranslation as presented through Joel's law. This law should be cultured in our thought until we consciously feel that there is only one power ever at work, the power of good, no matter how devastating evil may appear.

The law of retranslation. Joel's law is fundamentally the law which is forever operating when any counterfeit belief of God is being retranslated into the right idea of God. Every counterfeit belief is a reversal of a true idea, and by the law of retranslation every belief is exchanged in an ordered way for the original idea.

The Christ impulsion enforces this ordered retranslation. Through seven stages any phenomenon of evil is stripped of its claim to be an entity of its own. First thought is *awakened* to regard evil as an illusion (M); then it is ready to be *weaned away from matter* (Sp) and *turns from sin to Soul* (So); it thereby gains a *divine standpoint* of interpretation (P) and receives new *inspiration* from God (Li), which *rules out* all wrong concepts (T), so that the recognition is

¹ Adam Dickey in his *Memoirs of Mary Baker Eddy* attributes the following saying to her: "Now take this lesson to yourself, and whenever anything happens to you of an unfortunate nature, do not admit anything on the wrong side, but instantly declare that the experience does you good. Even if you should fall down and break your leg, get up and say, 'I am the better for this experience'."

achieved that *evil is naught and good is all* (Lo). In this way the Christ is forever at work freeing us from the lies of evil.

The elements of the law. Whatever evil calls itself, it is fundamentally a lie about God, and when applying the law of Joel for the retranslation of this lie into the true concept of God, the following elements form its basic constituents:

- I. God always comes to every counterfeit of God, and
- II. translates this counterfeit back into the truth about God.

The elaboration of the law. Joel's law is immensely practical because it handles every lie about God which confronts us day in and day out. Whenever evil seems to be real, whenever we have the feeling that any evil belief can overthrow us, we can resolutely resort to the law of Joel. We can know that the Christ is forever at work to free us from such lies of evil by translating in an ordered way all that is unlike God back into God. Or in an expanded sense: Mind translates all that is unlike Mind back into the one Mind. Spirit translates all that is unlike Spirit back into the one Spirit. Soul translates all that is unlike Soul back into the one Soul. Principle translates all that is unlike Principle back into the one Principle. Life translates all that is unlike Life back into the one Life. Truth translates all that is unlike Truth back into the one Truth. Love translates all that is unlike Love back into the one Love.

We can further expand this law by introducing into the law the specific ideas characterizing the synonymous terms for God. So we can know, for instance:

Mind: The guidance of the divine Mind comes to all sense of straying, wandering, bewilderment, of being misled, and perplexed, and translates it back into the wise leadership of Mind. Mind's knowing always comes to any sense of erring, unilluminated, ill-advised, mistaken, and uninspired human thought, and translates it back into the knowledge of Mind.

Spirit: The alchemy of Spirit always comes to every kind of upheaval, chemicalization, and crisis, and translates it back into the onliness of Spirit. The order of Spirit always comes to every kind of chaos, entanglement, intricacy, and confusion, and translates it back into the diversifying, classifying, and individualizing order of Spirit.

Soul: The joy of Soul always comes to any sense of depression, discontent, unhappiness, distress, and bitterness, and translates it

back into the abundant bliss of Soul. The changelessness of Soul always comes to any sense of loss, impairment, deterioration, mutability, and fall, and translates it back into the immutability of Soul.

Principle: The government of Principle always comes to any sense of anarchy, dictatorship, autocracy, misgovernment, and personal government, and translates it back into the supreme reign of Principle. The scientific classification of Principle comes to every sense of human, material, religious, racial, national, educational, and social classification, and all other class distinctions, and translates them back into the one classification of Principle.

Life: The fatherhood of Life always comes to a false sense of fatherhood, to a belief that life originates in human ancestors, in material evolution, or in embryology, and translates it back into the one creative impulse of Life. The multiplication of Life always comes to any sense of stagnation, accretion, accumulation, or laboured expansion, and translates it back into the infinite progression of Life.

Truth: The affirmation of Truth always comes to every negative attitude, to all sense of timidity, hesitation, and indecision, and translates it back into the self-assertion of Truth. The ideal of Truth always comes to human ideals, emotional ideals, temporal material ideals, eccentric ideals, and purposeless ideals, and translates them back into the ideal Truth.

Love: The inoffensiveness of Love always comes to every sense of guilt, accusation, malefaction, offence, criminality, and atrocity, and translates it back into the innocence of Love. The infinite disposal of Love always comes to every sense of misplacement, unsettlement, maldistribution, mismanagement, and miscarriage, and translates it back into the perfect tendance of Love.

AMOS

HISTORICAL BACKGROUND

Amos, a shepherd and a dresser of sycamore trees, from Tekoa in Judah, was the first of the writing prophets. Called directly by God, he prophesied in Israel about 760 B.C. during the reign of the successful King Jeroboam II (782-741 B.C.) at the royal sanctuary of Beth-el. He foretold that Israel would have to go into captivity, but did not live to see the inhabitants of Samaria being carried away by the Assyrians in 721 B.C.

At the time that Amos prophesied against Israel, the nation was enjoying political success. Assyria was going through a difficult period and Syria was still weakened by wars. Jeroboam II had been successful in winning back all the lost territory the Syrians had captured from his predecessors, and the nation was proud of its achievements. Israel was living in material prosperity, luxury, and indulgence; wealth and splendour reigned at the expense of violence and robbery. Unfortunately, righteousness did not go hand in hand with Israel's material success. The poor were exploited; they were trampled upon by corrupt judges, priests, and nobles. The balances were false, the measures were small, and prices were high, the innocent were sold for silver, the needy for a pair of shoes, and the weak were oppressed. The whole national morale was corrupt; injustice, dishonesty, and vice flourished. The connection between religion and morality was quite forgotten and instead of worshipping Yahweh only, Canaanite deities, beliefs, practices, and rites were introduced.

RIGHTEOUSNESS

While Hosea rebuked Israel for her unfaithfulness, Amos is especially concerned with the people's unrighteousness. The God of Israel is a righteous God and He made a covenant with His people. The relationship between God and His people is maintained by His righteousness, and demands of His people that righteousness be upheld in their national life, in their dealings with each other, and that moral obedience be rendered to the law of God. For Amos, a ritual sense of religion was not sufficient to reconcile Israel with God. Israel's unrighteousness is a violation of her relationship with God and Amos prophesies the doom threatening the nation.

THE SUPREMACY OF GOD'S POWER

"The Lord, The God of hosts, is his name" (4: 13). One characteristic of Amos' message is his description of the greatness

of God's power. God is the Lord of hosts, the God of the whole universe—"For, lo, he that formeth the mountains, and createth the wind, and declareth unto man what is his thought, that maketh the morning darkness, and treadeth upon the high places of the earth" (4: 13)—He "maketh the seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night" (5: 8)—"It is he that buildeth his stories in the heaven, and hath founded his troop in the earth; he that calleth for the waters of the sea, and poureth them out upon the face of the earth" (9: 6). Thus Amos conveys the sense of God's supreme authority over His creation.

The power of God to destroy evil. Amos conceives of the omnipotence of God not only as a universal constructive and governing power, but also as the supreme power which is able to destroy evil. The whole text is pervaded with the power of God destroying evil, and we find in it such expressions as: the Lord "will break also the bar of Damascus" (1: 5)—the Lord will "devour the palaces" (1: 14)—the Lord "destroyed . . . the Amorite" (2: 9)—the Lord "will smite" (3: 15)—the Lord "will bring . . . down" (9: 2)—"the Lord . . . will destroy . . . from off the face of the earth" (9: 8). To Amos, it is the Lord's office to make nothing of evil.

The voice of the Lord. Joel's prophecy ended with the statement that "the Lord dwelleth in Zion", and Amos now starts out to meet evil from the potential standpoint of Zion—"The Lord will roar from Zion, and utter his voice from Jerusalem; and the habitations of the shepherds shall mourn, and the top of Carmel shall wither" (1: 2). The utterance of Truth causes error to recoil and disappear. Mary Baker Eddy explains the Lord's roaring from Zion—"The 'still, small voice' of scientific thought reaches over continent and ocean to the globe's remotest bound. The inaudible voice of Truth is, to the human mind, 'as when a lion roareth.' It is heard in the desert and in dark places of fear. It arouses the 'seven thunders' of evil, and stirs their latent forces to utter the full diapason of secret tones. Then is the power of Truth demonstrated,—made manifest in the destruction of error" (S. & H. 559: 8-16). Amos sees God as the great power going forth to destroy every error—"Will a lion roar in the forest, when he hath no prey?" (3: 4). God pursues error as a "prey" and He devours it until nothing is left—"Truth, Life, and Love are a law of annihilation to everything unlike themselves, because they declare nothing except God" (S. & H. 243: 27-29).

THE MESSAGE

The law of annihilation. Amos means "burden-bearer", indicating that it is God who bears the burden of handling evil. The great fact conveyed through his prophecy is that in God, not in us, lies the power to annihilate everything unlike God. Through seven subjects in the Word order the prophet shows how each of the seven aspects of God destroys its counterfeit claim.

Mind: The power of Mind is a law of annihilation to the belief of mortal mind's conquering power (1: 1-2: 5).

Amos prophesies against the seven surrounding countries of Israel. They are all accused of their lust for conquest and destruction, of despising the law of God, and of their cruelty. The great lust arraigned here is mortal mind's desire for power and domination. Amos uses seven times the stereotyped phrase: "Thus saith the Lord; For three transgressions of" such and such a city, "and for four, I will not turn away the punishment thereof". This recalls Joel's prophecy, where in the second half of the third subject (3½) Israel is forced to turn to the Lord and identify herself with Principle (4), and the punishment for the transgression was abolished through retranslation. But everything that opposes this retranslation is destined for destruction. Amos saw that the power of God could not be opposed without the opposer calling down upon himself complete destruction. He exposes in seven cities the specific lust of mortal mind conquering through cruelty, such as threshing "Gilead with threshing instruments", delivering the captives "up to Edom", pursuing "his brother with the sword", ripping "up the women with child". The annihilation of every one of those seven cities is foretold. He uses seven times the stereotyped phrase: "I will send a fire . . . which shall devour the palaces". The divine Mind has within itself the power to destroy the belief that mortal mind has any power to conquer, however cruel the means it may choose.

Spirit: The strength of Spirit is a law of annihilation to the belief that there is strength in matter (2: 6-16).

The strength of Spirit shows up and destroys the weakness of the flesh. Amos now addresses himself to Israel and accuses her of human weakness and debasement—"they sold the righteous for

silver, and the poor for a pair of shoes”, they “turn aside the way of the meek”, and “profane my holy name”. Israel no longer remembered that God, Spirit, is the strength of the people and that before this strength, matter is weakened—“Yet destroyed I the Amorite before them, whose height was like the height of the cedars, and he was strong as the oaks; yet I destroyed his fruit from above, and his roots from beneath.” Amos also accuses Israel for her impurity of thought: they gave the Nazarites, who stood for the purity of Spirit, “wine to drink”. All this cannot stand before God. Before the strength and purity of Spirit, fleshly-mindedness weakens and fades away—“Therefore the flight shall perish from the swift, and the strong shall not strengthen his force, neither shall the mighty deliver himself: Neither shall he stand that handleth the bow; . . . And he that is courageous among the mighty shall flee away naked”. Spirit is strong, the flesh is weak.

Soul: The identity of Soul is a law of annihilation to the sin of transgression (3: 1-4: 5).

Soul destroys all that resists spiritual identification with God. Israel is accused of neglecting to identify herself with God. Soul is against such neglect—“Hear this word that the Lord hath spoken against you, . . . against the whole family which I brought up from the land of Egypt”. Disidentification with God brings punishment. Soul identifies itself with its creation and therefore cannot tolerate any digression—“You only have I known of all the families of the earth: therefore I will punish you for all your iniquities.” To convey the sense of identity, conformity, or perfect agreement of cause and effect Amos uses most vivid imagery—“Can two walk together, except they be agreed? Will a lion roar in the forest, when he hath no prey? . . . Can a bird fall in a snare upon the earth, where no gin is for him? . . . Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets.” Through her lack of identification with God Israel transgressed every step of her way and Amos enumerates her sins—“For they know not to do right, . . . who store up violence and robbery in their palaces.” They “oppress the poor, . . . crush the needy”. Such transgression is annihilated by Soul—“An adversary . . . shall bring down thy strength from thee, and thy palaces shall be spoiled.”—“I will also visit the altars of Beth-el” and “will take you away with hooks”. Soul is forever at work to annihilate all sense of egotism.

Principle: The absolute authority of Principle is a law of annihilation to disobedience (4: 6-13).

All disobedience to Principle meets with destruction. Amos describes five country-wide calamities and ends each time with the stereotyped phrase: "Yet have ye not returned unto me, saith the Lord." Israel suffered the calamities of (1) shortage of food and want of bread, (2) no rain before the harvest, (3) being smitten with blasting, mildew, and palmerworm, (4) pestilence and war, (5) being overthrown like Sodom and Gomorrah, and these calamities were to persist until Israel showed the willingness to turn to the Lord and obey Principle—"Therefore, thus will I do unto thee, O Israel: and because I will do this unto thee, prepare to meet thy God, O Israel." Principle knows no pardon for disobedience and brings about its annihilation, so Israel will be brought to the point of meeting the Lord. Principle's authority works immutably and irresistibly, "For, lo, . . . The Lord, The God of hosts, is his name."

Life: Divine Life is a law of annihilation to all the various beliefs of mortal life (5: 1-6: 14).

Amos laments over the death of Israel—"The virgin of Israel is fallen; she shall no more rise: . . . there is none to raise her up . . . The city that went out by a thousand shall leave an hundred". Life destroys whatever does not avail itself of God, the eternal Life. God, Life, says: "Seek ye me, and ye shall live: But seek not Beth-el, nor enter into Gilgal, and pass not to Beer-sheba: for Gilgal shall surely go into captivity, and Beth-el shall come to nought." Life alone gives life, and it is only the divine Life that has the power to raise Israel. Hence the admonition of Amos: "Seek him that . . . turneth the shadow of death into the morning"—"Seek good, and not evil, that ye may live".

There is only one Life, the divine Life, and this means annihilation to any mortal sense of life, whether it be a legal, an economic, a religious, a political, or a social sense of life. Amos lays bare the futility of these various aspects of mortal life and shows that all of them are doomed to destruction. He describes the corruption of the *legal sense of life*—the poor are downtrodden, "burdens of wheat" are taken away from them—"they afflict the just, they take a bribe, and they turn aside the poor in the gate from their right." Because of this, "wailing shall be in all streets". To have merely an *economic sense of life* does not lead anywhere either—"they shall call the

husbandman to mourning”—“in all vineyards shall be wailing”. Destruction is prophesied—“for I will pass through thee, saith the Lord” and “the day of the Lord is darkness”. Amos attacks the *superficial sense of a religious life*—“I despise your feast days, . . . Though ye offer me burnt offerings and your meat offerings, I will not accept them: . . . Take thou away from me the noise of thy songs”. The ritual sense of life must lead to captivity. Neither does a *political sense of life* guarantee the survival of the nation—“Woe to them that . . . trust in the mountain of Samaria”—for they shall suffer the same fate as other kingdoms. Finally Israel’s *social sense of life* is scourged—they “lie upon beds of ivory, . . . and eat the lambs out of the flock”—they “chant to the sound of the viol, . . . drink wine in bowls, and anoint themselves with the chief ointments: . . . Therefore . . . shall they go captive”.

What Israel did not accept was that there is only one Life, God, whose standard determines all phases of life, whether legal, economic, religious, political, or social. Israel’s false sense of life was therefore doomed.

Truth: The calculus of Truth is a law of annihilation to human calculations (7: 1-8: 14).

The divine consciousness of Truth is not a blind destructive power, nor does the calculus of Truth destroy in an unpredictable or unrighteous way. Amos could see that Truth does not destroy, for instance, the grass of the land in a wanton, indiscriminate way, as grasshoppers would, nor haphazardly, as fire would. He saw that Truth always has a standard and that it is like “a plumbline in the midst of my people Israel”. Everything is measured by this standard of Truth, and no false standard can escape detection—“The end is come upon my people of Israel; I will not again pass by them any more.” Israel’s unrighteousness is exposed because they “swallow up the needy, . . . making the ephah small, and the shekel great, and falsifying the balances by deceit . . . buy the poor for silver, and the needy for a pair of shoes; yea, and sell the refuse of the wheat”. The divine standard of Truth annihilates the illuiveness, treacherousness, and deceitfulness of human calculations—“The end shall come up like a flooded river” (A.B.). Seeing that all human speculation falls to the ground before the calculus of Truth Amos can behold an awakening of a great yearning for Truth, “a famine . . . of hearing the words of the Lord”.

Love: The chastisement of Love is a law of annihilation to the least remnant of error (9: 1-15).

Through the universality and ever-presence of Love no error can escape complete annihilation. Whatever and wherever error is, it is reached by Love. Amos gives a vivid picture of this—"I will slay the last of them with the sword: he that fleeth of them shall not flee away, and he that escapeth of them shall not be delivered. Though they dig into hell, thence shall mine hand take them; though they climb up to heaven, thence will I bring them down: And though they hide themselves in the top of Carmel, I will search and take them out thence; and though they be hid from my sight in the bottom of the sea, thence will I command the serpent, and he shall bite them". Yet the purpose of Love's annihilation is not to destroy but to save the least remnant of Truth. The motherhood of Love always wants to construct and preserve. Amos's prophecy ends on the tone of rebuilding; he foresees that through Love's destruction of error the divine idea is being established—"In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old: . . . and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them." The annihilation of error is the establishment of truth. Whenever Love has annihilated the smallest remnant of error, Love's blessing can be reaped.

THE STANDPOINT OF AMOS (1C): THE WORD REFLECTING CHRISTIANITY

Comparing the beginning with the end. Right from the beginning of the prophecy the sense of God's power to annihilate all that is unlike God prevails. The Lord roars from Zion and utters His voice, sending fire to devour the palaces of evil. Through six subjects we witness God's power destroying the noumena of evil, until at the end of the prophecy in the seventh subject the least remnant of evil is tracked down and annihilated. When everything has been destroyed, nothing remains to hamper the full unfoldment of God's idea. Amos sees that through the annihilation of evil the true idea can be built up without obstruction—"In that day will I raise up the tabernacle of David that is fallen, . . . I will raise up his ruins, and I will build it as in the days of old: . . . they shall build the

waste cities, . . . they shall plant vineyards, . . . they shall also make gardens"—and it is with this constructive sense that Amos ends his prophecy. The process of destroying evil described here is also referred to by Mary Baker Eddy when the walls of Jericho fell before Joshua and his men—"They went seven times around these walls, the seven times corresponding to the seven days of creation: the six days are to find out the nothingness of matter; the seventh is the day of rest, when it is found that evil is naught and good is all" (Mis. 279: 16-21). For Amos God does not rest until evil is reduced to its nothingness, so that His constructive power may fulfil His idea unhampered.

Handling evil prevents relapse into evil. Amos acquaints us with the great necessity of handling evil, for it is only by handling evil that we are led into a safety where evil's claims can no longer exercise any power over us. This is the culminating point of Amos's prophecy, with its epitome in his last verse: "And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God." Through the consistent handling of evil we begin to feel securely implanted in our divine heritage. We become immune to the claims of evil and can no longer be wrenched from our inherited perfection. Without our demonstrating the nothingness of evil, good can never be firmly and securely established. Handling evil is the price of redemption, and "the redeemed should be happier than the elect" (My. 229: 29-30), because by their victory over evil they have gained the conscious conviction of mastery and know that they can no longer be shaken or caught unawares by evil. A flair for good (the elect) does not lead very far; in order to progress in the line of good, evil must be handled consciously and consistently (the redeemed) through the power of God.

Standpoint: The mono-potency of God, good, renders the disappearing of evil inescapable, so that only the ideas of good are made manifest.

THE LAW OF AMOS

Law: God eternally manifests Himself through His ideas as a law of annihilation to everything unlike Himself.

Mind: The omnipotence of the divine Mind is a law of annihilation to the oppressing power of mortal mind. The Lord roars from Zion and sends fire to devour the palaces filled with cruelty, brutality, lust of power, will-power.

Spirit: The strength of Spirit is a law of annihilation to so-called material strength. The Lord has destroyed the Amorites, who were strong as oaks and cedars; the strong are made weak and cannot deliver themselves.

Soul: The spiritual agreement of Soul and its representative is a law of annihilation to sin and transgression. The Lord knows only Israel as His true representative; therefore all her iniquities bring doom upon her.

Principle: The universal governing Principle is a law of annihilation to disobedience to God. Through calamities Israel is forced to give up her disobedience to God.

Life: The one divine Life is a law of annihilation to the belief in lives many. The day of the Lord is darkness to the belief in a life outside God.

Truth: The divine calculus of Truth is a law of annihilation to the human calculus. The Lord sets a standard (plumbline) in the midst of His people and destroys all that does not measure up to the divine standard.

Love: All-pervading and all-inclusive Love is a law of annihilation to the belief that error can in some way escape complete destruction. The Lord reaches every error, whether it be on the top of Carmel or at the bottom of the sea.

THE SCIENTIFIC LAW

The elements of the law:

- I. God, the Lord of hosts, always manifests Himself through His ideas, and
- II. He always acts as a power of annihilation, destruction, or extinction to
- III. the counterfeits of God's ideas.

The elaboration of the law. When substituting for God the seven synonymous terms for God, the statement of this law is thus amplified:

Mind and its ideas is a law of annihilation to everything unlike

Mind; *Spirit* and its ideas is a law of annihilation to everything unlike Spirit; *Soul* and its ideas is a law of annihilation to everything unlike Soul; *Principle* and its ideas is a law of annihilation to everything unlike Principle; *Life* and its ideas is a law of annihilation to everything unlike Life; *Truth* and its ideas is a law of annihilation to everything unlike Truth; *Love* and its ideas is a law of annihilation to everything unlike Love.

Armed with a thorough knowledge of the ideas characterizing the seven synonymous terms for God and their specific counterfeits, we can elaborate this law still further. For instance, we can know:

Mind: Mind is power and annihilates the belief of any other power; Mind annihilates will-power, material power, lust for power, personal power, power of imagination, mesmeric power, the power of sin, the power of death, the power of hate and jealousy. Mind is intelligence and therefore Mind annihilates ignorance, foolishness, lack of vision and insight, illisiveness, delusion, apathetic thinking, human and emotional reasoning, loss of memory, limited outlook, erring and confused thinking.

Spirit: Spirit is substance and annihilates trust in matter and material evolution; it annihilates reliance on material substance, on material riches, and on material success. Spirit is reality and therefore Spirit annihilates the seeming reality of evil, of error, of sickness, the seeming reality of time and space. Spirit is order and annihilates disorder, chaos, confusion, derangement, the belief in accidents, chance, irregularity, and anomaly.

Soul: Soul is freedom and annihilates all bondage and slavery; it annihilates any belief of limitation, narrowness, restriction, and smallness. The balance of Soul annihilates all eccentricities, inequality, excess, the belief in the constant return of ups and downs, of advancing and receding, of gaining and losing.

Principle: Principle is system and annihilates the belief in material systems, medical systems, psychological systems, social systems; it annihilates the operation of erroneous systems, the dictate and power of worldly systems. Principle is true interpretation and annihilates all misinterpretations, false explanations, misstatements; it annihilates the false authority of personal interpretation, worldly views, and opinions.

Life: Life is true individuality and annihilates all false individuality; it annihilates idiosyncrasies, distorted character, crippled mentalities, debased morals, the lack of individuality.

The vigour of Life annihilates all feebleness, slackness, emasculation, exhaustion, and any sense of being worn out. The newness of Life annihilates all sense of routine, repetition, stagnation, frustration, and dullness.

Truth: Truth is the victor and annihilates the belief of defeat, failure, disappointment, of being inefficient or the loser. Truth is righteousness and annihilates self-righteousness, worldly righteousness, false verdicts, unfairness, and bias; the justice of Truth annihilates injustice, treachery, arbitrariness, and all outlawry.

Love: Love is impartial and annihilates partiality; it annihilates favouritism, exclusion, unequal treatment, one-sidedness, and all personal preferences. The design of Love annihilates fatalism, casuality, blind faith in luck, providence, and predestination; it annihilates human planning, human prediction, also all undetermined and aimless working.

In this way the law of Amos can be elaborated with the many ideas that characterize each of the seven synonymous terms for God and their specific counterfeits. In consciously practising this law we cannot help but feel the dominion we gain over the claims of evil. Through this law we become firmly rooted in the consciousness that God and His hosts annihilate error.

HANDLING EVIL IN GENERAL

Prevention is better than cure. Handling evil covers a much wider range than just handling a specific evil which has manifested itself as a discordant condition. Much more attention has to be given to the latent beliefs of evil which claim to express themselves at unforeseeable moments. To prevent the belief of evil from taking form is the main object of metaphysical practice and is far better than dealing with it only when it has already become manifest.

Handling conscious and unconscious error. The handling of evil in general is super-important, because of the fact that mortals have a very limited sense of error. They are conscious only of a very small part of error, while the far greater part of error lies latent in the unconscious. Error is much more than what we term error; the greater part exists independent of individual human consciousness—"Sin existed as a false claim before the human concept of sin was formed; hence one's concept of error is not the whole of error. The human thought does not constitute sin, but *vice versa*, sin constitutes

the human or physical concept" (Ret. 67: 1-5). If evil were only handled in specific cases, and not generally, if only conscious evil were handled, and not unconscious error also, only a very small proportion of evil would be met. John W. Doorly said on this point: "Mortal mind is lying about you all the time. Now, what you know about yourself is about 10 per cent of what mortal mind is saying about you. In the other 90 per cent of you which is what the psychologist would call your subconscious or unconscious self, mortal mind is expressing all the intricacies of its own beliefs accumulated during millions of years, . . .".¹ Therefore only through handling evil in general is protection from evil possible. In meeting the world all evil, conscious and unconscious, has to be taken into account. "The physical universe expresses the conscious and unconscious thoughts of mortals" (S. & H. 484: 13-14).

Handling individual, collective, and universal errors. Too often it is overlooked that the errors which beset us are not exclusively individual, but to a large extent collective and universal. Mary Baker Eddy deals with this question: "Because mortal mind seems to be conscious, the sick say: 'How can my mind cause a disease I never thought of and knew nothing about, until it appeared on my body?' The author has answered this question in her explanation of disease as originating in human belief before it is consciously apparent on the body, which is in fact the objective state of mortal mind, though it is called matter" (S. & H. 374: 6-13). All error can be traced back to mortal mind and human belief. The errors experienced by an individual, therefore, are not created by that individual but by mortal mind, which holds not only individual but also collective and universal beliefs. Each one of us is part of a collectivity like a family, a nation, a race, a religious group, a social class, etc., and so long as an individual thinks of himself as belonging to such a collectivity, all the errors inherent in it can manifest themselves in that individual, consciously or unconsciously. In addition, every individual is part of the universe in which he lives and this universe of ours has firmly established beliefs about sin, disease, pain, fear, poison, death, heredity, accidents, natural laws, physical laws, material laws, seasons, weather, astrology, physiology, psychology, and a whole host of other such beliefs. If mortals do not

¹ John W. Doorly: *Christian Science Practice* 1st ed., see pages 94-95, 135; 2nd ed., see pages 102, 142.

handle these beliefs consciously in a Christlike way, they become a victim to them. To be ignorant of such beliefs or to disregard them offers no protection. Majority opinions rule the minority—a general belief rules an individual belief or disbelief. Only an understanding of Science can outweigh any belief, whether it be individual, collective, or universal. An understanding of Science enables us to handle evil in general; it is blindness to handle only conscious evil—"This mortal blindness and its sharp consequences show our need of divine metaphysics. Through immortal Mind, or Truth, we can destroy all ills which proceed from mortal mind" (S. & H. 374: 13-16).

Handling the noumena of evil. Realizing that error is a much vaster proposition than just individual wrongs, we realize the importance of handling error systematically as a lie about God. Amos gives us the law whereby the power of God annihilates all the counterfeit beliefs about God, thus destroying the belief in the noumena of evil from which all the host of evils emanate. In this way manifestations of evil are forestalled and herein lies the great import of Amos' law. If this law is practised consciously and consistently on a general basis, that is, without a specific problem in mind, the greatest protection from error is achieved. Its effects will be felt as a constructive power able to "raise up the tabernacle of David that is fallen, and close up the breaches thereof". Everyone who practises this law will feel its regenerating power.

THE WORD TRIAD

The mono-potency of God, good. The twelve Minor Prophets can be classified into four groups of three (triad) prophets each. The first triad has its main accent on the Word of God: so we can call it the Word Triad.

It should be remembered that this Word Triad stands under the "roof" category of the Christ. Hosea, Joel, and Amos always go forth from the standpoint of God interpreting Himself to and manifesting Himself in His universe. God expresses Himself here in the Word Triad as the mono-potency of God, good, that is, as an omnipotent power that is and manifests only and always good.

Hosea: Hosea teaches that God is the power of good and has only one great, divine purpose—to manifest God's idea so irresistibly that no so-called power outside God can ever achieve anything good.

Joel: Joel goes a step further than Hosea. Whereas in Hosea the power of God, through his Christ, brings about the downfall of evil, in Joel the Christ uncovers any so-called evil power as a misconception of God and forces this misconception of God's power to be retranslated into the true concept of God's power as the only power, the power of good.

Amos: Amos finally acquaints us with the divine fact that God's mono-potency of good fulfils this retranslation to the point where belief in an evil power is completely annihilated, and the fact is firmly established that God's power, good, is the only power ever at work. Therefore, God's power annihilates any belief in any other power.

The irresistible order in the Word Triad. The Word Triad, it will be seen, inspires thought in an ordered way. When we are faced with evil and evil suggestions, the Christ urges us to turn first to the standpoint of Hosea, where we become conscious of God's fullness of expression. We become conscious that God is constantly manifesting Himself as the fullness of His ideas, ceaselessly flooding His universe with His infinite nature of good. In that consciousness we know that evil's intentions cannot prevail. Then through Joel the light of the Christ breaks into our consciousness showing that evil is not an entity of itself, but merely a counterfeit of good, which through the Christ will be translated back into a realization of the onliness of good. Finally in Amos the consciousness of God, good, as the only power, annihilates any belief of evil.

This order of unfoldment reveals that in handling evil it would be inadequate to start right away from the standpoint of Amos, that is, by just declaring that God is a law of annihilation to everything unlike God. Merely denying error all the time without first filling thought with the fullness of Truth, one is only too apt to make a reality of error. Error has to be handled from the throne of grace, from the standpoint of God's fullness, the standpoint conferred by Hosea. This standpoint of grace must be complemented with Joel's perception that evil is not a reality but only a misconception of good, that in reality God is only working out the maximum of good. Thought is then ready to handle evil as nothingness; the law of Amos makes nothing of evil.

The transition from the Word Triad to the Christ Triad. While in the Word Triad the focus is on God as the source from which the Christ draws its power, the next three prophets, the Christ Triad, put their stress on the Christ in its specific office of reforming man. They all deal with the translation of mortals into immortals; in Obadiah Esau has to give place to Jacob; in Jonah the rebellious Jonah has to be transformed; and in Micah the true idea of the Christ-man, the king and saviour in us, is brought forth.

OBADIAH

HISTORICAL BACKGROUND

Nothing very certain is known about the author and the time of Obadiah's prophecy. The dates presumed vary over nearly 600 years, from 889 B.C. to 312 B.C. Obadiah prophesied against the land of Edom, and this could have been when King David had conquered Edom or when Jerusalem fell to the Assyrians. At a time when Judah was being hard pressed by her enemies, Edom must have treacherously sided against her, instead of Esau (Edom) coming to the support of his brother Jacob (Judah). Edom rejoiced over Judah's downfall, gloated over her adversity, laughed at her troubles, showing indecent haste in co-operating with her conquerors, harassing the fugitives, joining in the pillage of the city, and appropriating as much Judean territory as she could lay hands on. The Edomites were brave enough to do this because they felt safe in their mountainous country and its rocky retreats. But Obadiah prophesied that they would be brought down to the ground, and actually in the 6th Century B.C. the Arabs moved up against Edom, eventually capturing her capital with its rock-hewn palaces in 312 B.C.

ESAU AND JACOB

Edom, the tribe of Esau, means "red", just as Adam signifies "red colour of the ground". Red, the symbol for the Adam-man, illustrates the belief of life in and of matter, the belief of organic life. The whole symbolism of Obadiah's prophecy on Edom stems from the twin brothers Esau and Jacob. Before their birth it was said of Rebecca that "the children struggled together within her; and she said, If it be so, why am I thus? And she went to enquire of the Lord. And the Lord said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger . . . And the first came out red, all over like an hairy garment; and they called his name Esau. And after that came his brother out, and his hand took hold on Esau's heel; and his name was called Jacob". As we know, Esau later sold his birthright for red pottage—"therefore was his name called Edom" (Gen. 25: 22, 23, 25, 26, 30).

The fall of Esau and the rise of Jacob. Obadiah means "servant of Yahweh". Only the true representative of God can serve God rightly. Obadiah's prophecy foretells that the false representative in

each one of us will eventually have to give place to the true representative, or servant, in us.

Esau is the false representative in us, whereas the children of Israel, that which springs spiritually from a Jacob state of mind, are “the representatives of Soul, not corporeal sense; the offspring of Spirit, who, having wrestled with error, sin, and sense, are governed by divine Science; . . . Christ’s offspring” (S. & H. 583: 5–9). Through His Christ God manifests in man only the true representative, immortal manhood. The mortal and the immortal cannot dwell together in the same consciousness, and since the Christ consciousness is destined to reign, the immortal Christ is always at work to oust the mortal concept from consciousness—“mortality is finally swallowed up in immortality” (S. & H. 476: 17–18). Obadiah prophesies that Edom will fall before the Christ-power and be possessed by Jacob.

Amos at the end of his prophecy foretold that the Lord would work so that the house of Jacob might “possess the remnant of Edom” (Amos 9: 12) and Obadiah now foresees how this prophecy will be fulfilled—“Thus saith the Lord . . . concerning Edom . . . Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down” (1, 4). The power of annihilation shown in Amos is now applied specifically to Edom, to mortals, in order to establish the house of Jacob, the representatives of Soul. The Christ demands the reformation of mortals, and this can take place only by bringing about the downfall of the mortal sense of man, so that the immortal sense of man is exalted and can reign supreme. Obadiah’s prophecy foretells the downfall of Edom and the raising up of Jacob in order that “the house of Jacob shall possess their possessions” (17).

The Esau in “us” must go. While Amos handles evil in a general way, Obadiah addresses himself specifically to Edom, to the Esau in us. He is concerned with the reformation of the mortal, so the focus begins to shift to man. It is as if he points his finger at each one of us and says: The Esau in you must go—your twin brother Esau within you must go—“I bring thee [Edom] down” (4). Obadiah’s whole text is pervaded by words like “thee”, “thou”, “thine”, “thy”. Error as represented specifically in us is now tackled. Before the divinity of the Christ all that is not divine in us is brought down. It is part of Christ’s purpose to save the remnant in us; that is, to reform us.

THE MESSAGE

In a poignant way Obadiah depicts the inevitable downfall of Edom—"Behold, I have made thee small among the heathen: thou art greatly despised" (2). Through seven subjects in the Word order mortal mentality is exposed until finally complete mastery over Edom is gained. In every subject the false "me" in each one of us is addressed and brought down.

Mind: The intelligence of the divine Mind comes to me and brings down the haughty, proud, presumptuous mind in me (1-4).

Edom's pride argues: "Who shall bring me down to the ground?" But the Lord answers: "The pride of thine heart hath deceived thee" and for this predicts Edom's doom—"Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down". A haughty, proud, arrogant, pompous, conceited, vain, and presumptuous mentality falls before the intelligence of Mind.

Spirit: The purity of Spirit comes to me, searching out all that is unlike God and taking from me a false sense of substance (5-6).

Obadiah prophesies that Edom will be entirely stripped of all substance. Thieves and robbers only steal as much as they want and the grapegatherers always leave some grapes, but God, Spirit, in His all-penetrating process of purification leaves no vestige of evil behind—"How are the things of Esau searched out! how are his hidden things sought up!" The Christ-spirit searches out all mortality's hidden treasures.

Soul: The spiritual understanding of Soul comes to me uncovering in me the deceitfulness of material sense and destroying in me all material knowledge (7-9).

Edom, material sense, is self-deceptive and the Christ forces evil to betray itself—"All the men of thy confederacy have brought thee even to the border: the men that were at peace with thee have deceived thee, and prevailed against thee; they that eat thy bread have laid a wound under thee: there is none understanding in him." Sense testimony always betrays; the only safety lies in spiritual under-

standing. The Christ does not rest until spiritual understanding has destroyed material knowledge—"Shall I not in that day, saith the Lord, even destroy the wise men out of Edom, and understanding out of the mount of Esau?"

Principle: The impersonality of Principle comes to me uncovering in me the violent, aggressive, cruel nature of personal sense and letting it recoil on itself (10-15).

Edom, personal sense, is destructive to true relationships. Esau (Edom) behaved shamefully towards his brother, for when Jacob suffered his days of calamity, he rejoiced over his destruction, "entered into his gates" and laid hands on his substance, delivering the fugitives to the enemy. But the divine Principle has a Christ and therefore the violence of Edom's personal sense recoils on itself—"as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head."

Life: The exaltation of Life comes to me uncovering in me the emptiness of an egotistical life and reducing it to naught (16).

Edom had exalted herself above the holiness of the Lord and had taken the name of the Lord in vain. She had assumed a life of her own. But mortal life is a state of intoxication, void of the inspiration of divine Life, and therefore dissolves into nothing—"For as ye have drunk upon my holy mountain, so shall all the heathen drink continually, yea, they shall drink, and they shall swallow down, and they shall be as though they had not been." Divine Life forces an egotistical life to fall in upon itself revealing its own nothingness.

Truth: The inheritance of Truth comes to me as the divine deliverer, destroying the usurper in me and subduing everything in me to my true manhood (17-20).

Truth is our deliverer—"upon mount Zion shall be deliverance". Through the Christ, Truth, the usurper of true manhood in us is burned up and the standard of true manhood is established—"And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them; and there shall not be any remaining of the house of Esau". Obadiah foresees that, because of the Christ, Truth, the true manhood in each one of us, will exercise dominion—"and the

house of Jacob shall possess those who possessed them" (A.B.). They "shall possess the mount of Esau; . . . they shall possess the fields of Ephraim, and the fields of Samaria: and Benjamin shall possess Gilead." Truth irresistibly comes to us and forces the true representative in each one of us to burn up the false and to take possession of the true idea of man's dominion.

Love: The salvation of Love comes to me as the chastisement of Love judging all in me that tries to oppose God's design (21).

The true representative always serves God and is completely willing to let God reign. He is sufficiently meek to do nothing of himself, to lay down human will and human planning, and humbly allow himself to be used by God. Thus man's kingdom becomes God's kingdom—"And saviours shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the Lord's." Love comes to each one of us as the saving consciousness that God's grace alone can deal with Esau.

THE STANDPOINT OF OBADIAH (2A): THE CHRIST REFLECTING THE WORD

Comparing the beginning with the end. Obadiah's prophecy begins by describing Edom as dwelling on high, as being exalted like the eagle who sets his nest among the stars, and ends with God reigning on mount Zion. At the beginning Esau tramples upon Jacob; at the end Esau is judged from mount Zion—the belief of life in matter is judged by the spiritual understanding of Life in and of Spirit.

The Christ burns up the Esau in us. Within the compass of his prophecy Obadiah illustrates how the Christ comes to dethrone the Esau in each one of us, allowing the Jacob in us to gain gradual spiritual ascendancy and burn up the Esau, until, as it were, he finally possesses the whole land as the servant of the Lord. The Christ is constantly operating to bring about a reformation in us, and it does this by destroying in us the beliefs of mortal manhood, returning them to dust, and summoning the immortal idea of man in each one of us to assume its rightful possession.

Standpoint: The reforming power of the Christ purposes the enthronement of immortal manhood only.

THE LAW OF OBADIAH

Law: *God forever comes to each mortal and burns up in him all that is not Godlike.*

Mind: Mind comes to me and breaks down in me all that does not represent the Mind of Christ; it breaks down arrogant human will-power and all pride of intellect.

Spirit: Spirit comes to me and despoils me of all that is not of spiritual substance in me; it despoils me of reliance on matter and of the tendency to gather material treasures.

Soul: Soul comes to me and banishes from me all that does not build on spiritual understanding; it banishes the belief in material sense and trust in sense testimony.

Principle: Principle comes to me and destroys in me all that is not in accordance with the divine Principle; it destroys personal sense, personal antagonism, personal revenge.

Life: Life comes to me and brings to naught all that would exalt self and sense in me; it brings vanity, ecstasy, self-aggrandizement, egotism to naught.

Truth: Truth comes to me and subdues in me all that would usurp the divine prerogatives of manhood; it subdues mortal manhood and burns it up.

Love: Love comes to me and chastises in me all that would oppose the honour of God; it chastises the inclination to plan humanly and advise God.

THE SCIENTIFIC LAW

Binding the "strong man" in us. Each one of us as a mortal is aware of the claims of the Esau within us. But do we know in what way Esau is selling our true birthright? We seldom realize how we are being betrayed by our false selfhood and thus becoming Esau's servant instead of the "servant of Yahweh". But, if we are unaware of the human and mortal weaknesses in ourselves, must we always remain the prey of Esau? Is there no way of freeing ourselves from the Esau in us, if we ourselves do not recognize how he is handling us?

Amos may well have provided us with the method of handling evil in a general way, teaching us that God is a law of annihilation to everything unlike God, but this law also needs to be applied specifi-

cally as error claims to be represented in us. We may be willing to handle evil as a general claim, but only too often neglect to handle evil in ourselves. This is vitally necessary, or we shall never get rid of the conscious and unconscious Esau in us. We can never win our divine freedom unless we handle the strong man, the Esau, first—"how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house" (Matt. 12: 29).

The elements of the law:

- I. God forever comes specifically to every mortal and
- II. pulls down, dethrones, and burns up in him
- III. all that is unlike God.

The elaboration of the law. Obadiah gives us the key for handling the "strong man" in us. By elaborating his law in its scientific scope, we can consciously handle all the fundamental claims of Esau within ourselves and this will force him to yield. For instance, we can daily know for ourselves:

The fires of *Mind* constantly come to me as the only Mind, burning up in me any belief of minds many, hypnotism, mesmerism, mental suggestion, mental depression, pride of intellect, narrow-mindedness, and scholasticism. The divine Mind comes to me as the divine influence burning up in me the influence of all prenatal existence, heredity, environment, or any influence of climate, moon, stars, seasons, or surrounding mentalities.

The fires of *Spirit* constantly come to me as the divine order, burning up in me any sense of disorder, belief in a deranged mentality, a disordered life, of being outside the divine order, belief in organic displacement, entanglement in crises, chaos, disturbances, antagonism. Spirit comes to me as true separation, burning up in me a sense of duality, the inability to separate divinely, to put first things first, to abandon positions outgrown, and any sense of weakness in me.

The fires of *Soul* constantly come to me as divine satisfaction, burning up in me all false sense of satisfaction, the belief of satisfaction in mere intellectualism, in material riches, in the indulgence of any passion, even for sport, hobby, work, food, or drink. The balance and calm of Soul come to me, burning up in me all inconstancy, unsteadiness, restlessness, any sense of drifting and eccentricity.

The fires of *Principle* constantly come to me as the absolute Principle, burning up in me all personal sense, personal authority, personal government, personal ambition, personal power, personal will, in short, all that is personal in any way. Principle comes to me as Science, burning up in me trust in material science, natural science, medical science; they burn up all inclination to be unscientific, to reject scientific consciousness, and to refuse instruction in spiritual Science.

The fires of *Life* constantly come to me as the nowness and presence of Life, burning up in me the tendency to look back, to regret the past, to draw conclusions from the past, the belief of being a product of the past, of living in the past; they burn up in me any tendency to live in the future, to deny the present and expect everything from the future, or to fear the future. Life comes to me as the invigorating and ever-flowing fulness of Life, burning up in me the belief in lack, limitation, stoppage, periods, beginning and end, time, and exhaustion.

The fires of *Truth* constantly come to me as the Son of God, burning up in me the belief that I am the son of mortal parenthood, the child of our generation, the product of environment, the outcome of human education, or even the son of perdition. The affirmation of Truth comes to me, burning up in me all sense of irresolution, inclination to shrink from divine challenges, of being tentative in fulfilling my mission and duty, of being deterred in any way from pushing forward courageously, rallying round the banner of Truth and standing wholeheartedly for a progressive idea.

The fires of *Love* constantly come to me as true motherhood, burning up in me false motherhood, that is, every tendency towards smothering or neglect, emasculation, limitation, possession, partiality, and especially refusal to imbue motherhood with Science. Divine Love constantly comes to me as the matrix of immortality, burning up in me the belief of having been born in a matrix of mortality, of having developed in the calculus of mortal thought and human reasoning, of being deprived of the true calculus of Being, and being merely the catpaw of the worldly calculus.

JONAH

HISTORICAL BACKGROUND

According to II Kings 14: 23-25, Jonah, the son of Amittai, was a Galilean prophet in the reign of Amaziah in the 8th Century B.C. Several centuries later he becomes the central figure of a story teaching the new lesson that God is not only the God of the Jews, but also the God of all nations. Judging from the language and style of Jonah's book, it may have been edited at the end of the 5th or during the 4th Century B.C., while other Bible critics infer that the book could have been written about 250 B.C. The book of Jonah is a legend and is the only prophecy which includes an account of the prophet himself.

YAHWEH: A UNIVERSAL GOD

Jonah's prophecy differs from all other prophecies. He is unique in that he is the only one who prophesies to other countries and not to his own people. The Jews considered their nation as individually chosen and favoured by God, and they thought of God as being supremely concerned with their welfare. Yet Assyria, Egypt, Babylon, and Persia dominated the Jewish nation in turn, and this gave rise to the query whether God cared for other nations and peoples as much as He cared for the Jews. The book of Jonah obviously enlarges the current Jewish concept of God and indicates that Yahweh is a universal God. With it thought expands beyond the particularism of Israel; Yahweh is seen as the God of the heathen, too, showing them mercy and sparing them. No other prophet conveys as great a sense of universalism as Jonah.

COMPLIANCE WITH CHRIST'S COMMANDS

Jonah, the son of Amittai. Jonah means "a dove". The spiritual interpretation of dove is in part: "hope and faith" (S. & H. 584: 27), indicating the second degree, the moral degree or the transitional qualities, as found in the "Scientific Translation of Mortal Mind". But Jonah is the son of Amittai, and Amittai means "truthful", denoting the third degree of this translation. So Jonah with his moral qualities has to learn to live in line with the inspiration of the third degree, and this explains why he is impelled to undergo a

reformation—a reformation which changes his moral sense of truth into the spiritual sense of Truth.

Resurrection. Jonah and Jesus have a few points in common, and Jesus even refers directly to Jonah. Jonah was saved by a great fish, a symbol of the divine means of deliverance. It is a symbol of the Christ, frequently used by the early Christians. Jonah spent three days and three nights in the belly of the fish and Jesus spent three days and three nights in the tomb—“For as Jonas was three days and three nights in the whale’s belly; so shall the Son of man be three days and three nights in the heart of the earth” (Matt. 12: 40). The sign that followed in both cases was resurrection, and this is the sign which the Master foretold—“and there shall no sign be given to it, but the sign of the prophet Jonas” (Matt. 12: 39). Jesus fulfilled Jonah’s prophecy and therefore his saying: “a greater than Jonas is here” (Matt. 12: 41).

Let Christ fulfil the Word. The three days and the three nights indicate the willingness and meekness to let God reform and resurrect man in His own way. Jonah rebelled against God’s plan of salvation, against Christ’s gracious translation. We may wonder why, then, Jonah was considered a prophet if he intentionally tried to sidestep God’s command, yet this very point is the crux of his prophecy. Fundamentally Jonah believed in God; he was in earnest to see the Word of God established, but he wanted to fulfil the Word of God in the way he deemed right, and so he had to learn the great lesson that the Word fulfils itself only through the Christ, through God’s way of deliverance and that God wants to work out His own universal plan. In trying to fulfil the Word of God without the Christ, we attempt to establish the Word with self-righteousness. Translation can take place only through meekness and mercy and not through human righteousness. Self-righteousness is inclined to demand the destruction of the sinner, just as Jonah demanded the destruction of Nineveh, while divine mercy brings about the reformation of the sinner.

THE MESSAGE

Resistance to the Christ breaks down. Obadiah postulates divine reformation, yet Jonah tried to resist God’s method of reformation. The Christ, however, proves so irresistible that it translates the resistance towards the Christ translation into an acceptance of it.

There is no escape; the Christ works universally. The message of Jonah brings out this universal operation of the Christ, and the gradual breaking up of any resistance against the Christ translation.

Through seven subjects in the Word order we witness the breaking up of Jonah's resistance under the resolute impact of the Christ.

Mind: Because God is the one Mind, Jonah's resistance to handling evil proves in vain (I: 1-3).

The Lord commanded Jonah to handle evil as symbolized by the great city of Nineveh—"Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me." But Jonah opposed this demand and tried "to flee unto Tarshish from the presence of the Lord". He went down to Joppa to board a ship and paid the fare "to go with them unto Tarshish from the presence of the Lord." Believing Yahweh to be only the God of Israel he thought he could escape the presence of the Lord by leaving his country. Running away from a problem does not solve it; on the contrary, it only makes it worse and we have to pay the price for evading it. Mind is All and we cannot escape putting our mentality right.

Spirit: Because God is the only Spirit, Jonah's resistance to worshipping the Lord brings about a crisis (I: 4-16).

The Lord then sent "a great wind" and "a mighty tempest in the sea," which threatened the safety of the ship. While "the mariners . . . cried every man unto his god," Jonah was fast asleep down below. He was blamed for causing the tempest and, at his request, he was cast into the sea and "the sea ceased from her raging." The purity of Spirit stills the storm of chemicalization. The supremacy of Spirit was manifested so universally that even the mariners who believed in other gods began to worship the one Lord.

Soul: Because God is the one Soul, Jonah's resistance to reformation and resurrection is broken down through an afflicted, downcast sense (I: 17-2: 10).

Jonah is swallowed by the great fish, and during the three days and the three nights he spends in the belly of the fish a transformation takes place in him. His desire to drown in the sea is broken. His affliction makes him turn to the Lord and in his prayer he looks up

to the glory of God. Soul, which is able to change man, brings the sense of resurrection to him—"I went down to the bottoms of the mountains; the earth with her bars was about me for ever: yet hast thou brought up my life from corruption, O Lord my God." The reformation which was going on in Jonah at last made him willing to make the necessary sacrifice in order to fulfil God's command—"I will pay that that I have vowed." At this Jonah was set on dry land.

Principle: Because God is the one Principle, Jonah's resistance to God's way of salvation is disproved (3: 1-10).

Jonah is now willing to obey the Lord's command to go to Nineveh and to preach what the Lord, Principle, commanded—"So Jonah arose, and went unto Nineveh, according to the word of the Lord. Now Nineveh was an exceeding great city of three days' journey." Principle always impels a retranslation through three degrees, but "Jonah began to enter into the city a day's journey"—he only analyzed the first degree as depravity, which cannot stand before the Lord, and left it at that—"he cried, and said, Yet forty days, and Nineveh shall be overthrown." He expected destruction instead of allowing the second and third degrees to bring salvation. Jonah did not expect that the people of Nineveh would repent, but they did; they believed God, proclaimed a fast, put on sackcloth, man and beast cried mightily unto God—"And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did it not." While Jonah demanded punishment and destruction, Principle always saves instantaneously through correction. Principle's way of salvation overrode Jonah's personal sense of righteousness and justification.

Life: Because God is the one Life, Jonah's resistance to grace and mercy is rendered void and of no avail (4: 1-3).

Jonah was thoroughly displeased with Life's method of justification by grace instead of by personal merit. This was the reason why he had tried to flee to Tarshish—"for I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil." He fundamentally rebelled against the impulse of Life that always gives life and can never take away life from anyone. As Life always bestows life, even Jonah's bidding that the Lord

might take away his life was in vain. No problem is solved by escaping into death.

Truth: Because God is the one Truth, Jonah's resistance to divine righteousness is uncovered as devoid of saving power (4: 4-9).

Truth taught Jonah that a personal sense of right is no saviour. He had a very personal sense of the one Saviour, expecting that Truth would still destroy Nineveh and that he would be able to watch in the shadow of his booth "what would become of the city." He was quite prepared to accept the Saviour for himself, but not for all. When the Lord prepared him a gourd—"that it might be a shadow over his head, to deliver him from his grief"—Jonah was very glad and considered it as only right. But when the Lord sent a worm which "smote the gourd that it withered . . . and the sun beat upon the head of Jonah, that he fainted", Jonah wished to die. He tried to avoid the fact that Truth is the Saviour for *all*. Unless Truth is accepted in its universality, we shall find, like Jonah, that a personal sense of right is no saviour; sometimes it may be a help (a gourd) but sometimes a worm that strikes us.

Love: Because God is the one Love, Jonah's resistance is meaningless (4: 10-11).

Love's plan of salvation is universal and even spares Nineveh. Salvation is purely a matter of grace against which a self-righteous sense of salvation weighs as nothing. God's salvation through grace silenced Jonah—"And should not I spare Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand; and also much cattle?"

THE STANDPOINT OF JONAH (2B): THE CHRIST REFLECTING THE CHRIST

Comparing the beginning with the end. Jonah's prophecy opens with God's command to Jonah to arise and handle the problem of evil, Nineveh. Jonah rebels against handling evil in God's way, but under the mandate of the Christ Jonah's rebellion gradually breaks down, until at the end of the prophecy he is silent before God's plan of universal salvation through Christ's gracious means. Not understanding Christ's reforming power, the Jonah in us shuns His method of handling evil. However, Jonah's prophecy illustrates

the divine fact that the Christ-power keeps Jonah in check. God does not allow Jonah to do what he wants to do and to judge right what he deems right. Though the story revolves around Jonah, it is God, and not Jonah, who is the active figure. Jonah is compelled to obey and fall into line with God's command.

The universal operation of the one God. God's Christ is universal. Salvation is not restricted to Israel alone, but is an idea of a universal Principle. Jonah's prophecy conveys this sense of the universal Christ, as God operating beyond Israel; at sea and in Nineveh, through every category of the universe: the king, the people, the beasts, the gourd, the worm, the east wind. Nothing is out of God's reach; all is under His command. Thus reformation also is universal; the heathen mariners were reformed, the people of Nineveh, their king and their beasts repented and turned to God.

As God is the one operative power, the reforming office of the Christ is to bring everything into spiritual agreement with God. The one Mind brings everything into spiritual agreement with the divine Mind; the one Spirit brings everything into spiritual agreement with the divine Spirit; and likewise God as Soul, Principle, Life, Truth, and Love, brings everything into spiritual agreement with Himself. Through His Christ God translates all resistance to spiritual agreement with Him back into spiritual unison with God.

Standpoint: The reforming power of the Christ enforces the translation of everything in mortals that resists Christ's reformation into an acceptance of Christ's gracious means.

THE LAW OF JONAH

Law: God continually compels in every mortal the translation of all that rebels against God into an acceptance of God's dictates.

Mind: Mind compels in me the translation of an unwillingness to obey God's command into the willingness to execute God's command.

Spirit: Spirit compels in me the translation of an apathetic attitude in the worship of God into an unconditional surrender to God.

Soul: Soul compels in me the translation of an afflicted, down-cast sense into a spiritual, resurrected sense of life.

Principle: Principle compels in me the translation of a personal sense of government into a complete surrender to God's gracious government.

Life: Life compels in me the translation of a limited egotistic sense of life into the universal way of Life.

Truth: Truth compels in me the translation of a limited sense of the Saviour into the realization that the Saviour belongs to all mankind.

Love: Love compels in me the translation of an egotistic sense of grace into a universal sense of grace.

THE SCIENTIFIC LAW

Handling our resistance to comply with Christ's demands. It is within the purpose of the Christ to bring about a reformation in mortals, but mortals, like Jonah, may resist this reformation. In such a case the scientific law underlying Jonah's prophecy furnishes the remedy. In our self-righteous way we are too often unaware that we actually resist Christ's working. Nevertheless, consciously or more often unconsciously, we do resist the command of Mind, the supremacy of Spirit, the spiritual testimony of Soul, the correction of Principle, the grace and newness of Life, the redeeming power of Truth, and the saving plan of Love. As unconscious error has the same harmful effects on us as conscious error, we do well to handle within ourselves systematically the general claim of resistance, and this is possible by consciously using the scientific law of Jonah.

The elements of the law:

- I. God continually comes to every mortal and
- II. translates all in him that rebels against God
- III. back into an acceptance of God's dictates.

The elaboration of the law. As we know the various counterfeits of Mind, Spirit, Soul, Principle, Life, Truth, and Love, we can diversify this law in many ways in order to cover all the claims of resistance that a mortal may have towards accepting the guidance of the Christ. For instance, I can be conscious that:

Mind: The reforming power of Mind is continually coming to me to translate the rigidity, stubbornness, and unwillingness of mortal mind back into the acceptance of the will and law of the one Mind.

Spirit: The reforming power of Spirit is continually coming to me to translate my lack of reliance on Spirit back into a complete trust in the strength of the one Spirit.

Soul: The reforming power of Soul is continually coming to me to translate human self-confidence, self-complacency, self-conceit, and self-contentment back into the meekness of the one Soul.

Principle: The reforming power of Principle is continually coming to me to translate personal righteousness, insubordination, and adulation of my own personality back into the government of the one Principle.

Life: The reforming power of Life is continually coming to me to translate pride, self-exaltation, and mortal idiosyncrasies back into the individuality of the one Life.

Truth: The reforming power of Truth is continually coming to me to translate inconsistency, irrationality, and misjudgment back into the soundness of the one Truth.

Love: The reforming power of Love is continually coming to me to translate self-pity, self-condemnation, self-abasement back into the universal embrace of the one Love.

We can resort to this law daily and by varying the arguments we can cover the whole claim of resistance and thereby free ourselves from all that rises up and rebels against God's dictates.

MICAH

HISTORICAL BACKGROUND

Micah, a peasant from a little town in Judah, was a younger contemporary of Hosea and Isaiah. A great social reformer, he is believed to have prophesied in Judah between 750-721 B.C., that is, before the fall of Samaria (721 B.C.). The situation in Judah was similar to that in Israel at the time of Amos and Hosea. Rich and greedy landowners supported by unjust judges oppressed the poor; the priests took the side of the wealthy; false prophets flattered the rich and those in power, and the ruling classes betrayed their trust. Religion had sunk to a soulless formalism.

THE BIRTH OF TRUE MANHOOD

The remnant will survive. Micah, too, foretells that judgment will fall upon Judah. He was the first to predict the destruction of Jerusalem, but he did not live to see it fall in 596 B.C. and destroyed in 586 B.C. Yet he foresees that a remnant will survive in Judah and predicts the restoration of God's people. He has definite prevision of the Messianic Age and the Messianic King. Thus he indicates that the true idea man can never be lost.

The daughter of Zion. Reformation is a new birth and Micah's prophecy is an illustration of how this takes place in an ordered way. He shows the process by which the true idea man is brought forth. He is the first of the Minor Prophets to speak of "man" as the reflection of God—"He [the Lord] hath shewed thee, O man, what is good" (6: 8). Birth is the great office of womanhood and Micah's text conveys a great sense of woman qualities. The daughter of Zion is a central figure in his prophecy—"And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem" (4: 8). The daughter of Zion is then further depicted as a woman in travail—"for pangs have taken thee as a woman in travail. Be in pain, and labour to bring forth, O daughter of Zion, like a woman in travail" (4: 9-10).

Jonah represents the false male element in man, that which wants to have its own way and attempts to solve a problem by destroying all that stands in the way. Yet, thanks to the Christ, this male

element is transformed into the true manly element, which is ready to work out the solution according to Principle, God's dictate. But the man of God is both male and female, he blends the manly element with womanly qualities, namely, with unconditional receptivity, meek conception, and unlimited expectancy. Only the woman in man can bring forth a solution in a gracious way. Micah gives a very clear illustration of this.

Man is the likeness of God. Micah means "Who is like Yahweh?" This can either imply that there is no God like Yahweh, or pose the question: Who is the likeness of Yahweh? Man is God's likeness, and Micah's prophecy is concerned with the birth of man as God's likeness.

Man appearing. Man always existed and when we speak of a spiritual birth, no new creation is implied. What appears as a birth is the disappearance of a false sense of creation and the appearance of the true sense of creation. The power that forces a false sense of creation to disappear so that the new birth can take place is found in Micah's prophecy to be the inherent reforming power of the Christ, which forces a mortal sense of man to yield, so that the true sense of man is brought to manifestation. The prophecy unfolds through seven subjects in the Word order, the disappearance of the false and the appearance of the true before the impulsion of the Christ translation.

THE MESSAGE

Mind: Mind translates itself to us as the divine will, breaking down mortal mind and its formations and awakening in us the recognition of Mind's divine purpose (I: 1-16).

The Mind of Christ alerts our attention—"Hear, all ye people; hearken, O earth". From the summit of His holiness, the Lord comes down to "tread upon the high places of the earth. And the mountains shall be molten under him, and the valleys shall be cleft, as wax before the fire". The divine Mind treads down the wisdom of the world, the arrogance of the human mind, and the speculative theories of mortal mind. Before the appearing of the divine Mind, mortal mind's consciousness disappears—"I will make Samaria as an heap of the field, . . . and I will pour down the stones thereof into the valley, and I will discover the foundations thereof." All the imagery of the human mind has to give way—"And all the graven

images . . . shall be beaten to pieces, . . . and all the idols . . . will I lay desolate." Divine Mind brings the realization that mortal mind and its illusions must disappear—"for they are gone into captivity from thee."

Spirit: Spirit translates itself to us as spiritual strength which breaks down material tendencies and strengthens the spiritual seed in us (2: 1-13).

Micah now brands all the evil inclinations of Israel, how they "devise iniquity, and work evil upon their beds! when the morning is light, they practise it, . . . they covet fields, and take them by violence; . . . they oppress a man and his house, even a man and his heritage." Spirit leads the warfare against such debased qualities—"Behold, against this family do I devise an evil". The disappearance of evil before the purity of Spirit brings a "doleful lamentation". Yet the Lord gathers the remnant—"I will surely assemble, O Jacob, all of thee; I will surely gather the remnant of Israel; I will put them together as the sheep". Spirit imparts to the least spiritual idea (sheep) spiritual strength and the power of unfoldment—"The breaker is come up before them: they have broken up, and have passed through the gate, and are gone out by it: and their king shall pass before them, and the Lord on the head of them." The Christ-spirit breaks down all opposition and so clears the way for the remnant to gather momentum.

Soul: Soul translates itself to us as the true representative of God, causing the false representative to disappear and resurrecting in us the true representative (3: 1-12).

Micah reproaches the "heads of Jacob, and [the] princes of the house of Israel", the prophets, the seers, the diviners, and the priests for being false representatives of the Lord, because they "abhor judgment, and pervert all equity", because they "build up Zion with blood, and Jerusalem with iniquity", because they "judge for reward" and "teach for hire" and "divine for money". Instead of being the true representatives of Soul, they do not "know judgment", they "hate the good, and love the evil". Not identifying themselves with Soul, they could not be in spiritual agreement with Soul and therefore could no longer hear God and be His messengers—"Then shall they cry unto the Lord, but he will not hear them: he will even hide his face from them at that time"—"ye shall not have a vision; and it shall be dark unto you, that ye shall not divine . . . Then shall

the seers be ashamed, and the diviners confounded: . . . for there is no answer of God.” Soul drives all that does not represent Soul to disappear—“Therefore shall Zion . . . be plowed as a field, and Jerusalem shall become heaps”. In spite of all this waywardness, Soul saves the remnant, the true representative, and Micah considers himself to be a true representative, to be like God (Micah = Who is like Yahweh?). He feels within himself his divine coincidence with God—“But truly I am full of power by the spirit of the Lord, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin.”

Principle: Principle translates itself to us as the only authority, breaking down the belief in us that we do not reflect authority, and establishes in us the power of government (4: 1-13).

Principle impels the demonstrating power of its own idea. Micah shows that Principle has a law—“But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, . . . and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem.” Principle compels obedience to its law, which brings peace and order—“and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more.” Through this law and order Principle establishes true identity—“For all people will walk every one in the name of his god, and we will walk in the name of the Lord our God for ever and ever.” Reformation takes place—“And I will make her that halted a remnant, and her that was cast far off a strong nation”. By this true identification the law of Principle calls forth true governing authority (the king) in us—“the kingdom shall come to the daughter of Jerusalem. Now why dost thou cry out aloud? is there no king in thee? is thy counsellor perished?” The divine governing Principle is always at work to make us conscious of the king in us, the counsellor in us, and realize that the kingly power has irresistible dominion in us—“Arise and thresh, O daughter of Zion: for I will make thine horn iron, and I will make thy hoofs brass: and thou shalt beat in pieces many people”. The Christ translates the authority of the divine Principle to its idea man, by crowning the idea with governing authority, thus dispelling the belief that man lacks divine authority and the power of self-government.

Life: Life translates itself to us as the infinite fatherhood of Life, casting out our reliance on material life, and bringing forth in us its life-giving consciousness (5: 1-15).

Life always brings forth newness of life, and this newness of life becomes the Saviour—"But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." The fatherhood of Life is able to raise up the eternal Saviour in us. Bethlehem means "the house of bread" and Ephratah means "place of food, fertility"—however tiny the consciousness of Truth (Bethlehem) may seem, it is always fruitful (Ephratah) enough to bring forth the Saviour in Israel. The promoting and fostering power of Life can always develop the smallest idea to become ruler over Israel. Micah likens this ruling idea to "seven shepherds, and eight principal men", to the reflection of the seven synonymous terms for God operating within the four sides of the Holy City in two ways, in the absolute sense and in the relative sense. He also refers to this ruling idea as "man", who "shall be the peace, when the Assyrian shall come into our land". The new idea man that is being born is a blessing for all—"And the remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass," but devouring all that is harmful to man—"And the remnant of Jacob shall be . . . as a lion among the beasts of the forest, as a young lion among the flocks of sheep: who, if he go through, both treadeth down, and teareth in pieces, and none can deliver." The fatherhood of Life impels man to draw all from the divine Principle by cutting off all other sources of support—"I will cut off thy horses . . . destroy thy chariots . . . cut off the cities of thy land . . . witchcrafts . . . thy graven images . . . thy standing images . . . pluck up thy groves". Only Life can translate life and bring forth a life-filled consciousness.

Truth: Truth translates itself to us as the sonship of God, destroying a false sense of manhood and building up a true sense of manhood in us (6: 1-7: 13).

Truth knows only the true sense of man and lets the false sense of man perish—"Hear ye, . . . the Lord's controversy, . . . for the Lord hath a controversy with his people, and he will plead with Israel." Truth knows only God's man, therefore Truth will always bring man "out of the land of Egypt", and bestow only good on him at all

times, just as Balaam prophesied only good for Israel when Balak asked him to curse her. Truth will always build on spiritual qualities requiring "to do justly, and to love mercy, and to walk humbly with thy God". But Truth demands correction and cannot leave unpunished the injustice of those who have "the wicked balances, and . . . the bag of deceitful weights", those who "are full of violence" and whose "tongue is deceitful in their mouth". Such injustice calls down upon itself desolation and utter lack—"Therefore also will I make thee sick in smiting thee, in making thee desolate because of thy sins . . . Thou shalt sow, but thou shalt not reap". Micah then describes mortal man as a liar—"The good man is perished out of the earth: and there is none upright among men . . . For the son dishonoureth the father, the daughter riseth up against her mother, . . . a man's enemies are the men of his own house." But the real man being always the man of God is held forever in God—"Rejoice not against me, O mine enemy: when I fall, I shall arise". Truth always translates itself as the truth about man and gives to man everything that is Godlike. It thereby enforces the disappearance of the belief that mortal manhood, which is not developed by Truth, can ever be termed man.

Love: Love translates itself to us as the motherhood of God, reducing to naught all error in us and performing unceasingly the wonders of grace (7: 14-20).

"Feed thy people with thy rod, the flock of thine heritage, . . . let them feed in Bashan and Gilead, as in the days of old." Micah climaxes his prophecy with the sense of Love shepherding man and bestowing on him the wonders of grace. The Lord shows unto him "marvellous things". Love "pardoneth iniquity" and "delighteth in mercy", and before this impartial tenderness of motherhood all condemnation ceases—"he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea." When Love hallows man, all accusations are silenced. Thus, the fact that had always been prophesied of old now becomes manifest: Love veritably mothers her ideas under all circumstances—"Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old." God fulfils His promise to man; He accepts him as His beloved son. Love's mercy knows no fallen man but only its own perfect idea. In such divine motherhood everything unlike God is wiped out completely.

THE STANDPOINT OF MICAH (2C): THE CHRIST REFLECTING CHRISTIANITY

Comparing the beginning with the end. The whole range of Micah's prophecy encompasses a gradual process of spiritual unfoldment: the birth of the idea man. Whereas in the beginning the main stress is laid on treading down and sweeping away all that prevents the manifestation of the idea man, at the end of the prophecy God's constructive process in bringing to light His idea, man, predominates and all error is cast "into the depths of the sea". Within this range we witness the gradual appearing of man. In the measure that the Christ wipes away the false sense of man, the true sense of man appears. At first the concept of man is only faintly developed, but finally man is seen to be resurrected above error.

Reformation is an ordered process. Reformation begins with the light of wisdom that breaks into consciousness, bringing the certain knowledge that God will realize His idea (M). This insight gathers spiritual strength and begins to expand and develop against all opposition (Sp). As it becomes stronger and stronger, spiritual sense begins to testify for God and rebuke sin (So); it testifies that there is a king and a counsellor within us (P). This king raises up the Saviour within us (Li) which sees man only with God's eyes (T) beholding him forever held in the embrace of God (Lo).

The Christ-power alone is able to accomplish such a reformation, because the office of the Christ enforces the disappearance of all that is erroneous. In Micah, it is the false sense of man which must yield, so that the true sense of man, the likeness of God, may be made manifest.

Standpoint: The reforming power of the Christ renders inescapable the disappearance of all that needs to be reformed in mortals, so that man, reformed, appears.

THE LAW OF MICAH

Law: God always translates Himself to every mortal, impelling the un-Godlike in him to disappear and the Godlike man to appear.

Mind: Before the translation of the intelligence of Mind, the build-up of human will and human intentions in me yields and the readiness and willingness to let God's will be manifested is awakened.

Israel is called upon to realize that the Lord will tread down the fabric of mortal mind, the mountains, Samaria, and Jerusalem, and that mortal mind will go into captivity.

Spirit: Before the translation of the order of Spirit, the material tendencies in me yield and the spiritual impulses gather the strength to unfold Spiritward. Israel's evil thoughts and evil works cannot stand before the Lord, but the spiritual remnant gathers strength at the Lord's coming.

Soul: Before the translation of the sinlessness of Soul, the deceitful, sinful nature in me yields and the true representative of Soul is resurrected. The false representatives are reproached, while Micah, the true representative, is filled with the spirit of the Lord.

Principle: Before the translation of the unity of Principle and idea, the belief in me of being separated from God yields and the realization that the idea of Principle is crowned with governing authority takes root. Israel is taught the law of God and how to walk in His paths, so that Israel realizes that the king and counsellor are within her.

Life: Before the translation of the fatherhood of Life, my dependence and reliance on worldly means and resources yield and the everlasting Saviour is nurtured and brought forth in me. Bethlehem Ephratah brings forth the Saviour, and Israel no longer needs to rely on any other resources.

Truth: Before the translation of the sonship of Truth, the mortal sense of righteousness in me yields and a divine consciousness of right is established. The Lord has a controversy with Israel, condemning mortal manhood as a liar and justifying the man of God's creating.

Love: Before the translation of the motherhood of God, all sense of condemnation and punishment in me yields and the assurance that Love fulfils her promise is born. The Lord, pardoning iniquity, casts all sins into the depths of the sea.

THE SCIENTIFIC LAW

The Christ brings true manhood to manifestation. Fundamentally we know that man is God's image and likeness, the "O man" to which Micah refers. But humanly this image and likeness seems to be clogged with mortal beliefs so that the true sense of man can no longer shine through. To help ourselves in this situation, we can

know that the Christ is ever at work to break down and clear away in us all that tries to prevent our true manhood from showing forth. Whatever the encumbering beliefs, we can consciously affirm that the Christ has the power to overcome them and to bring to manifestation the true sense of manhood in us; that the Christ does this in a gracious way, having the ability to develop in us, step by step, the concept of man, however faint, until it rules supreme.

Whenever we have to deal with a sense of fallen manhood, Micah's law is invaluable. It teaches us that God is constantly at work translating Himself to mortals; we may dwell in the consciousness that the Christ is suppressing in us every aspect of fallen manhood, gathering and strengthening at the same time the true remnant left in us, and building up all that constitutes our true manhood. However desperate the situation may seem, we may rest in the assurance that the Christ always turns everything to good account, that there will always be a remnant, and that this remnant can be saved. Micah's law gives us this great comfort.

The elements of the law:

- I. God always translates Himself to every mortal,
- II. impelling the disappearance of the un-Godlike in him, and
- III. impelling the Godlike man to appear.

The elaboration of the law. For instance, we can know for ourselves or for someone else:

Mind: Mind always translates itself to each one of us as divine activity, before which all over-action, inaction, diseased action, wilful action, thoughtless action is forced to disappear and harmonious action, balanced action, intelligent action appear.

Spirit: Spirit always translates itself to each one of us as the substantiality of all things, before which the belief in false substance, that is, the belief in the substantiality of matter, the flesh, earthly goods, fame, etc., fades and the recognition appears that only the spiritual nature of all things is substantial.

Soul: Soul always translates itself to each one of us as the freedom of Soul, before which all slavery to sense, fashion, ambition, human opinions, and personal relationships yields and the spiritual freedom to think, to act, to make decisions appears.

Principle: Principle always translates itself to each one of us as harmony, before which all discord, misunderstanding, disagreement,

disproportion, interference, broken relationships, irreconcilability give way and spiritual concord appears.

Life: Life always translates itself to each one of us as divine supply, before which any sense of lack, limitation, poverty, neglect, insufficiency, want, or shortage disappears and the inexhaustible abundance of Life appears.

Truth: Truth always translates itself to each one of us as divine dominion, before which all false sense of dominion, such as tyranny, despotism, autocracy, personal dictatorship, as well as all lack of both mastery and dominion over oneself yield and man's supreme rulership appears.

Love: Love always translates itself to each one of us as divine peace, before which all fear, anxiety, irritation, anger, excitement, wrath, or violence fade away and the rest and comfort of Love appear.

THE CHRIST TRIAD

The reforming power of the Christ. Obadiah, Jonah, and Micah form the second group of three Minor Prophets. Like the first triad, the second triad must always be viewed from the "roof" category of the Christ, of God translating Himself to His creation. While the first triad presents this Christ translation in its mono-potency, the second triad depicts the Christ translation in its reforming office. The Christ Triad shows how God comes to mortals with the purpose of translating mortals back into immortals. Here, the Christ is seen to be the friend of mortal man, his Redeemer.

Obadiah: Truth and error cannot be reconciled, but the Christ purposes to reform mortals, and in order to achieve this, burns up the mortal sense of manhood and casts out error. Edom, the representative of mortal manhood, is cast down and burned up. Obadiah clearly postulates the purpose of the Christ in its reforming office.

Jonah: The human mind usually resists Christ's method of reformation and would rather see the destruction of the sinner than his transformation. But it is in Christ's power to enforce Christ's method of reformation. Jonah was compelled to recognize and accept Christ's gracious method; all rebellion against it was resolved.

Micah: Having enforced its method of reformation, the Christ is seen to generate a new birth. Before the presence of the Christ, the disappearance of the un-Godlike in mortals and the appearance of man in God's likeness is rendered inescapable. Thus, in Micah we witness the ordered birth of man.

The three degrees. Reviewing the whole range of the Christ Triad, we see through three prophets the reformation of mortals into immortals. A great correlation with the "Scientific Translation of Mortal Mind" can thereby be observed. The Christ reformation unfolds through three degrees. First, in *Obadiah*, depravity is analyzed as depravity and unreality; evil beliefs are "greatly despised" (2) and "they shall be as though they had not been" (16). Second, in *Jonah*, the merely moral qualities are inadequate to fulfil God's idea of salvation and are therefore overruled by the spiritual. The transitional qualities such as "hope and faith" must find their root and inspiration in the third degree. "In the third degree mortal mind disappears, and man as God's image appears" (S. & H. 116: 4-5). *Micah* presents the appearing of the idea man, man crowned with the authority of Principle. Under the impact of the

Christ, unreality finally disappears and the reality of God's man appears. The ordered appearing of true manhood in Micah's prophecy shows spiritually a marked coincidence with the order of ideas as given in the "Third Degree" (S. & H. 116: 2-3).

The transition from the Christ Triad to the Christianity Triad. With the next three prophets, the Christianity Triad, the focus shifts to "idea", where the Christ has the office of restoring the true idea in consciousness. Throughout the next three prophets the Christ safeguards the idea in its perfection; in Nahum it proves that the idea cannot be assailed by any error; in Habakkuk it shows that sense testimony cannot change the actuality of the idea; and in Zephaniah the Christ preserves the idea from being deflected or hidden in any way.

NAHUM

HISTORICAL BACKGROUND

Nahum probably uttered his prophecy about the time of Nineveh's fall in 612 B.C. Israel had long since been led into Assyrian captivity and Judah only enjoyed national independence by paying yearly tributes to the Assyrian king. At the time of Nahum, Assurbanipal (668-625 B.C.), king of Assyria, reigned in Nineveh over 22 kingdoms, all tributary to him, among which was Judah. Assurbanipal extended his kingdom year by year; he also undertook an expedition against Egypt whose forces retreated to No (Thebes) the capital of Upper Egypt. In 661 B.C. No fell and an enormous spoil was carried away to Nineveh. The Century Bible gives us a picture of the brutality and barbarity of the Assyrian reign: "The Assyrians were masters in the art of war. . . . Almost every year a campaign against some tribe or people was being organized; and . . . one and all were equally helpless before them, . . . they trod down the nations like dust, spread ruins and carnage through their lands, plundered their treasures, treated prisoners with savagery, and the dead with ignominy. Assurbanipal in particular was guilty of great barbarity towards the vanquished. . . . We see also with what an iron hand the Assyrians interposed in the political affairs of their neighbours. . . . Such a cruel and tyrannical power could not but be viewed with the intensest hatred by every nation which knew of it. . . ." ¹ Finally the Medes and the Babylonians joined forces against one of Assurbanipal's weak successors and Nineveh fell in 612 B.C. Her imposing fortifications were powerless to save her.

THE NOTHINGNESS OF ERROR

Is error more powerful than Truth? The great question which Nahum had to solve was the belief that evil is more powerful than good. Judah could see how one nation after the other was being taken into bondage by Assyria, and Yahweh's power as omnipotent good was beginning to be doubted. Could it be possible that evil was mightier than good? Could error be too strong for God to handle? Was it possible that error could not be conquered? Nahum had to meet all these doubts and fears and bring comfort to the troubled nation.

Error's claim for supremacy is completely annulled by Truth. Nahum is the only prophet who makes no allusion to the sins of his own people; he sounds no call for repentance and he foretells no judgment likely to fall on the people of Judah. He is also the only prophet who terminates his message with utter destruction. While

¹ The Century Bible: *Nahum*, page 8.

most of the other prophets end their prophecies with the salvation of a remnant, Nahum foretells the complete destruction of error. Nineveh, as a symbol of the highest sense of evil and brutality, is the centre of the story. Nahum prophesies that the violence of the oppressions and the inhumanity of the tyrants will be brought to an end. Metaphysically seen, Nineveh is a symbol of that mortal consciousness which tries to go against the Word of God. It is accused of conspiring against the ever-blossoming rod of the divine Word—"What do ye imagine against the Lord?" (1: 9)—"There is one come out of thee, that imagineth evil against the Lord, a wicked counsellor" (1: 11). But Nahum knows that all that goes against the Word is doomed to be resolved into nothingness, and not the least remnant of such a mentality is left to be saved. To Nahum the Lord is a jealous God. The Word of God is invincible power against everything that tries to oppose it—"Behold, I am against thee, saith the Lord of hosts" (2: 13, 3: 5)—"God is jealous, and the Lord revengeth; the Lord revengeth, and is furious; the Lord will take vengeance on his adversaries, and he reserveth wrath for his enemies" (1: 2). God wields His rod and power against everything that is against Him.

Truth is always the victor. Nahum means "comforter" and he was from a place called Elkosh, meaning "God's sternness", "God's rigorousness", or "God's unyieldingness". The comfort which Nahum brings is that God manifests His power in such a rigorous, stern, and unyielding way that Nineveh, a type and symbol of error, is inevitably destined to be completely destroyed and annihilated. Micah foresaw that the promised Comforter would shepherd the people with a rod—"Feed thy people with thy rod"—the rod being a symbol of the Word of God, and from St. John's Revelation we know that Christ's rod is a "rod of iron" (Rev. 2: 27). Nahum prophesies that the Lord wields His rod with an iron hand, with iron consistency and consequence, and under this iron rod Assur, Nineveh, evil, and all error are crushed—"Truth bestows no pardon upon error, but wipes it out in the most effectual manner" (S. & H. 11: 17-18). Truth is always the victor over error, so that we can know beyond all doubt that error has no possible chance of prevailing or surviving. Error is doomed right from the beginning and can never hope to be saved from destruction.

The claims of error's tenacity nullified. Amos has already taught us that God has the power to destroy evil, that God is a law of

annihilation to everything unlike God, but Nahum has to disprove the counterargument that there are certain errors which are mightier than God and seemingly unconquerable. In his prophecy he disproves step by step the fundamental arguments which claim the supremacy of error over Truth. They are arguments which we encounter every day, and especially when dealing with problems where error claims to be really tenacious and sickness to be incurable. While Amos tells us that God annihilates error, Nahum tells us how God copes with error. Every error, under whatever name it masquerades, claims its invincibility on the ground of seven basic arguments. Nahum challenges and lays bare these arguments. Through the seven subjects of his message, which he gives in the Word order, he shows with what radicality Truth disproves these arguments and reduces error to nothingness.

THE MESSAGE

Mind: The all-pervading power of Mind never leaves unlawfulness unavenged (1: 1-5).

Error claims to work unlawfully without being checked, but Nahum states that "the Lord will take vengeance on his adversaries" and that He "will not at all acquit the wicked". God is the All-power and exercises unlimited control—the whirlwind, the storm, the clouds, the sea, the rivers, the mountains, the hills, the earth, the world and all that dwells therein are subject to the divine Mind. Nothing can withstand the omnipotence of Mind. The belief that mortal mind can act unrestrictedly is refuted.

Spirit: The purity of Spirit always discriminates between good and evil and destroys only evil (1: 6-8).

Error claims that good, not evil, will be destroyed, but Nahum explains that only good can exist before God—"Who can stand before his indignation? and who can abide in the fierceness of his anger? . . . The Lord is good, a strong hold in the day of trouble; and he knoweth them that trust in him." Spirit can discriminate distinctly between good and evil and destroys only evil, the adversaries and enemies of the purity of Spirit—"But with a rushing flood he will make an utter end of the place of his adversaries, and darkness shall pursue his enemies" (A.B.). Good alone can withstand the judgment of Spirit, while evil is condemned.

Soul: The sinlessness of Soul detects and destroys subtlety and wickedness (1: 9-15).

Error claims to defend and preserve itself through subtlety. Nahum addresses himself to Nineveh and reproaches the city for devising wickedness against God—"What do ye imagine against the Lord? . . . There is one come out of thee, that imagineth evil against the Lord, a wicked counsellor." He accuses Nineveh of hiding her vile ways behind an impenetrable hedge of thorns, reminding us of Mary Baker Eddy's description of the workings of malicious animal magnetism—"The looms of crime, hidden in the dark recesses of mortal thought, are every hour weaving webs more complicated and subtle" (S. & H. 102: 18-20). Yet the fires of Soul burn up this hedge of thorns—"they shall be devoured as stubble fully dry . . . And the Lord hath given a commandment concerning thee, that no more of thy name be sown". Soul burns up the tares and gathers the wheat into the barn. Nahum goes on to prophesy the liberation of Jerusalem from Nineveh's bondage—"I will afflict thee no more. For now will I break his [Nineveh's] yoke from off thee, and will burst thy bonds in sunder . . . Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace!" Soul rejoices over the complete defeat of maliciousness—"for the wicked shall no more pass through thee; he is utterly cut off."

Principle: The scientific basis of Principle shatters the foundations of all error (2: 1-13).

Error claims that in scientific organization lies unconquerable strength. The whole Assyrian realm was anchored in the unseizable fortresses of Nineveh. The defence scheme of the city was so minutely organized that it claimed it could withstand any assault. If its foundations could be sapped, the whole realm must collapse also. All evil draws its support from organization—"When . . . human belief lacks organizations to support it, its foundations are gone" (S. & H. 124: 5-6). By shattering the foundations of evil, the multitudinous phenomena of evil are also brought down. Only the system of divine Principle can meet organized evil, and Nahum knew that God, divine Principle, could deal triumphantly with the bulwarks of Nineveh. He proclaims that "he that dasheth in pieces is come up before thy [Nineveh's] face" and foresees how the Lord will, like a hammer, shatter the foundations of the city. Ironically

Nahum asks the Ninevites to be watchful, to "keep the munition, watch the way, make thy loins strong, fortify thy power mightily", knowing that Nineveh would fall before the systematic operation and procedure of Principle. He then describes how Nineveh's enemy is preparing the attack—"The prophet depicts in rapid succession the approach of the assailants, the preparations for the attack, the charging of the chariots, the opening of the gates, the flight of the population, the treasures plundered by the captors, the city which had hitherto been the home of fearless and ferocious warriors, deserted and silent".¹ Nahum illustrates that by shattering the foundations of evil the whole gamut of evil collapses too.

Life: The divine Life proves that error is devoid of real life (3: 1-7).

Error claims to exist, but Nahum could see that error has no life. To him Nineveh, the consciousness of error, is "full of lies and robbery"—"there is a multitude of slain, and a great number of carcasses; and there is none end of their corpses; they stumble upon their corpses". There is no life in error. The city that was so full of worldly living is uncovered as void, empty, vain, naked—"Nineveh is laid waste". Divine Life is the only Life and this destroys the belief that there is also life in error. Error, therefore, cannot survive—"who will bemoan her [Nineveh]? whence shall I seek comforters for thee?"

Truth: The saving Truth leaves error no chance to save itself (3: 8-17).

Error claims that there is always a way out for it to escape destruction; it claims to have a "saviour" in itself. The argument was that Nineveh was too strongly fortified to be defeated, but Nahum points out that the great stronghold of No, the capital of Upper Egypt, had been conquered too, although the city "was situate among the rivers, that had the waters round about it, whose rampart was the sea, and her wall was from the sea", and in spite of help from Ethiopia, Egypt, Put, and Lubim. Just as No had been unable to withstand the assault, so would Nineveh fall. Nahum reproaches Nineveh for having built on lies; he knows that there is no strength in error. He refers to the inhabitants of Nineveh as cowards; their

¹ The Century Bible: *Nahum*, page 12.

merchants, their crowned, and their captains are numberless, "but when the sun ariseth they flee away, and their place is not known where they are". No matter how error heaps up lie upon lie, it cannot save itself; every lie flees before the light of Truth.

Love: The completeness of Love banishes error once and for all (3: 18-19).

Error claims to lurk and watch for every opportunity to recur, but Love wins such a complete and final victory over error that it cannot return or reappear—"When you have once conquered a diseased condition of the body through Mind, that condition never recurs, and you have won a point in Science" (S. & H. 217: 16-19). Nahum now depicts error as completely defeated—"Thy shepherds slumber, O king of Assyria" (error is devoid of the light of Mind)—"thy nobles shall dwell in the dust" (error has no part in the substance of Spirit)—"thy people is scattered upon the mountains, and no man gathereth them" (error is never gathered by Soul)—"there is no healing of thy bruise" (error cannot resort to the spiritual healing power of Principle)—"thy wound is grievous" (error cannot be resuscitated by Life)—"all that hear the bruit of thee shall clap the hands over thee" (error is vanquished by Truth)—"for upon whom hath not thy wickedness passed continually" (in the completeness of Love error can no longer reach anyone).

THE STANDPOINT OF NAHUM (3A): CHRISTIANITY REFLECTING THE WORD

Comparing the beginning with the end. In the beginning Nahum has to deal with the argument that the wicked will not be avenged by God, that error can withstand Truth. He meets this argument by describing the Lord of hosts as a jealous God, assuredly avenging wrong and wrong-doing, as an all-powerful, irresistible God shattering all counterarguments of error or evil. At the end of the prophecy the king and the nobles of Assyria are dead, the people scattered, the wound incurable, in short, Assyria and Nineveh are banished into oblivion. Thus Nahum prophesies that no erroneous argument can successfully hold its ground against the iron hand of the Lord. Error cannot argue itself out of the purifying fires of God. Truth works out through rigorous consistency the powerlessness of error's arguments.

The seven basic arguments of error. Nahum illustrates the basic arguments which every error always puts forth to prove that it exists and consequently can challenge Truth. They are:

- that mortal malicious mind can act unrestrictedly and cannot be checked (M),
- that evil can escape God's judgment and can unfold unhampered (Sp),
- that sinful, wicked, ambiguous, aggressive animal magnetism can work out its subtle plots and cannot be fettered (So),
- that a worldly organization stands on an unshakable foundation and is indomitable (P),
- that the dream of mortal life has life and that its existence cannot be dissolved into nothingness (Li),
- that error has a saviour and can save itself from destruction (T),
- that error can repeat itself continually and cannot be wiped out effectively once and for all (Lo).

The inviolability of God's idea. Nahum meets all these arguments with the Christ, Truth. The Christ-idea is effective in conquering every argument denying Truth's supremacy. In order to prove the inviolability of God's idea, these arguments must be disproved. Nahum's prophecy acquaints us with the fact that it is Christ's purpose always to safeguard God's idea in its completeness, which necessitates a complete disproving of error's claim to supremacy. Were it not for the Christ meeting these claims with Nahum's thoroughness, the spiritual idea would be endangered.

Standpoint: Restoring the spiritual idea in consciousness, Christ's purpose is to disprove in consciousness error's claim to be something.

THE LAW OF NAHUM

Law: God constantly refutes in human consciousness the erroneous arguments that error can successfully challenge God's supremacy.

Mind: The omnipotence of Mind rules as the law of Mind that is All-in-all, refuting the belief that mortal mind has any chance of carrying out its purposes unhampered, unpunished, and unavenged—"The Lord is . . . great in power, and will not at all acquit the wicked".

Spirit: The purity of Spirit rules as the order of Spirit which distinguishes between good and evil, preserving good and destroying evil, refuting the belief that God punishes good as well as evil and that the good is not spared—The Lord is good to them who trust in Him but pursues His enemies.

Soul: The sinlessness of Soul rules as the safety of Soul, liberating the representatives of Soul and refuting the belief that malicious animal magnetism can tyrannize unrestrictedly—The Lord devours as “stubble fully dry” all those that imagine “evil against the Lord” but is a source of safety for Judah.

Principle: The foundation of the divine Principle rules as the divine system, as metaphysics, refuting the belief that the foundations of material systems and worldly organizations are impregnable, safe from all assaults—The bulwarks of Nineveh, the stronghold for all Assyria, cannot withstand the assault.

Life: The fulness of Life rules as the method of divine living, refuting the belief that vanity and pride can make life worth-while—The “bloody city”, full of lies, robbery, whoredom, witchcrafts, is laid waste, slain, and “there is none end of their corpses”.

Truth: The wholeness of Truth rules as dominion over all error, refuting the belief that any error can successfully withstand Truth, can be saved or survive—Just as the well-fortified city of No could not save herself, so will Nineveh find no helpers and no comforter and shall fall.

Love: The all-inclusiveness of Love rules as the complete exclusion of error and refutes the belief that evil can continually come and go—There is joy that Assyria’s wickedness is extinguished and can rise up no more.

THE SCIENTIFIC LAW

Error has no tenacity. When dealing with an erroneous situation, only too often we come up against the suggestion that error is invincible or more tenacious than Truth, so our handling of evil must also be directed against this suggestion. The seven fundamental claims that error can resist the impact of Truth must be met, and as their arguments are manifold, the law of Nahum must be vested with the seven synonymous terms for God and all their ideas. Before such a consciousness of the omnipotence of Truth error loses step by step its assumed power.

The elements of the law:

- I. God constantly comes to human consciousness and
- II. refutes the belief that error can in any way defy and rebut the supremacy of God.

The elaboration of the law: We can know, for instance:

Mind: The divine Mind is constantly coming to human consciousness as the only power and law, refuting the belief that error has laws and power of its own and that these laws and this power are greater than the law and power of God. The divine Mind is constantly coming to human consciousness as the only Mind, refuting the belief that error has intelligence and faculties of its own which can supersede the intelligence of Mind.

Spirit: Spirit is constantly coming to human consciousness as the only reality, refuting the belief that error is more real and has more substance and stability than spiritual ideas. Spirit is constantly coming to human consciousness as true spiritual unfoldment, refuting the belief that error can become worse without meeting opposition from God.

Soul: Soul is constantly coming to human consciousness as true identification, refuting the belief that error can hide itself through subtlety and disguise without being detected by Soul. Soul is constantly coming to human consciousness as spiritual integrity, refuting the belief that through sin error can achieve more rewarding and better results than God.

Principle: Principle is constantly coming to human consciousness as the one and only interpretation, refuting the belief that through personal interpretation, scholastic theories, worldly opinion, error can wield more authority than God. Principle is constantly coming to human consciousness as metaphysics, refuting the belief that trust in natural science, physiology, psychology, and medicine assures better demonstrations than pure reliance on God.

Life: Life is constantly coming to human consciousness as true being, refuting the belief that error has existence, life, continuity and that it cannot be suppressed and extinguished by God. Life is constantly coming to human consciousness as the well of Life, refuting the belief that error can breed and propagate new errors, and can heap error upon error without being arrested by God.

Truth: Truth is constantly coming to human consciousness as the divine standard of ideas, refuting the belief that error can pass

itself off as Truth and appear more plausible and convincing than Truth. Truth is constantly coming to human consciousness as man in the image and likeness of God, refuting error's argument that corporeal, mortal manhood is more real, more important, or more valuable than God's man.

Love: Love is constantly coming to human consciousness as the all-inclusiveness of Love, refuting the belief that error has an abiding place in Being, that error can never be completely annihilated. Love is constantly coming to human consciousness as divine perfection, refuting the belief that error can in some way impair perfection and thus lay claim to be mightier than God.

HABAKKUK

HISTORICAL BACKGROUND

Habakkuk, a contemporary of Jeremiah, is thought to have prophesied shortly after Nahum, round about 600 B.C. In 621 B.C. the Deuteronomy Document was discovered and led to King Josiah's reform, whereby Judah hoped to win back her independence from under the Assyrian yoke. In 612 B.C. Nahum's prophecy was fulfilled: Nineveh fell before the combined assault of the Medes and the Babylonians. Judah greatly rejoiced and felt that the long-yearned-for day of freedom had come to them for good. But their independence did not last very long. Egypt seized the opportunity of Assyria's downfall to annex for herself all Syria as far as the Euphrates. Josiah, king of Judah, went out to oppose Pharaoh-Necho but was killed in the battle of Megiddo (608 B.C.), and Judah became subject and tributary to Egypt. Three years later, in 605 B.C., Nebuchadnezzar, later king of Babylon, defeated the Egyptians at Carchemish, driving them out of Palestine and leaving Judah at the mercy of the victors. For three years Judah was tributary to Babylon and then rebelled, this resulting in 597 B.C. in a siege of Jerusalem, which ended with the deportation of the king and the elite of the capital to Babylon (596 B.C.). Finally in 586 B.C. Jerusalem was captured and destroyed, and nearly the whole population was carried away into Babylonian captivity.

SCIENCE VERSUS SENSES

Nahum's prophecy brought no final solution. Nahum had prophesied that Nineveh would be completely destroyed and when this actually happened in 612 B.C. Judah rejoiced. Nahum's prophecy was confirmed, but when new tyrants rose up in place of the Assyrians, first the Egyptians and then the Babylonians, it became evident that Nahum's prophecy was not final. The actual events in the national history of Judah exemplified this. Habakkuk could witness the tyranny of the unrighteous kings and nations, he could see with his own eyes how the righteous man was overruled by the unrighteous, how tyranny superseded lawfulness.

The prophetic consciousness. What Habakkuk saw seemed to contradict Judean prophecy, and it was Habakkuk's burden to solve this contradiction. He introduces himself by saying: "The burden which Habakkuk the prophet did see" (1: 1). He is the first of the Minor Prophets who calls himself a prophet. Prophet is defined as "a spiritual seer; disappearance of material sense before the conscious facts of spiritual Truth" (S. & H. 593: 4-5). His main subject in fact

is the problem of prophetic consciousness. He perceives that only by clinging to the conscious facts of spiritual reality can the testimony of material sense be translated into spiritual evidence. Habakkuk means "Love's embrace", indicating that we only find a solution for any contradictory sense testimony by constantly embracing in consciousness the ideas of good alone—"Love never loses sight of loveliness" (S. & H. 248: 3).

Habakkuk's queries. As a prophet Habakkuk fundamentally knows that Yahweh is righteous, all-powerful, good, the only God there is, that He is the Lord of hosts. Inwardly he is convinced that Yahweh Himself will destroy the unrighteous to protect His own people, but seeing the injustice in the world standing in obvious contrast with the concept of a righteous God, he is presented with some very pertinent queries: Why does Yahweh permit His people to be treated so unjustly by the heathen nations? Why does Yahweh in His holiness and justice allow such injustice to occur? Why is it that Yahweh does not intervene at once? Habakkuk does not doubt in the least that God is righteous, but he cannot reconcile his conviction with what the senses testify.

Seeming and being. He finds his answer by recognizing that the human concept and the divine concept are not identical, but are two very different views of the same thing. He has to learn to distinguish between seeming and being. "The seeming" is the human concept and "the being" is the divine concept. The human concept of things can never testify to truth, whereas the divine concept can. The human concept is formed from a standpoint of physical sense testimony, whereas the divine concept has God, the divine standpoint, as its source of interpretation. Whatever is seen from the standpoint of physical sense testimony is always a misconception of Truth, a lie; whereas the testimony of scientific interpretation is always true and factual.

Change of consciousness necessary. The contradictions Habakkuk had to deal with could find their solution only through a change of standpoint, and this change of standpoint takes place in consciousness; it is an exchange of a human for a divine standpoint, of a physical for a metaphysical standpoint. In order to testify truly, consciousness must start out from God and reason with God. Before material evidence can be changed, the spiritual evidence of things must first be gained. Hence, the necessity for a translation of material consciousness into spiritual consciousness.

Christ enforces a change of standpoint. This change of standpoint is enforced by the Christ. Habakkuk, through his own experience, teaches that the Christ does not rest until it achieves a complete translation of a mortal consciousness into an immortal consciousness. Habakkuk is a praying prophet, and in prayer the testimony of the material senses are shut out so that the voice of Truth alone is heard. The Christ makes use of our intellectual strivings for Truth by lifting human thought on to a divine platform.

THE MESSAGE

Resolving contradictions. Habakkuk's inward conviction that God is good forces him to solve the contradicting claim of the senses testifying to good and evil. His prophecy depicts Christ's method of solving this seeming contradiction to the point where Habakkuk becomes consciously aware of the allness of good. This translation of consciousness takes place through seven stages in the Word order.

Mind: Question 1: From the standpoint of sense testimony, the divine law seems powerless (1: 1-4).

Habakkuk cries unto the Lord on account of violence, but it seems as if the divine Mind will not hear nor save. With his eyes he beholds violence, iniquity, grievance, spoiling, strife, contention, wickedness, and wrong judgment everywhere and it is as if the law of God were powerless—"the law is slacked, and judgment doth never go forth: for the wicked doth compass about the righteous". Although Habakkuk's prayer is not heard at once, he knows inwardly that the Lord is all-powerful and rules all. Yet Nahum, in his first subject (M), prophesied that "God is jealous, and the Lord revengeth", and so Habakkuk is perplexed that God does not intervene to put an end to wickedness. How can these two testimonies be reconciled?

Spirit: Question 2: From the standpoint of sense testimony, evil seems to be more successful than good and God seems to tolerate this state of things (1: 5-11).

Habakkuk witnesses how the Chaldeans have become a very strong and victorious nation and, to him, the Lord seems to tolerate it without doing anything about it. The Chaldeans are described here as "that bitter and hasty nation, which shall march through the breadth of the land, to possess the dwellingplaces that are not

their's." They lead a successful campaign—"They are terrible and dreadful: . . . Their horses also are swifter than the leopards, and are more fierce than the evening wolves: and their horsemen . . . shall fly as the eagle that hasteth to eat. They shall come all for violence: . . . and they shall gather the captivity as the sand. And they shall scoff at the kings, and the princes shall be a scorn unto them: they shall deride every strong hold". The Chaldeans, who have set up their own power as their god seem to be stronger than Yahweh, the God of Judah. But though Habakkuk can behold with his eyes how the wicked destroy the righteous, he inwardly knows that God is good and punishes the unrighteous. From the second subject of Nahum (Sp) he knows that "the Lord is good, a strong hold [for] . . . them that trust in him", but he cannot fathom why God does not intervene to stop the evildoer and protect the good. Again, Habakkuk asks how these two testimonies can be reconciled.

Soul: Question 3: From the standpoint of sense testimony, God does not seem to be concerned about the human situation (1: 12-17).

Habakkuk truly considers the Lord God his God. He identifies himself with the Lord and calls Him "O Lord my God, mine Holy One". He also knows that God is sinless and identifies everything divinely—"Thou art of purer eyes than to behold evil, and canst not look on iniquity". But he wonders why God does not care for His people, why the greater does not take care of the lesser, why God does not translate Himself to the human in order to save the human from evil. Why does God remain passive in human affairs—"wherefore lookest thou upon them that deal treacherously, and holdest thy tongue when the wicked devoureth the man that is more righteous than he?" Why does God leave the righteous as a prey for the wicked? Did not Nahum in his third subject (So) prophesy that the Lord would "make an utter end" to all adversaries, that "affliction shall not rise up the second time" and that the Lord "will afflict thee no more"? Though Nahum had the vision "of him that bringeth good tidings, that publisheth peace", Habakkuk can see with his own eyes how the wicked catch the righteous as the fish is caught with nets, how the Chaldeans "rejoice and are glad", how "their portion is fat, and their meat plenteous" and how they do "not spare continually to slay the nations". So Habakkuk questions how these two testimonies can be reconciled.

Principle: Taking a divine standpoint of interpretation answers Habakkuk's questions (2: 1-4).

God can only give Habakkuk an answer by forcing him to change his standpoint of interpretation, that is, to change from a personal standpoint to a scientific standpoint. The prophet is urged to forsake his personal "I" standpoint for the standpoint of the divine "He"—"I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me". Only by taking the standpoint of Principle and by seeing things as Principle sees them, we find a divine answer—"And the Lord answered me and said, Write the vision, and make it plain upon tablets, that he who reads it may understand it clearly" (A.B.). Only from Principle's point of view can we get a true vision and a revelation which can explain and "make plain" everything intelligently—"For the vision will come to pass at its appointed time, and it shall be fulfilled at the end, it shall not lie" (A.B.). All that we perceive from Principle's point of view carries within itself the power of spiritual development which never fails to succeed. It can be trusted entirely—"and if it should delay, do not be impatient, because it will surely come, it will not delay" (A.B.). Principle's promise holds within itself the certainty of Soul; it will realize itself definitely—"Behold, . . . the just shall live by his faith".¹ The righteous man who has a faithful allegiance to God shall live. The man who adheres steadfastly to Principle's standpoint lives exalted above the jarring testimony of the material senses. Taking the standpoint of Principle demonstrates life and preserves us from being drawn into the whirlpool of mortal testimonies.

Life: Scientific interpretation alone furnishes the true and full sense of being (2: 5-20).

Habakkuk now begins to perceive that a sense of life not derived from Principle is unrighteous living. He exposes the unrighteous man, the proud man, the arrogant, greedy man, the robber, the defrauder, and the plunderer as mortal man who believes in enriching life through accretion. Yet he is a robber from the beginning—"who enlargeth his desire as hell", who "gathereth unto him all nations, and heapeth unto him all people", who "increaseth that which is

¹ The Hebrew had no word for "faith". The Hebrew word used here means primarily "steadiness, firmness, steadfastness, trustworthiness, faithfulness, allegiance to God".

not his", who loads himself "with earthly goods" (A.B.), who "buildeth a town with blood, and stablisheth a city by iniquity". Such an unrighteous attitude ends in shame and emptiness—"Because thou hast spoiled many nations, all the remnant of the people shall spoil thee"—"and shameful spewing shall be on thy glory." To live without the divine Principle is like hoarding up nothingness. The robber robs himself. Yet Habakkuk also perceives that from the standpoint of Principle the universe is flooded and filled with divine ideas—"For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." Such an exalted scientific consciousness silences the mortal medley—"But the Lord is in his holy temple: let all the earth keep silence before him." Scientific interpretation alone can solve the question of "seeming" and "being" and thus silence the controversy.

Truth: The immortal interpretation of being refutes the belief in the truthfulness of mortal consciousness (3: 1-15).

Habakkuk prays; he shuts out the testimony of the material senses and begins to listen and hear what God has to say. In this divine consciousness he realizes God's unrestricted dominion over the whole world and praises God's omnipotence and glory—"God came from Teman, and the Holy One from Mount Paran . . . His glory covered the heavens, and the earth was full of his praise. And his brightness was as the light . . . He stood, and measured the earth: he beheld, and drove asunder the nations; and the everlasting mountains were scattered, the perpetual hills did bow: his ways are everlasting . . . The sun and moon stood still in their habitation". Habakkuk also perceives that God, Truth, the Master of the whole universe, is also the Saviour, "rid[ing] upon . . . horses" and "chariots of salvation"—"Thou wentest forth for the salvation of thy people, even for salvation with thine anointed". Truth's dominion and salvation is now a living fact in Habakkuk's consciousness and he is now fully aware that Truth actually does destroy error—"Thou didst march through the land in indignation, thou didst thresh the heathen in anger, . . . thou woundedst the head out of the house of the wicked". At this point Habakkuk's three great queries are answered. In spiritual consciousness he is aware that God truly is the All-powerful (M), that God does judge the unrighteous (Sp), and that He does actually care for His people and save them (So).

Thus mortal sense testimony pretending to be the counterproof of Truth is shut out from consciousness.

Love: Immortal consciousness embraces God's completeness and rejoices in His perfection in spite of mortal sense testifying to imperfection (3: 16-19).

Habakkuk has now found the key to his problem. He no longer goes out from sense testimony but reasons from and abides with the Lord. Where his senses testify to trouble, he finds rest in divine consciousness, that he "might rest in the day of trouble". Although the mortal picture has not yet changed, and although with his senses Habakkuk can still behold lack and imperfection, he is able through immortal consciousness to embrace the glory of the Lord (Habakkuk = Love's embrace)—"Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: Yet I will rejoice in the Lord, I will joy in the God of my salvation." Mary Baker Eddy also describes this state of consciousness which climaxes the chapter on "Prayer" (Love)—"Christians rejoice in secret beauty and bounty, hidden from the world, but known to God" (S. & H. 15: 25-26). She also hints at the divine peace felt in spiritual consciousness when she writes at the end of the first part of the chapter "Science of Being" (Love): "Undisturbed amid the jarring testimony of the material senses, Science, still enthroned, is unfolding to mortals the immutable, harmonious, divine Principle,—is unfolding Life and the universe, ever present and eternal" (S. & H. 306: 25-29). Thus Habakkuk feels the assurance of Love's presence and Love's care—"the Lord God is my strength, and he will make my feet like hinds' feet, and he will make me to walk upon mine high places."

THE STANDPOINT OF HABAKKUK (3B): CHRISTIANITY REFLECTING THE CHRIST

Comparing the beginning with the end. At the beginning of his prophecy Habakkuk wrestles with a dual sense of consciousness. On the one hand he appeals to the divine consciousness by crying out unto the Lord, and on the other hand he is troubled about the seeming power and reality of godlessness. At the end of his prophecy he has found peace within divine consciousness, rejoicing in the

Lord and resting in his own "high places", in his own exalted consciousness, and this in spite of the ominous picture of mortal consciousness. The testimony of mortal consciousness has lost all reality for him, has become meaningless to him.

Translation of consciousness. Habakkuk was led to the solution of his queries through a change of consciousness. The Christ was at work in him, translating his contradictory consciousness into a divine consciousness. His consciousness of the reality of good and evil was translated into a consciousness of the allness and reality of good. His prophecy supplies the method through which this change of consciousness takes place. In the first three subjects (M, Sp, So), Habakkuk strives to gain the spiritual evidence of God's reality by inwardly challenging the so-called reality of mortal testimony. Then (in P) he follows Christ's call to change his standpoint of interpretation from the human to the divine, and, having done so, he clearly perceives that the human concept of things has no real and lasting existence, that it only seems to be, whereas divine interpretation testifies to true being (Li). Thus immortal consciousness gains dominion over mortal consciousness and acts as its Saviour (T). By following this method Habakkuk finally finds the consciousness of inward peace, wherein he embraces God's perfection, completely disregarding the testimony of the senses (Lo). In this way the Christ fulfils its office of translating human consciousness back into divine consciousness.

Standpoint: Restoring the spiritual idea in consciousness, the Christ enforces the translation of a consciousness of duality into the one and only divine consciousness.

THE LAW OF HABAKKUK

Law: God forever impels human consciousness to find out the nothingness of mortal testimony, so that the divine testimony is accepted as the only reality.

It takes seven stages for the Christ to fulfil this translation.

Mind: Mind impels human consciousness to doubt the powerfulness of mortal mind, so that the divine Mind is accepted as the only power. In spite of contradictory sense testimony Habakkuk doubted the powerfulness of brutal mentality.

Spirit: Spirit impels human consciousness to disbelieve that God either creates evil or works through evil, so that God is accepted as good only and working only through good. In spite of contradictory sense testimony Habakkuk disbelieved that God could use the evil Chaldeans for His purpose of good.

Soul: Soul impels human consciousness to reject the belief that God does not translate Himself to His creation, so that God's identification with man is accepted. In spite of contradictory sense testimony Habakkuk rejected the belief that God did not care for His people.

Principle: Principle impels human consciousness to forsake its own standpoint of interpretation, so that Principle's standpoint is accepted. In spite of demonstration tarrying, Habakkuk was faithful in taking and adhering to Principle's standpoint.

Life: Life impels human consciousness to recognize the emptiness and vanity of mortal testimony, so that the eternal abundance of divine testimony is accepted. In spite of the seeming success and wealth of the unrighteous, Habakkuk could perceive its flimsiness and transience.

Truth: Truth impels human consciousness to give itself up so that the dominion of God is accepted. In spite of what he had previously believed, Habakkuk became conscious that Truth has never been, and never is, without its demonstration.

Love: Love impels human consciousness no longer to believe a lie, so that the perfection of God is accepted under all circumstances. In spite of still being surrounded by lack, Habakkuk embraces in consciousness the ever-presence of a perfect creation.

THE SCIENTIFIC LAW

Gaining first the spiritual evidence of things. Nahum teaches that error or evil cannot successfully oppose God's working, but the mistake usually creeps in of expecting this to be confirmed through material evidence without taking Habakkuk's prophecy into account, the prophecy which teaches that an inward change of consciousness must precede an outward change of evidence. Only on the ground of Habakkuk's inward change of consciousness can Zephaniah, as a further step, then demonstrate the wiping away of false evidence.

Habakkuk has first to learn that error is a state of consciousness and that Truth does not prove itself in outward signs without first

effecting a radical change of human consciousness. Habakkuk wants to stress the absolute necessity of first gaining the spiritual evidence of a demonstration before expecting a change in outward manifestation. In everyday life we know only too well that we look for a coincidence of Truth with material evidence. We find ourselves only too apt to build on sense testimony and to seek a verification of Truth through what the senses testify. But the great lesson Habakkuk conveys is that first a big change in human consciousness has to take place until only the spiritual testimony is accepted as the authoritative factor. What needs to be changed first is never a material condition, but a false sense of such a condition. It is the standpoint from which we interpret a condition that has to undergo a change, by being translated from a material to a spiritual basis.

How comforting it is therefore to know that the Christ comes to every one of us and enforces in each one of us a change of consciousness. Whatever the situation may be, we can know that the Christ works on human consciousness, forcing it to disregard all sense testimony and to rely solely on spiritual sense as the only true testimony.

The elements of the law:

- I. God forever comes to human consciousness,
- II. impelling it to recognize the nothingness of mortal testimony, whereby
- III. the divine testimony is accepted in consciousness as the only reality.

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

Mind: The divine Mind comes to human consciousness, impelling it to recognize that human intellect, worldly wisdom, personal views are no basis, so that the divine Mind is accepted as the only basis from which to reason.

Spirit: Spirit comes to human consciousness, impelling it to recognize that there is no material progress, material unfoldment, material evolution, so that spiritual evolution is accepted as the only true progress.

Soul: Soul comes to human consciousness, impelling it to recognize that the material senses cannot impart real pleasure and satisfaction, so that Soul-sense is accepted as the only source of joy and satisfaction.

Principle: Principle comes to human consciousness, impelling it to recognize that a human standpoint is never absolute, so that the divine Principle is accepted as the only absolute authority.

Life: Life comes to human consciousness, impelling it to recognize that matter cannot produce, support, nor destroy life, so that Life in and of Spirit is accepted as the only real Life.

Truth: Truth comes to human consciousness, impelling it to recognize that the triad of error, sin, disease, and death are not real facts of being, so that the consciousness of Truth is accepted as the only constituent of health.

Love: Love comes to human consciousness, impelling it to recognize the nothingness of worry, grief, anxiety, vexation, agony, misery, and tribulation, so that the holiness of Love is accepted as the all-compensating gift of God.

ZEPHANIAH

HISTORICAL BACKGROUND

There is some uncertainty about the time of Zephaniah's prophecy. It was certainly before Habakkuk and before the discovery of the Deuteronomy Document (621 B.C.) which brought about the religious reform under King Josiah. Zephaniah probably even preceded Nahum. When the Scythians pushed southward into Palestine in 626 B.C. their invasion seemed to Zephaniah to mark the beginning of the end. These half-savage hordes appeared to him as the first approaching sign of the awful day of the Lord.

THE DAY OF THE LORD

The Day of Judgment. The central theme in Zephaniah's prophecy is the coming judgment of the Lord, which will be executed by Yahweh upon His people Judah, and also upon the whole world, embracing all nations. Zephaniah does not, as most of the Minor Prophets do, call the wicked to repentance, promising forgiveness through divine grace. He perceives the day of judgment as a separation of the evil from the good, whereby all evil in the world is completely wiped out, and only good remains.

"*Yahweh is darkness.*" Zephaniah means "Yahweh is darkness", because the day of Yahweh will be doom and darkness for evil. Zephaniah is also translated as "[he whom] Yahweh hath hidden" meaning that the divine idea is always preserved inviolate by God, hidden away from evil and the day of trouble. This meaning is indicated in the text: "Seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger" (2: 3). Everything which is of the nature of God is protected by God.

The day of the Lord is a day of trouble. Habakkuk ended his prophecy by foreseeing that he "might rest in the day of trouble" and Zephaniah now describes this day of trouble. It is the day of the allness of good and the nothingness of evil demonstrated. The day of judgment is always twofold; it is the day of the Lord on the one hand and the day of trouble on the other hand. For the divine idea it is always the day of the Lord, the day of the full glory of God's idea; for error it is always the day of the Lord's anger, because error is utterly consumed. In his prophecy Zephaniah speaks of

these two angles of the day of judgment. He calls it "the day of the Lord [which] is at hand", "the day of the Lord's sacrifice", and prophesies that "the great day of the Lord is near, it is near, and hasteth greatly". Then he also refers to it as "a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness" (Zephaniah = Yahweh is darkness), "a day of the trumpet and alarm", "the day of the Lord's wrath", "the day of the Lord's anger".

In the day of the Lord all evil is utterly consumed. The day of the Lord is the day of the Lord's wrath because in that day the Lord brings utter destruction to evil. Zephaniah's text is full of terms expressing the complete annihilation of evil. We come across such expressions as "utterly consume", "cut off", "cut down", "make a desolation", "devour", "drive out", "root up", "destroy", "spoil", "slay", "to make waste", "to take away".

Whereas Nahum speaks of the jealousy of the Lord—"God is jealous, and the Lord revengeth"—Zephaniah depicts this zeal of the Lord as a universal fire burning up all that is not of the Lord. The fire of the Lord is universal, it is not restricted to Judah—"but the whole land shall be devoured by the fire of his jealousy" (1: 18), yea "all the earth shall be devoured with the fire of my jealousy" (3: 8).

THE REMNANT: THE SPIRITUAL IDEA

The universality of the spiritual idea. Zephaniah is the prophet of the remnant. The remnant is that which is left over in the day of the Lord when the fire of the Lord's jealousy has consumed all that is not Godlike. The spiritual idea, the remnant, is always hid in God (Zephaniah = he whom Yahweh hath hidden).

Zephaniah tells us that the spiritual idea is universal, that the remnant of the Lord's people shall feed on the coasts of the Philistines, that they shall possess Moab and Ammon, and that "they shall feed and lie down, and none shall make them afraid" (3: 13). In this way Zephaniah acquaints us with the divine fact that the spiritual idea is universal, a fact which is very much stressed in his prophecy. He speaks of "the whole land", of "all the earth", of "all the gods of the earth", of "all things", of "all the isles of the heathen", of "all the people of the earth", of "all their doings", and "that they may all call upon the name of the Lord".

The full reflection of an idea demonstrated. To gain spiritual evidence in spite of contradictory material testimony was Habakkuk's great task. Zephaniah does not leave it at that; he goes a step further and prophesies that it is now the office of the Christ to consume the evidence of material testimony. By sweeping away the false evidence hiding the true idea, the true idea is set free, so that the universal idea—the idea clothed with the wholeness of God—appears.

THE MESSAGE

In each of his seven subjects, which he gives in the Word order, Zephaniah brings out two facts: first, that God consumes that which prevents consciousness from reflecting God exclusively; second, that through this consumption the idea, clothed in God's wholeness, is brought to light.

Mind: Mind consumes all that is not divinely minded, allowing only a consciousness of divine mindedness to remain (1: 1-7a).

Zephaniah begins by prophesying that the Lord will consume all that does not acknowledge Him as the Lord of all. He will consume all illusions—"I will utterly consume all things from off the land . . . I will consume man and beast; I will consume the fowls of the heaven, and the fishes of the sea, . . . and I will cut off man from off the land". He will also cut off false worship, the worship of Baal, the worship of the host of heaven and "them that worship and that swear by the Lord, and that swear by Malcham", and finally He will cut off all those "that are turned back from the Lord; and those that have not sought the Lord, nor enquired for him." Mind destroys all false seeking and false desires. But when Mind has consumed all that does not testify to Mind, only that mind which is conscious of the divine Mind then remains—that which stands in awe before the All-Mind—"Hold thy peace at the presence of the Lord God: for the day of the Lord is at hand".

Spirit: Spirit wipes away the worship of materiality, allowing only a consciousness of spiritual sanctity to remain (1: 7b-13).

Spirit accepts only its own reflection. The Lord has always sanctified his guests—"for the Lord hath prepared a sacrifice, he hath

bid [sanctified] his guests." But the purity of Spirit also sweeps away all that devotes itself to impurity, duality, and materiality. Therefore, Zephaniah foresees the Lord's visitation on those that "are clothed with strange apparel", on "all the merchant people", and on "all they that bear silver". Also those will be punished who are indifferent to the worship of God, those "that say in their heart, The Lord will not do good, neither will he do evil". By clearing away the false and indifferent sense of worship, Spirit spares only that inward spiritual attitude which accepts God as the Adorable One.

Soul: Soul burns up all that testifies to sin, allowing only the consciousness of spiritual understanding to remain (1: 14-18).

In "the great day of the Lord" Soul burns up sin, and so it is for error "a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm". Zephaniah predicts that the day of the Lord comes with the certainty of Soul and acts with the certainty of a law—it "hasteth greatly"—and nothing can oppose it so that "the mighty man shall cry there bitterly". Sin is punished and this appears as a day of wrath, trouble, distress, wasteness, desolation, darkness, gloominess, alarm. The foundations of sin—"the fenced cities, and . . . high towers" are shaken and "the whole land shall be devoured by the fire of his jealousy". What appears as sin's utter destruction is in reality the day of the Lord, the day when spiritual understanding testifies to the sinlessness of Soul.

Principle: Principle scatters all unsystematic thinking, allowing only a scientific consciousness to remain (2: 1-3).

Zephaniah could foresee that Principle will scatter all in human consciousness which does not want to reason with divine discipline and according to Science and system. He urges: "Gather yourselves, bind yourselves together, O people without discipline" (A.B.). If thought is not systematized, then "you become like the chaff which is driven away", then "the fierce anger of the Lord comes upon you" (A.B.). Therefore Zephaniah calls for obedience to the Lord, which alone can demonstrate righteousness—"Seek the Lord, . . . execute justice; seek righteousness and meekness" (A.B.), for only then

can we be preserved—"it may be ye shall be hid in the day of the Lord's anger." Only that consciousness which accepts Principle in its Science, gathering all facts into the divine system, can survive the day of God's wrath.

Life: Life brings to desolation the pursuit of self-exaltation, allowing only the consciousness of true individuality to remain (2: 4-15).

The Word of Life is against everything that does not meekly subordinate itself to the rulings of the Word of God. Zephaniah foresees that "the word of the Lord is against" the land of the Philistines and its cities (Gaza, Ashkelon, Ashdod, Ekron), making the land desolate and driving out its inhabitants. The Word of the Lord is also against Moab, Ammon, Ethiopia, and Assyria. Why? Because of their pride in worldly life, because "they have reproached and magnified themselves against the people of the Lord of hosts", and because the Assyrians said in their heart—"I am, and there is none beside me". The divine Life alone is exalted and therefore God, Life, desolates every tendency to exalt self and mortal life—"Therefore as I live, saith the Lord of hosts, the God of Israel, Surely Moab shall be as Sodom, and the children of Ammon as Gomorrah, even the breeding of nettles, and saltpits, and a perpetual desolation". Also Ethiopia "shall be slain by my sword" and Nineveh will be made "a desolation, and dry like a wilderness". But Zephaniah also perceives that when Life has consumed all pride and self-exaltation, then nothing more stands in the way of consciousness being truly individual or indivisible from God; then "men shall worship him, every one from his place, even all the isles of the heathen". When Life has swept away the false sense of individuality, then the right individual approach to God manifests itself universally.

Truth: Truth devours the mortal claim for self-righteousness, allowing only the consciousness of divine righteousness to remain (3: 1-8).

Here Zephaniah confronts mortal man with God, revealing that God is Truth and is alone righteous, and that therefore Truth alone knows what has to be destroyed. Mortals do not know what has to be destroyed and for this reason cannot judge the workings of Truth. He reproaches Jerusalem for not listening to the dictates of Mind, for not worshipping and relying on her God, Spirit, and reveals

that her representatives, the princes, judges, prophets, and priests were treacherous and not true representatives of Soul. The Lord, however, the Principle of being, is just and does not “do iniquity”, and in His righteousness cannot tolerate that the works of the unjust should exist and continue, so Life destroys them. Truth carries out divine justice quite unmoved by rebellious mortals, which means that what the Lord determines in His judgment will be fulfilled according to Love’s design—“Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy.” Truth judges all the doings of mortals and devours all that rebels against the standard of Truth, so that consciousness is bound to accept God’s righteousness fully.

Love: Love silences completely all accusations of error, allowing only the consciousness of unalterable perfection to remain (3: 9–20).

Viewed from the standpoint of Love creation is perfect, and Zephaniah prophesies that the Christ restores this perfection in consciousness. He shows this through the Word order: Mind only gives pure thoughts—“for then will I turn to the people a pure language”; Spirit always leads to the worship of the one God—“that they may all call upon the name of the Lord, to serve him with one consent”; Soul brings the famine of sense—“my suppliants . . . shall bring mine offering”; Principle corrects and justifies man before God—“In that day shalt thou not be ashamed for all thy doings, wherein thou hast transgressed against me”; Life takes away the pride of life—“thou shalt no more be haughty because of my holy mountain”; Truth effaces all lies and error—“neither shall a deceitful tongue be found in their mouth”; and Love bestows lasting peace—“for they shall feed and lie down, and none shall make them afraid”. Zephaniah clearly beholds that in the consummation of Love nothing can stand any more in the way of man’s unity with God. In this unity he perceives that man is clothed with God, is the beloved of God, and so enjoys God’s glory and imperishable perfection.

Through the reversed Word order Zephaniah then discloses how God glorifies Himself in man: The motherhood of Love always

rejoices over her perfect idea—"Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem"; Truth has removed the accuser—"the Lord hath . . . cast out thine enemy"; in Life evil is obliterated—"thou shalt not see evil any more"; Principle is always with man—"The Lord thy God in the midst of thee is mighty"; man is the joy of Soul—the Lord "will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing"; Spirit separates man from his opponents—"I will remove from you those who spoke reproach against you" (A.B.); and Mind glorifies itself in man through saving and healing—"I will save her that halteth, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame". When the Christ has swept away all mortal concepts that try to keep us in captivity, then consciousness is hid in God and we feel as if we have been brought home—"At that time will I bring you again, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the Lord."

THE STANDPOINT OF ZEPHANIAH (3C): CHRISTIANITY REFLECTING CHRISTIANITY

Comparing the beginning with the end. At the beginning Zephaniah presents the gloomy picture of how the Lord "will utterly consume all things from off the land" until, at the end of his prophecy, everything has been swept away which tried to veil and hide the wholeness of the divine idea—"for I will make you a name and a praise among all people of the earth". At the end the spiritual idea is seen clothed with God's perfection, completely freed of all erroneous claims.

The restoration of the idea in consciousness. Christ's method of restoring the spiritual idea in consciousness is two-fold: (i) That which mars, obscures, or defaces the divine consciousness is utterly swept away, cut off, consumed, destroyed, and laid waste. (ii) The remnant, the true idea that lay hidden, is thereby unveiled and found to have always existed in its completeness and unity with God. Zephaniah's message compared with that of Micah conveys no birth process of the idea; it depicts much more a step by step disclosure of what has always existed in primeval perfection.

Standpoint: Restoring the spiritual idea in consciousness, the Christ renders inescapable the disappearance of all that distorts consciousness, so that a consciousness aware only of God's perfection remains.

THE LAW OF ZEPHANIAH

Law: God constantly consumes the false constituents of consciousness, preserving only a consciousness which is one with God.

Mind: The All-Mind consumes all that builds on minds many (it consumes all things: man, beasts, fowls, idolators, apathy), so that such mindedness as is one with the divine Mind alone remains (a mind that stands in awe at the presence of the Lord God).

Spirit: The onliness of Spirit sweeps away all inclinations which love materiality, impurity, duality (the love for strange apparels and for silver, and all indifference towards God), so that that affection which is one with the sanctity of Spirit alone remains (that which is sanctified as the guest of the Lord).

Soul: The fires of Soul burn up all that does not want to be in sinless agreement with God (because they have sinned against the Lord, there is a day of wrath), so that sinless sense which is one with the sinlessness of Soul alone remains (the great day of the Lord is near, it is near).

Principle: The unity of Principle scatters all that rejects scientific metaphysics and wants to govern with isolated truths (that which is not gathered together is scattered as chaff), so that such government as is one with the whole of Principle alone remains (only that which obeys and adheres to the Lord is hid in the day of the Lord's anger).

Life: The Word of Life uproots all that builds on a material and personal sense of life, on the pride of life (those who magnify themselves and say in their heart: I am, and there is none beside me), so that that attitude of life which is indivisibly one with the Word of Life alone remains (all men shall worship the Lord, every one from his place).

Truth: The judgment of Truth cuts off all that is self-righteous, all that acts and judges according to a human and personal standard (that which does not listen to God nor trust in God, nor wants to receive instructions from God, which is deceitful, unjust, and corrupt

in all its doings), so that that righteousness which is one with the standard of Truth alone remains (that which waits upon the Lord so that He may execute His judgment).

Love: The universality of Love takes away all that tries to oppose the ordered way of perfectibility through the Word of God (the universal way of salvation through the Word order annihilates the pride and haughtiness which claim to have their own way to the holy mountain), so that the universal sense of motherhood which is one with the glory of Love alone remains (the daughter of Zion rejoices because the Lord has brought home all and has made them a name and a praise among all people of the earth).

THE SCIENTIFIC LAW

Spiritual consciousness corrects false material evidence. When the Christ has wrought a change of standpoint from the human to the divine, as exposed in Habakkuk, we know then that only the divine interpretation of the universe is the true one, although material evidence may not as yet confirm it. But this is not enough. The problem why the false material evidence still remains is unanswered. So often we hear the complaint: Why does a disharmonious situation still persist although it is viewed from a divine standpoint? Already Habakkuk hinted at the solution when he was told, "if it should delay, do not be impatient, because it will surely come, it will not delay" (A.B.). However, Zephaniah is the one who brings the final solution: he is aware that the standpoint acquired by Habakkuk must become a consciousness that reflects God so fully that erroneous consciousness finds no place therein. Persevering in the divine standpoint, the Christ, Truth, makes itself so self-evidently felt to consciousness that any opposing argument in consciousness is swept away as inconsistent and nonsensical. Then Mind, Spirit, Soul, Principle, Life, Truth, and Love speak to consciousness, affirming that they alone constitute the only consciousness there is. They thereby wipe out all erroneous constituents of consciousness and what remains is a consciousness filled only with the complete presence of God. Hence, whenever we stand before any false material evidence, it is a comfort to resort to Zephaniah's law and know that it is Christ's purpose to establish within us only the Christ-consciousness, which is able to efface all false evidence. Thus we see

that the Christ has first to lift consciousness onto an immortal plane before it can destroy the manifestation of evil.

The elements of the law:

- I. God constantly comes to human consciousness
- II. to consume, sweep away, devour, silence, destroy all elements of consciousness underived from God,
- III. preserving only that consciousness which is one with God.

The elaboration of the law. We can know, for instance:

Mind: The divine Mind constantly comes to human consciousness to consume the belief that consciousness can hear, see, and know error, preserving only that consciousness which hears, sees, and knows Mind.

Spirit: Spirit constantly comes to human consciousness to consume the belief that consciousness can give substance and reality to error, preserving only that consciousness which attributes substance and reality to Spirit.

Soul: Soul constantly comes to human consciousness to consume the belief that consciousness can testify to error, preserving only that consciousness which is receptive to the testimony of Soul.

Principle: Principle constantly comes to human consciousness to consume the belief that consciousness can be divided against itself, that consciousness is constituted of unrelated facts, preserving only that consciousness which is unified in the one Principle.

Life: Life constantly comes to human consciousness to consume the belief that consciousness draws its testimony from a limited, deficient source, preserving only that consciousness which draws its testimony from its oneness with the unlimited, divine Life.

Truth: Truth constantly comes to human consciousness to consume the belief that human consciousness can know the truth, preserving only that consciousness which is instructed by Truth.

Love: Love constantly comes to human consciousness to consume the belief that consciousness can be separate from the wholeness of God, preserving only that consciousness which is perfectly at one with God.

THE CHRISTIANITY TRIAD

The restoration of the idea in consciousness. The "Scientific Translation of Immortal Mind" (see S. & H. 115: 12-18) has three sections: the first having the focus on God, as illustrated in the Word Triad, the second having the focus on man, as illustrated in the Christ Triad, which was concerned with man's reformation, and the third with the focus on idea. The Christianity Triad centres on the restoration of the true idea in consciousness; the office of the Christ in this Triad is to free the spiritual idea from all that claims to hide or deface the manifestation of its primeval perfection.

The idea is always complete. The Christ always manifests itself as idea. A spiritual idea has never the least trace of error, nor is it ever mingled with error. An idea always exists in its fulness and completeness, and, in reality, an idea can never be impaired, defaced, or marred. Only erroneous mortal arguments can hide from consciousness the true and full nature of an idea, causing mortals to believe, falsely, in the reality of a deflection, instead of conceiving only the pure reflection.

The Christ unveils the true idea. The purpose of the prophetic message in the Christianity Triad is to disrobe, in consciousness, error of its claims, in order to unveil and bring to light the true idea that has always existed. In unilluminated consciousness mortals are blind to the ever-present perfection of the spiritual idea, but the Christ is constantly at work to clear away mortal consciousness, thereby bringing to light again the eternal wholeness of the true idea. To us this process appears as the restoration of the idea in consciousness.

Nahum: In order to restore in consciousness the spiritual idea in its wholeness, it is Christ's purpose to refute and disprove the claims put forth by mortal consciousness that error has any power to resist the workings of God. In Nahum's message the Christ breaks down step by step the claims of error's tenacity in trying to resist the impact of Truth. Nahum acquaints us with the fact that any argument of error is powerless before the Christ, Truth; having no truth in itself, error is beaten from the start.

Habakkuk: Spiritually, we cannot stop with Nahum at the mere recognition that error's arguments fall unflinching and completely before Truth. Our consciousness has to undergo a change, and Habakkuk foretells that the Christ, Truth, enforces in consciousness

a translation from a human view of things into the acceptance of the divine standpoint of interpretation. Habakkuk begins to see things as God sees them, and he listens to what God has to say until the physical sense testimony becomes irrelevant to him.

Zephaniah: But neither does Habakkuk's vision suffice. The Christ must work such a radical change that not only the mortal testimony but also the mortal evidence disappears. Then the evidence and the testimony of the spiritual idea in its perfection appear. As mortal evidence exists only in consciousness, the Christ, in Zephaniah, effaces the elements of mortal consciousness which try to distort the divine consciousness reflecting the fulness of God. At the end of Zephaniah the restoration of the idea in consciousness is fully demonstrated. Consciousness is full of the presence of God.

Demonstration is rooted in spiritual consciousness. The Christianity Triad teaches the fundamental, practical fact that any demonstration of a true idea is solely a matter of consciousness. Whatever needs to be restored must be restored in consciousness. Nahum, Habakkuk, and Zephaniah uncover what fundamental arguments have to be met in consciousness before the true idea can be manifested in demonstration. The true idea does not have to be created; it has always existed. Demonstration therefore consists in overcoming the belief that error can be a self-existent entity tenaciously resisting God (Nahum), that sense testimony can furnish a counterproof for spiritual testimony (Habakkuk), and that there can be anything hiding the complete spiritual agreement between consciousness and God (Zephaniah).

The transition from the Christianity Triad to the Science Triad. The next three prophets, the Science Triad, build on the foregoing spiritual agreement, whereby the Christ reveals the perfect unity existing between Principle and idea by establishing the complete co-operation of the idea with its Principle, so that the idea lives and moves and has its being in its Principle. In Haggai the Christ brings the idea into line with its divine Principle; in Zechariah the Christ reveals that the idea is wedded to Principle's calculus; and finally Malachi teaches that only an idea operating in its wholeness, that is, within the matrix of immortality, can bring forth Principle's demonstration.

HAGGAI

HISTORICAL BACKGROUND

Judah was still in captivity when in 538 B.C. the Persian King Cyrus conquered Babylon and brought the Babylonian empire to an end. By proclamation the Jews were allowed to return to Judah and rebuild their temple. Cyrus even organized the financing of its rebuilding and returned to the Jews the temple treasures Nebuchadnezzar had taken away when Jerusalem was conquered. In 537 B.C. 42,360 men (Ezra 2: 64) returned under the leadership of the high priest Joshua, the son of the last head of the old Jerusalem priesthood, and under Zerubbabel, the governor of Judah from the line of David. They first erected upon its old site the altar of burnt offering and a year later they started to lay the foundations for the new temple. But in the third year of their return the Samaritans, inimical to the Jews, succeeded in delaying further work. In addition to this the people had difficulty in bringing the deserted land again under cultivation, circumstances which were aggravated by a succession of bad seasons with droughts and the scanty crops being blasted by mildew or beaten down by hail. All these difficulties discouraged the Jews and the rebuilding of the temple was put off indefinitely. In 522 B.C. Darius came to the throne and subdued the whole empire which had been in rebellion. With his approval and support, Haggai and Zechariah in 520 B.C. urged the continuation of the work and the temple was completed in 516 B.C.

BUILDING A SCIENTIFIC CONSCIOUSNESS

The inward attitude of building. Haggai's prophecy centres on the rebuilding of the temple in Jerusalem. While the people were concerned with building their own "cieled houses", they showed no willingness to build "the Lord's house". Haggai, however, saw the necessity of building the house of the Lord before any other activity. When Solomon's temple was constructed, the chronicler was chiefly concerned with recording the measurements and the materials used and describing the outward form of the building. With Haggai it is very different. He is not at all interested in the outward structure of the temple: he describes the inward attitude, the spirit in which the people can build successfully. His prophecy conveys the great fact that man can build safely only with ideas and that the temple must be a consciousness of ideas.

To build for the glory of God. Zephaniah reveals that the Christ brings every idea back home to God, where it remains protected and loved by God. The fulness of the idea, the idea clothed with

God, is disclosed. With the post-exilic Minor Prophets a new and most important issue arises. The question is: Can these divine ideas be used for building up materialism and egoism? Haggai answers that the Christ forces each one to use the divine ideas only for building the house of the Lord—a scientific consciousness to the honour of God—and that the Christ will not permit any misuse of the divine consciousness. As the divine idea is hid and remains in its Principle, the divine idea can be used only for glorifying the Word of God and never for the realization of any personal ulterior motive. Haggai, whose name means “festive” or “feast of the Lord” or even “born on the feast-day”, saw with divine insight that all work must be holy work, a feast of the Lord, for the glory of God.

Only one object for building: The Word of Life. Now, as of old, the temptation remains to use divine ideas to build up one’s own “cield house”, to build a home, to raise a family, to build up a business, a career, a fortune, and many other human and material concepts of life. Instead of devoting ourselves to living one Life, we get involved in lives many, in a home life, in a family life, in business life, in army life, in social life, etc. But Haggai saw that there is only one Life and one method of Life—the Word of Life. He also foresaw the futility of building up our lives the way we deem right, and predicted that the Christ would force us to build only in the way God wants us to build and what God wants us to build. Being brought into line with the purpose of the Christ, we co-operate with the Christ in consciously building up the one Life which permeates all individual departments of life. Then the one Life demonstrates infinite individuality of life which in turn manifests itself as an improved sense of all the various aspects of human life.

Haggai’s message conveys the great lesson that God impels us to work with the Word of Life for the sole purpose of building up in consciousness the Word of Life. The prophet depicts this method through seven subjects in the Word order.

THE MESSAGE

Mind: Mind impels man to fall into line with Mind so that he becomes engaged in building up divine mindedness

(I: I-2).

Haggai impresses thought with the demand that the time to build the house of the Lord has always come, that the day of salvation is

now. He rebukes mortal mind's unwillingness to build with Mind and for Mind—"Thus speaketh the Lord of hosts, saying, This people say, The time is not come, the time that the Lord's house should be built." Mind demands that man seeks to know God first and foremost in his life.

Spirit: Spirit impels man to fall into line with Spirit so that man builds purely for the glory of God (1: 3-11).

Haggai uncovers the love of materiality and egoism as worthless and fruitless. Though the people have built themselves "cieled houses", while the house of the Lord still lays waste, he foretells that their method of life will lack true substance—"Consider your ways. Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages to put it into a bag with holes . . . Ye looked for much, and, lo, it came to little". Why would their way of living not succeed?—"Why should these things happen? says the Lord. Because of my house that is waste, and you hasten every man to take care of his own house" (A.B.). Not worshipping God brings an utter lack of everything—"Therefore the heaven over you is stayed from dew, and the earth is stayed from her fruit"; the Lord calls for a drought upon the land, the mountains, upon the corn, the wine, the oil, the ground, man, cattle, and upon all the labour of the hands. But the Christ-spirit will finally bring man to worship God, the Adorable One—"Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the Lord." Haggai postulates the honouring of God for God's own sake and not for the purpose of receiving a reward, of getting something out of God for one's own interest and purpose.

Soul: Soul impels man to fall into line with Soul so that he becomes eager to work in spiritual agreement with God (1: 12-15).

In his first subject (M) Haggai analyzed the apathy shown towards building the house of the Lord; in the second subject (Sp) he uncovered the barrenness of such neglect, and now in the third subject (So) the people's apathy is annihilated. Soul transforms apathy into zeal and perseverance to work in and for the house of God. As Soul always has a Christ it always translates itself to man—"I am with

you, saith the Lord”, and this stirs up the zeal, or the spirit, in each one—“And the Lord stirred up the spirit of Zerubbabel . . . and the spirit of Joshua . . . and the spirit of all the remnant of the people; and they came and did work in the house of the Lord of hosts, their God”. Soul awakens in man the zeal to think, feel, and act in the identical way in which God does.

Principle: Principle impels man to fall into line with Principle so that he trusts God to work out in him His mighty ways (2: 1-9).

Haggai prophesies that man can build successfully in life only when he is willing to put his own personal will aside and let Principle work in him. Human opinion considers that working with God and for God is of small significance—“Who is left among you that saw this house in her first glory? and how do ye see it now? is it not in your eyes in comparison of it as nothing?” But the Christ irresistibly impels man to give up such human opinion and to trust fully in God’s working—“Yet now be strong . . . and work: for I am with you, saith the Lord of hosts: According to the word that I covenanted with you . . . so my spirit remaineth among you: fear ye not.” Principle asks man not to fear working with Principle but to trust in the greatness of Principle’s achievements. Who can build the house of the Lord? The Lord or man? Haggai answers: “I will shake the heavens, and the earth, and the sea, and the dry land; And I will shake all nations, . . . and I will fill this house with glory, . . . The silver is mine, and the gold is mine, saith the Lord of hosts.” Principle always says: All ideas are my ideas and all ideas stand under my command and authority. Working with Principle means working out the highest—“The glory of this latter house shall be greater than of the former, saith the Lord of hosts”. When Principle calls us to work in unison with it, it also gives us the assurance that the maximum of good will result from this co-operation.

Life: Life impels man to fall into line with Life so that he goes forth to work consecratedly in God’s ordered method of procedure (2: 10-19).

Haggai makes it plain that dead rites and insincerity cannot demonstrate fulness of life. He puts two questions before the priests. In the first he asks them if dead rites, halfheartedness, and a speculative mode of living could hallow life—“If one bear holy flesh in the

skirt of his garment, and with his skirt do touch bread, or pottage, or wine, or oil, or any meat, shall it be holy? And the priests answered and said, No." To touch life only in an indirect, lukewarm way does not bear enough energy within itself to vitalize life. In the second question Haggai asks if the belief of life in matter (death) can corrupt life—"If one that is unclean by a dead body touch any of these [bread, pottage, wine, oil, meat], shall it be unclean?" The priests rightly answered "It shall be unclean." Any dead, stagnated sense of religion can never inspire life. Haggai then accuses the people of building their life according to these two beliefs and prophecies that they will bring utter lack in return—"when one came to an heap of twenty measures, there were but ten: when one came to the pressfat for to draw out fifty vessels out of the press, there were but twenty. I smote you with blasting and with mildew and with hail in all the labours of your hands". The divine Life does not allow a shallow, lukewarm, or mortal sense of life to prosper. The Christ impels man to work in line with the method of divine Life—"Consider now from this day and upward," from the day that "a stone was laid upon a stone in the temple of the Lord: . . . from this day will I bless you." Only when placing stone upon stone, idea upon idea, in an ordered way, only when building up according to the divine order of the Word of Life, can we build in the realm of the newness of Life bringing infinite blessings. Mere heaps of stones, quantities of ideas, will not do; only a divinely ordered sequence of ideas can bring forth something progressive.

Truth: Truth impels man to fall into line with Truth so that Truth overthrows all error in him (2: 20-22).

Haggai clearly points out that it is not up to mortals to destroy error, that this is the work of Truth. The Word of the Lord says: "And I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother." The Christ, Truth, brings about the self-destruction of error. As we build spiritually in consonance with the Word of Life, the Christ, Truth, shakes outgrown beliefs and brings about the downfall of error. Thus Haggai prophesies that Truth fights the battle with error for us and that we do not have to wrestle with error. Truth destroys error in its own way.

Love: Love impels man to fall into line with Love so that he accepts himself as bearing the impress of heaven (2: 23).

Obeying the Word of Life as a servant obeys his master enables man to wear the crown of God, as prophesied to the servant Zerubbabel—"In that day, saith the Lord of hosts, will I take thee, O Zerubbabel, my servant, . . . and will make thee as a signet: for I have chosen thee". The signet is a sign of authority, and the man of God embodies this authority. "The Science of being gives back the lost likeness and power of God as the seal of man's adoption" (Mis. 184: 23-25). Man cannot choose whether or not he wishes to be the chosen one of God; the Christ impels him to work according to the Word of Life, and this makes him inevitably the son of God, man endowed with the signet of Science.

THE STANDPOINT OF HAGGAI (4A): SCIENCE REFLECTING THE WORD

Comparing the beginning with the end. At the beginning of his prophecy, Haggai complains that the people are not inclined to work with God and for God. They are only interested in their own affairs, while the house of the Lord lies waste. But the Christ changes this attitude and, falling into line with the Word of God, the people begin to build the temple, and at the end of the prophecy the crowning of Zerubbabel for completing the work is foreseen. Thus Haggai shows that Christ's purpose is to change man's unwillingness to co-operate with God to the point where man does co-operate with God and is found worthy to be chosen as God's co-worker.

The temple of God. The most prominent feature in Haggai's prophecy is the temple, a symbol representing a centre embodying all the fundamental essence of God. Haggai could see that man's consciousness must be directed towards the fundamental structure of God, towards Science. That which channels consciousness into the realm of Science is the Word of Life, and only through the Word of Life is real life unlocked. Thus Haggai foresaw the futility of trying to devote divine qualities to any other purpose than to Science.

Man's co-operation with God. The Word of Life being the way to Science, the Christ teaches uninstructed consciousness to follow the way of Life link by link in the chain of scientific being, that is, from Mind to Spirit, to Soul, to Principle, to Life, to Truth, and to Love—"a stone . . . upon a stone in the temple of the Lord".

Man is thus led to co-operate with Science. By working in line with the Word of Life man will devote himself to the highest order of Life, which takes care of any lesser plane of life in a natural, unlaboured way. It will take care of his family life, business life, social life, political life, etc., in a much better way than any human order can—"The glory of this latter house shall be greater than of the former".

Standpoint: In order to manifest the operation of the idea in its Principle, it is Christ's purpose to bring man's consciousness into line with a scientific consciousness.

THE LAW OF HAGGAI

Law: God constantly impels consciousness to abandon false methods of life and to work according to the Word of God for the glory of God.

The Word of Life is the ordered way of Science, and as the Christ impels man to fall into line with Science, the Word of Life generates in man its own order of being. In his message Haggai illustrates this by showing how the Word of Life unfolds in ordered succession the idea of Mind to the idea of Spirit, the idea of Spirit to the idea of Soul, and so on to Love.

As God instructs consciousness to fall into line with the Word of Life,

Mind: Mind enlightens human consciousness to build, first and foremost, a scientific consciousness, and not a material consciousness (the time to build the Lord's house is always at hand).

Spirit: As the attempt to build with a materialistic consciousness bears no real fruits (ye have sown much, and bring in little), consciousness is made ready to build for the honour of God, Spirit (I will be glorified, saith the Lord).

Soul: As consciousness begins to worship the Lord (the people did fear before the Lord), it realizes its identity with the Lord (I am with you, saith the Lord), and Soul thus stirs up in consciousness the zeal to work in spiritual agreement with the Lord (and they came and did work in the house of the Lord of hosts).

Principle: Working in spiritual agreement with God, consciousness begins to feel that God, Principle, is one with man (my spirit remaineth among you) and so realizes that it is Principle, and not

people, that works out every problem (I will fill this house with glory), and trusts Principle to work out the maximum of good (the glory of this latter house shall be greater than the former).

Life: Realizing that reliance on human rites and dead ceremonies, that is, reliance on human principles, cannot hallow life but only bring utter lack (it brought blasting, mildew and hail), consciousness is ready to give up its former beliefs and be drilled in a constant resort to the sole method of Life (to lay stone upon stone), the source of the newness of Life (from this day will I bless you).

Truth: In the measure that consciousness is filled with the blessings of Life, erroneous consciousness is driven out and overthrown (I will overthrow the kingdoms, the chariots, and those that ride in them).

Love: Then Love consummates the work by bestowing on consciousness the impress of Science (I will make thee as a signet).

THE SCIENTIFIC LAW

To build up Principle in our lives. Haggai deals with the claim that mortals think they can act and build their lives according to their own understanding of right. They foster a sense that they themselves are the governing principle over their lives by setting their own goals and determining the way they set about to achieve them. But the Christ does not sanction any such attitude to exist and prosper; the Christ is consistently and insistently at work to make men become aware that their lives must be brought into line with the divine Principle, both with Principle's goal and Principle's method to achieve this goal. In bringing everyone into accord with the divine Principle of being, the Christ thus enforces on man an ever higher form of life. Haggai in his message gives the reason why we see an ever rising evolution in civilization and culture manifested. He shows that the Principle of being, through its Christ, is forever at work to draw mankind away from its limited sense of life and bind it to an ever rising and ever expanding sense of life.

The elements of the law:

- I. God constantly comes to consciousness,
- II. impelling consciousness to forsake a mortal and human way of life and
- III. in place thereof to work only with ideas,
- IV. with the sole object of fulfilling the Word of Life.

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

Mind: The divine Mind is constantly impelling consciousness to forsake illusive wishing and desiring, and in place thereof to work with ideas, with the one and only object of glorifying the divine Mind. The divine Mind is constantly impelling consciousness to forsake building with material laws and build instead with divine laws, with the one and only object of honouring the supremacy of the divine Mind.

Spirit: Spirit is constantly impelling consciousness to forsake the pursuit of materiality and worldliness and in place thereof to use spiritual qualities, with the one and only purpose of glorifying the sublimity of Spirit. Spirit is constantly impelling consciousness to forsake material affections and devote itself instead to the spiritual, with the purpose of manifesting the excellency of Spirit.

Soul: Soul is constantly impelling consciousness to forsake self-interest and work selflessly instead, with the sole purpose of manifesting the nobleness of God's interest. Soul is constantly impelling consciousness to forsake greed and lust and in place thereof to embody the satisfaction of Soul, with the sole purpose of glorifying the serenity of Soul.

Principle: Principle is constantly impelling consciousness to forsake resorting to material science and wed itself instead to spiritual Science, with the one and only object of honouring the superiority of Principle. Principle is constantly impelling consciousness to forsake the use of personal authority and operate instead on the basis of divine authority, with the sole purpose of magnifying the reign of Principle.

Life: Life is constantly impelling consciousness to forsake routine and draw instead fresh inspiration from the well of Life, with the one and only purpose of honouring the genius of Life. Life is constantly impelling consciousness to forsake mortal life's tendency to get and to accumulate, and in place thereof to practise the art of giving and imparting, with the sole purpose of paying homage to the richness of Life.

Truth: Truth is constantly impelling consciousness to forsake its drive for self-righteousness and in place thereof to take a stand for divine justice, with the one and only purpose of exhibiting the majesty of Truth. Truth is constantly impelling consciousness to forsake drugs and to appeal instead to the truth of being, with the sole object of giving due honour to the grandeur of Truth.

Love: Love is constantly impelling consciousness to forsake self-love and culture instead an unselfed love, with the one and only purpose of praising the wonder of Love. Love is constantly impelling consciousness to forsake working in sweat and agony and in place thereof graciously to let God work in His own way, with the one and only purpose of glorifying Love's natural faculty of working miracles.

ZECHARIAH

HISTORICAL BACKGROUND

When the first exiles returned from Babylon to Jerusalem, Haggai and Zechariah were probably among them. Haggai, who may have seen the temple of Jerusalem before the exile, must have been quite old when he began to prophesy in 520 B.C., whereas Zechariah, who was of priestly descent, was still a young man, having been born during the exile. Shortly after Haggai had delivered his first prophecies, Zechariah began to prophesy too (520 B.C.). Chapters 9-14 are generally attributed to a later editor and may have been written as late as the Greek period (320 B.C.) and are known as Deutero-Zechariah.

THE STRUCTURE OF A SCIENTIFIC CONSCIOUSNESS

Man is divine consciousness. Zechariah means "Yahweh is renowned" or "remembered of Yahweh". His name indicates that man is the consciousness of God, divine consciousness, and through Zechariah's prophecies we become acquainted with the fact that divine consciousness is scientifically ordered.

The consciousness of the "Four" and the "Seven". Mary Baker Eddy states when explaining the symbolism of the city foursquare, the New Jerusalem, that "spiritual teaching must always be by symbols" (S. & H. 575: 13-14). Zechariah, too, had to resort to a symbolic language in order to reveal the scientific structure of divine consciousness, which consists fundamentally of the "Four" (the four sides of the Holy City) and the "Seven" (the seven synonyms for God). Not only does he use in his apocalyptic symbolism terms like four horns, four carpenters, four winds, four chariots, and four spirits of the heaven, seven eyes, and the candlestick with seven pipes and seven lamps, but his whole prophecy consists of four major subjects, each one developed through the seven synonymous terms for God, the first in the Word order, the second in the Christ order, the third in the Christianity order, and the fourth in the Science order.

The consciousness of the divine infinite calculus. While Haggai reveals the inward attitude with which the temple or scientific consciousness has to be built—through the numerals of infinity—Zechariah shows us the structure of spiritual consciousness, the struc-

ture of the spiritual temple. He reveals that true consciousness is a divine infinite calculus of ideas, the calculus of the "Four" and the "Seven". The Christ appeared to him as a Science of divine ideas—as Christ Science.

The Christ enforces in consciousness the translation of a material calculus into a spiritual calculus. The young, scientific, and inspired thinker, Zechariah, spiritually caught Christ's message, that the Christ works unremittingly on human consciousness, to compel it to give up the belief that man is a material structure and translate it into the realization that man is a calculus of divine ideas.

THE MESSAGE

Introduction (I: 1-6).

Zechariah clearly discerned Christ's office to force each one of us to accept man as a divine consciousness, to accept man as the Christ-man, as man embodying the laws and calculus of immortality. Hence the constant exhortation, "Turn ye unto me, . . . and I will turn unto you, saith the Lord of hosts." The prophet appeals to the people not to imitate their fathers who did not heed their prophets' call, "Turn ye now from your evil ways, and from your evil doings", and later had to admit that their prophets were proved right—"and they returned and said, Like as the Lord of hosts thought to do unto us, according to our ways, and according to our doings, so hath he dealt with us." The prophets were not uttering empty phrases; they were teaching the nature of the divine Principle, full knowing that the Christ-Principle is always effectually working to accomplish the complete fulfilment of its purpose. The Christ is imperative.

Having proved to the people that the Christ translation cannot be ignored, Zechariah now urges consciousness not to resist the further progressive step of the Christ, to let an unscientific consciousness be translated into a scientific consciousness.

I. The Word (I: 7-6: 15).

The seven night visions. Zechariah has seven visions by night—"I saw by night . . ." He indicates that the light of God is seen by night, when the material senses and material testimony are silenced and there is nothing to hamper the spiritual eye seeing Truth. In the Word, consciousness seeks Truth, beholding spiritually and

questioning the great facts of Being. Zechariah is occupied with this search for Truth, seeing an angel and questioning him in a dialogue. Angels play a major part in Zechariah's prophecy; they are "God's thoughts passing to man" (S. & H. 581: 4) symbolizing Christ's office of teaching and interpreting God to man.

Zechariah's visions of man. What Zechariah sees in his visions is not God, but the spiritual concept of man. They all answer the question: What is the true idea man? The angel, the Christ message, interprets and describes the idea man, and through the seven visions a full concept of man is presented. In the first vision man is symbolized as a man riding upon a red horse; in the second vision as four carpenters; in the third vision as a man with a measuring line in his hand; in the fourth vision as Joshua the high priest; in the fifth vision as Zerubbabel, the governor of Judah, in connection with the golden candlestick with the seven lamps and seven pipes; in the sixth vision as two women with wings contrasted with the woman seated in an ephah symbolizing mortal man as a thief and a false swearer; in the seventh vision as the man whose name is "The Branch" sitting crowned upon his throne. Through these visions Zechariah illustrates man as a perfect state of consciousness.

The idea man is universal. A further characteristic of these seven visions of man is the universality of the idea man. Man is depicted as being timeless and spaceless. His consciousness is an unconfined consciousness of ideas that "walk to and fro through the earth", that disport themselves in "towns without walls", "spread . . . abroad as the four winds of the heaven", "run to and fro through the whole earth" and go forth "over the face of the whole earth". Zechariah reveals the Christ, Truth, teaching mortals that man is not corporeal but spiritual, not limited but infinite and boundless.

The seven subjects in the Word order. Through seven subjects in the Word order (S. & H. 465: 10) Zechariah illustrates that the Christ throws new light on what man is, translating a darkened sense of man as a corporeal mortal into the enlightened sense of man as God's idea. In every one of his visions the dialogue has the same stereotyped sequence. Zechariah first looks up and beholds a vision—"Then lifted I up mine eyes, and saw, and behold . . ."; Zechariah then asks the angel what this vision means—"And I said unto the angel that talked with me, What be these?" Finally, the angel answers him and interprets the vision—"And the angel that talked with me said unto me, I will shew thee what these be".

Mind: Man as the idea of Mind controls all and silences the arguments of mortal mind (1: 7-17).

In the first vision, Zechariah sees "a man riding upon a red horse . . . and behind him were there red horses, speckled, and white." Man as the idea of Mind controls the first, second, and third degree. His control is unlimited, and mortal and human mentality is silenced—though they "have walked to and fro through the earth, . . . all the earth sitteth still, and is at rest." The idea man is the only true man and operates without restriction, unaffected by the claims of mortal mind, whether latent or apparent.

Spirit: Man as the idea of Spirit is a spiritual calculus and overcomes the material calculus (1: 18-21).

In the second vision, Zechariah beholds four horns, as a symbol of the Gentiles or the material calculus, "which have scattered Judah, Israel, and Jerusalem . . . so that no man did lift up his head". The Lord then shows him four carpenters, a symbol of the spiritual calculus, which can deal with the four horns, "these are come to fray them, to cast out the horns of the Gentiles, which lifted up their horn over the land of Judah to scatter it." The spiritual idea of man leads the warfare with the material concept of man and dechemicalizes the aggressiveness of the material calculus.

Soul: Man as the idea of Soul is unlimited and breaks the limitations of corporeality (2: 1-13).

In the third vision, Zechariah sees a man with a measuring line in his hand, going forth "to measure Jerusalem, to see what is the breadth thereof, and what is the length thereof." Material sense is limited and tries to measure everything according to its narrow outlook. The angel said: "Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein". The spiritual idea man has no limitations; it is never in anything, but is spaceless, timeless, limitless; it is qualitatively as big as God.

Principle: Man as the idea of Principle is set forth as righteous before God and nullifies the accusations of personal sense (3: 1-10).

In the fourth vision, Zechariah sees "Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him." Personal sense always accuses the divine

sense of man. But the angel absolves Joshua, who “was clothed with filthy garments”. The belief that man has lost his pure status through life experience must be corrected. The angel commands, “Take away the filthy garments from him” and says, “I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.” In spiritual consciousness the belief that man is fallen, that he is impure and does wrong is dropped and man is acknowledged as governed by Principle and forever justified before God. “If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts”—as an idea of Principle man reigns in the whole realm of God; he is the reflection of the sevenfold Principle—“For behold the stone that I have laid before Joshua; upon one stone shall be seven eyes”. In this complete reflection man stands justified before God with all iniquity removed in a moment—“and I will remove the iniquity of that land in one day.”

Life: Man as the idea of Life is infinitely provided for by God and this frees him from the struggle of life (4: 1-14).

In the fifth vision, Zechariah sees a golden candlestick with seven pipes leading to seven lamps and also two olive trees “which through the two golden pipes empty the golden oil out of themselves”. By the grace of God the system of man is continually maintained and supported. The source of man’s life is the grace of God. Man does not live of his own will—“Not by might, nor by power, but by my spirit, saith the Lord of hosts.” In Life lies both the will and the deed—“The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it”. Life eternally fathers the fundamentals of Being (the candlestick)—“For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel with those seven; they are the eyes of the Lord, which run to and fro through the whole earth.” The numerals of infinity called seven days are omnipresent and omni-active (see S. & H. 520: 10-15).

Truth: Man as the idea of Truth is imbued with scientific truth and banishes mortal manhood as a liar (5: 1-11).

In the sixth vision, Zechariah beholds a flying roll—a symbol of a scientific textbook of divine Truth. To every lie scientific Truth

is a curse—"This is the curse that goes forth over the face of the whole earth; for every one who steals shall be judged according to its contents" (A.B.). Zechariah then sees an ephah comprising "the transgressions of the whole earth" (A.B.). A woman symbolizing mortal manhood is sitting in the midst of it and the angel says, "This is wickedness." Then two women with wings, illustrating the male and female of immortal manhood, lift up the ephah with the woman and carry it to Shinar, Babylon, to set it "upon her own base." All that denies the wholeness of man—the thief, the false swearer and the woman in the ephah—is consumed by the true idea man, the scientific man (the flying roll).

Love: Man as the idea of Love is crowned with glory (6: 1-15).

In the seventh vision, Zechariah sees four chariots—"These are the four spirits of the heavens, which go forth from standing before the Lord of all the earth." The true idea man is universal and gathers everything within the divine realm unto itself. Zechariah is told by the Lord: "Take of them of the captivity, . . . which are come from Babylon, . . . take silver and gold, and make crowns, and set them upon the head of Joshua, . . . the high priest". Man is crowned with every idea. Man is the direct offshoot of God and rules with God—"Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the Lord: . . . and shall sit and rule upon his throne".

Summary of the Word. Inspired by the Christ Zechariah begins to comprehend that man is neither material, corporeal, nor mortal, but an idea of God, spiritual, incorporeal, and immortal. A new sense of man is forced upon his consciousness, rising higher and higher from a universal basis until Zechariah perceives man as the crowned of God's creation. In this broadening and exalting vision he beholds man as the idea of *Mind*, as a conscious state of divine control over the mental universe; man as the idea of *Spirit*, as a consciousness reflecting a calculus of divine ideas; man as the idea of *Soul*, as a consciousness of limitless identification with God; man as the idea of *Principle*, as a principled consciousness, always absolute before God; man as the idea of *Life*, as an ever prospering and flourishing consciousness of God's grace; man as the idea of *Truth*, as a scientific consciousness; man as the idea of *Love*, as a universal consciousness crowned with all truths.

2. *The Christ* (7: 1-9: 17).

The translation of ideal to idea is irresistible. Christ Science, after coming to Zechariah as the revelation of the Word of God, through which the angel declared to him the nature of spiritual manhood, now comes to him as the Christ revealing the Christ-power of irresistible manifestation. He is made aware that the divine Principle, God, works independently of mortals, that it operates whether or not the people listen to the prophets, and that it urges upon mortals its resisted claims so that mortal manhood begins to yield to the impact of the Christ, until finally only the true idea man is manifested. The divine Principle has an ideal and translates that ideal to the point of individual idea. This Principle purifies every idea from whatever tries to contaminate it, so that finally the idea is manifested in all its purity. This process of translating the divine ideal to the point of individual idea is illustrated through the Christ order.

Christ is the Saviour, in spite of mortal resistance. It is not enough to have only the Word order, the seven visions of the Word. The Christ would not be a Saviour if it were left to the people to accept or reject the Word. The Christ is only a Saviour because its office is to bring the ideal to full manifestation under all circumstances, either through Science or suffering. Reviewing the history of Judah over the past 70-100 years, Zechariah sees proof that Principle did work in Judah's history in spite of the people. He finds evidence that the exhortations of the prophets were not vain words, theoretical or impractical, but utterances of the higher order of irresistible Truth which the people of Judah had to experience in their own lives. Zechariah depicts Judah's situation before the captivity (P), in captivity (Li), and upon her return from captivity (T), before and after rebuilding the temple (Lo), the consequent influence on the surrounding people (So), the peaceful effect on the whole world (Sp), and finally the universal manifestation of God's ideal in individual man (M). Thus Judah's history furnished Zechariah with the necessary proof that the Christ ideal operates in spite of the resistance of mortals to the point where the ideal manifests itself universally as individual ideas of perfection.

The seven subjects in the Christ order. Through the seven subjects in the Christ order (S. & H. 115: 13-14)—divine Principle, Life, Truth, Love, Soul, Spirit, Mind—Zechariah illustrates how the

Christ breaks down the resistance of all that tries to oppose Christ's translation of God's ideal to the point of idea.

Principle: Principle works out its own ideal independently of personal views (7: 1-7).

Even before the captivity, when Jerusalem was still prosperous, the prophets made it clear to the people that reconciliation with God could not be attained through sacrifices but demanded a contrite heart. To the question whether God could not be stirred by weeping, mourning, and fasting, to remember His people, the Lord answers: "did ye at all fast unto me, even to me? And when ye did eat, and when ye did drink, did not ye eat for yourselves, and drink for yourselves?" Principle is not influenced by people; Principle demonstrates its own ideal.

Life: The divine Life irresistibly drives to desolation any other concept of Life (7: 8-14).

Life demands mercy, true judgment, compassion; it enjoins the people not to oppress the widow, the fatherless, the stranger, or the poor. But they "refused to hearken, . . . and stopped their ears" and "made their hearts as an adamant stone"—"therefore came a great wrath from the Lord of hosts" and He "scattered them . . . among all the nations whom they knew not. Thus the land was desolate after them". Resisting Life is no use; Life is stronger than any opposition and will inevitably, either through Science or through suffering, find a way to enforce progress. Judah chose the way of suffering and Life led them into captivity.

Truth: Truth saves and establishes all that is true and divine (8: 1-8).

Life does not lead into captivity only for the purpose of destroying evil, but for the higher purpose of establishing all that is good and true. Truth wants to save mankind. After the purification process of the Babylonian captivity, the Lord brought Judah back to Jerusalem—"I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of truth". Through the leadings of Christ a great transformation has taken place, Jerusalem is no longer a city of unrighteousness but "a city of truth", a consciousness of Truth. In this consciousness the true sense of man is restored—"There shall yet old men and old women dwell in the

streets of Jerusalem, . . . And the streets of the city shall be full of boys and girls". True manhood is established in all its aspects. In spite of mortals' initial resistance Truth proves itself to be the Saviour—"I will save my people . . . and I will be their God, in truth and in righteousness."

Love: Love bestows God's loveliness on all and brings them back home to God (8: 9-23).

Zechariah compares the situation in Judah before and after the foundation of the temple was laid. Before the foundation was laid there was utter lack and strife in the land—"there was no hire for man, nor any hire for beast", no one was secure before his enemy and each man was set against his neighbour. But after the rebuilding of the temple, the land enjoyed great abundance—"For the seed shall be prosperous; the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew; . . . and ye shall be a blessing". Through the Babylonian experience the people became acceptable to the Lord; they were made ready to love the truth, "the judgment of truth and peace", and to "love no false oath". The fast has now become a fast of "joy and gladness, and cheerful feasts". An inward attitude of this kind acts as an irresistible attraction for all people to seek the one God—"Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord . . . In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you." Love's mission is not restricted to a chosen race or class of people but purposes in a universal and impartial way to attract all to God.

Soul: The divine ideal, Life, Truth, and Love is a reforming power for all (9: 1-9).

Zechariah addresses himself to the surrounding countries and their cities, and can foresee that although they possess strongholds, the Christ will smite their power, devour them with fire, and bring reform to the heathen so that they shall identify themselves with the God of Judah—"but he that remaineth, even he, shall be for our God, and he shall be as a governor in Judah". Soul brings about such a universal transformation that even the heathen will identify himself with God to the extent of being accepted as governor in Judah.

Spirit: The divine ideal brings peace and order to all (9: 10-15).

Having gathered everything and everyone to Himself, God establishes order among the nations and ends all strife—"And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off: and he shall speak peace unto the heathen". Spirit, not people, leads the warfare—"I have bent Judah for me, filled the bow with Ephraim, . . . the Lord God shall blow the trumpet, . . . The Lord of hosts shall defend them". The warfare fought by Spirit, God, brings order and peace to every situation.

Mind: Mind manifests the divine ideal in individual ideas of perfection (9: 16-17).

When all opposition has been broken down by the Christ ideal, the true idea man is made manifest. The young men and the maids "shall be as the stones of a crown" or as "holy stone cast upon his land" (A.B.). Principle is now glorified in its idea, for nothing interposes between Principle and idea—and every individual idea man is as holy as the divine Principle.

Summary of the Christ. Through the seven visions of the Word, Zechariah gained a full concept of the ideal man—climaxing in the vision of Joshua, the symbol of God's man, being crowned. But the ideal man is the ideal for every individual man, and the Christ translates the ideal man to the point of perfect individual man as concrete being. No human or mortal resistance can in any way hinder this process, because the Christ has within itself the absolute power to manifest this ideal as individual man, so that every young man and every maid "shall be as the stones of a crown". Both the Word order and the Christ order end with the symbol of the crown: at the end of the Word order man is the crown of creation; at the end of the Christ order individual man is seen as the individual manifestation of this crown, an individual expression of perfect creation.

Zechariah introduces into his prophecy the Christ order because this order exemplifies how the Christ translates Principle to the point of idea, that is, how the divine ideal is translated to the point of perfect manifestation as idea. In the Christ order the Christ says: I am the divine *Principle*, operating independently of personal opinions; I am *Life*, expressing the true way of Life, rendering futile all other methods of living; I am *Truth*, saving all that is true and

gathering it into one whole; I am *Love*, bestowing all to all; I am *Soul*, transforming all into identification with God; I am *Spirit*, bringing order into all; I am *Mind*, manifesting Principle's idea in all. Thus, the Christ order starting with Principle's ideal, fulfils its translation by manifesting that ideal as individual idea (M).

3. *Christianity* (10: 1-13: 9).

The idea clothed with God. After having seen that Principle always translates itself to idea, Zechariah gains insight into the nature of Christianity, foreseeing that every idea is always vested with its Principle, that it is qualitatively as great as its Principle, that it reflects the whole of God, that is, the sum of all ideas. From the standpoint of Christianity every idea must be acknowledged in its full magnitude, i.e. seen to be as mighty, as powerful, as substantial, and qualitatively as great as its Principle.

In Zechariah's symbolism the shepherd plays a major part: the true shepherd is compared with the false shepherd. The true shepherd conceives of man as an idea of God, clothed with the fulness of God. The false shepherd considers man as separate from God, as having an entity of his own, working in an orbit of his own and embodying all the limitations that such a separateness from God involves.

The seven subjects in the Christianity order. Through seven subjects in the Christianity order (see S. & H. 587: 6-7)—Principle; Mind; Soul; Spirit; Life; Truth; and Love—Zechariah depicts the spiritual nature of the idea.

Principle: Every idea has the divine authority of Principle (10: 1-4).

An idea has divine authority on account of its unity with its divine Principle. Therefore, Principle, and not person, is the true shepherd. Zechariah reveals that Principle alone, and not people, can demonstrate good—"Ask ye of the Lord rain . . . so the Lord shall . . . give them showers of rain". It is of no avail to beseech idols or diviners, for they have "seen a lie, and have told false dreams". These are false shepherds. The true shepherd is the Lord—"for the Lord of hosts hath visited his flock the house of Judah". Because of its unity with the divine Principle, every idea reflects the governing power of divine Principle—"Out of him [the house of Judah] came

forth the corner (the princes), . . . the nail (the leaders), . . . the battle bow (the captains)".¹ Every man is individually a ruler in the spiritual realm, and this breaks the belief that man is dependent on human authorities.

Mind: Every idea is qualitatively as big and powerful as God (10: 5-12).

How great is an idea? It is as mighty as its divine Principle, Mind—"And they shall be as mighty men, . . . because the Lord is with them, . . . And they of Ephraim shall be like a mighty man". Man has power because God is his Mind—"And I will strengthen the house of Judah, . . . for I am the Lord their God". Zechariah also sees that every idea is as big as the allness of Mind, that man lives in the realm of Mind's allness—"and they shall increase as they have increased. And I will sow them among the people . . . and place shall not be found for them . . . And I will strengthen them in the Lord". Man dwells in the all-powerful realm of the All-Mind, and this breaks the belief that man is limited in space and time.

Soul: Every idea is identified through Soul with all other ideas (11: 1-17).

The true shepherd feeds his flock with two staves: (1) the staff called "graciousness",² symbolizing the unity of God and His people; and (2) the staff called "bands" or "union", symbolizing the unity between Judah and Israel. Every idea is (1) identified with God, and thereby (2) also identified with every other idea. Whenever man is not identified in this light, the two staves are broken. The flock denied of its unity with Soul is then fed to the slaughter by the foolish shepherd who will be slaughtered too. Man has infinite gender and this breaks the belief of his being segregated into a personal self or ego.

Spirit: Every idea is an individual reflection of God's completeness (12: 1-14).

Man as the spiritual idea of God is the firstborn, it is "the Lord, which . . . formeth the spirit of man within him." The spirituality of

¹ The terms in round brackets are translations taken from the *Zürcher Bibel*.

² The King James Bible calls the first staff "beauty", but according to the Century Bible this is a bad rendering. The original term means "pleasantness", "sweetness", or "graciousness".

man as his only reality breaks the belief of all opposing concepts of man, just as Jerusalem becomes "a cup of trembling" for all its opponents, "a burdensome stone" so that "all who trample on it shall be cut in pieces" (A.B.) and its enemy smitten with stupor, confusion, and blindness. Man being one with God reflects the strength of Spirit—"The inhabitants of Jerusalem shall be my strength in the Lord of hosts their God . . . and he that is feeble among them . . . shall be as David". As the Lord pours out "the spirit of grace and of mercies" (A.B.) upon the inhabitants of Jerusalem every man begins to ponder and reflect upon his spiritual selfhood, his firstborn, in an individual way, "every family apart".

Every idea reflects Life, Truth, and Love, reflects fatherhood, sonship, and motherhood.

Life: Every idea reflects the inexhaustible fountain of Life (13: 1).

Being one with Life, man finds in himself the fountain of Life, washing away his mortal, sinful sense of man—"In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness."

Truth: Every idea reflects the consciousness of Truth (13: 2-6).

As man is vested with Truth, he is conscious only of what is true—"the names of the idols . . . shall no more be remembered". Erroneous consciousness is obliterated, the false prophets removed and the lies of mortality recognized. All that prophesies falsely is uncovered by true consciousness which says: "thou speakest lies in the name of the Lord". Erroneous beliefs are driven to become aware of their own falsity—"the prophets shall be ashamed every one of his vision" and they shall deny themselves saying, "I am no prophet".

Love: Every idea reflects the perfection of divine Love (13: 7-9).

Because of the perfection of Love, man has the power to free himself from all sense of incompleteness. The true shepherd, the motherhood of man, emerges from the chastisement of Love—"two parts therein shall be cut off and die; but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried".

When the idea has been perfectly refined, it is completely one with God; then "they shall say, The Lord is my God"—the idea acknowledges that the whole of God is its only God.

Summary of Christianity. Through the Christ translation it was proved that the ideal man is always being translated and manifested as "God's spiritual idea, individual, perfect, eternal" (S. & H. 115: 15-16), but now, through the Christianity order, the idea man is being established in its full reflection. Vested with *Principle* the idea man reflects the authority of God, and this makes him independent of all other authorities; vested with *Mind* the idea man reflects the allness of Mind, and this liberates him from the limitations of the human mind; vested with *Soul* the idea man reflects the one divine identity and interest, and this breaks the claim that he lives in anything finite; vested with *Spirit* the idea man reflects God in an individualized way, and this frees him from being determined by material factors; vested with *Life* the idea man reflects the fatherhood of Life, and this redeems him from mortality; vested with *Truth* the idea man reflects the sonship of Truth, and this saves him from erring; vested with *Love* the idea man reflects the whole of God, and this removes from him all imperfection.

4. *Science* (14: 1-21).

The divine infinite calculus is God's method of salvation. Fundamentally, there is nothing going on but the operation of Principle and its idea. This Principle is scientific and based on system. It bears within itself the Christly method of bringing all into consonance with the operation of this divine Principle. This method of salvation is determined through the order of the Word, the Christ, and Christianity. Coming into line with this scientific method, consciousness cannot help but reach its climax in Science, where it finds itself in perfect accord with Principle's operation. Up to the point of Science thought is led through the sevenfold symbolism of the Word order, the Christ order, and the Christianity order; but the moment thought touches Science it reasons in terms of the calculus, i.e. the "Four", and less in terms of the "Seven".

In Zechariah this fourfold calculus is symbolized by Jerusalem, prefiguring the New Jerusalem that comes down from heaven. The prophet foresees that man will find complete and abiding holiness

only when through the Christ-impulsion he has completely surrendered to the divine method of the Word, Christ, and Christianity.

The four subjects in the Science order. Through the Science order¹ comprising four subjects, Zechariah symbolizes God's method of salvation as operating in an irresistible and unavoidable way.

Life and Soul (Science reflecting the Word) (14: 1-8).

"Life and Soul" means that the way of Life is an unchangeable and safe way, that the way of Life always leads out of sin and self. Zechariah foresees that Soul always first burns up the tares before it gathers the wheat into the barn; only ideas are indestructible, unalterable, and immortal. He perceives that all that is sinful and selfish in Jerusalem will be burned up—"half of the city shall go forth into captivity"—and that all that is of the nature of idea in Jerusalem will be found indestructible—"the residue of the people shall not be cut off from the city"—the idea is inseverable from its calculus. There is always a way of salvation: the narrow way of Life. However great the trouble the Lord will always cleave a way through—"the mount of Olives shall cleave in the midst thereof . . . and there shall be a very great valley . . . and ye shall flee to the valley." Taking the way of divine salvation means unfolding in the line of the days of creation, which leads irresistibly to the realization that the facts of being have existed and will exist forever, have neither beginning nor end, are numerals of infinity (see S. & H. 520: 10-15). Life is eternal and to symbolize the constancy of Life Zechariah writes that in that day "there is neither heat nor cold nor frost".² He points to the immutability of Life saying "it shall be o n e day . . . not day, nor night . . . at evening time it shall be light" and depicts Life as an inexhaustible source ever pouring forth newness of Life—"living waters shall go out from Jerusalem; . . . in summer and in winter shall it be."

Truth and Spirit (Science reflecting the Christ) (14: 9-15).

"Truth and Spirit" means that Truth has dominion over all, and that by being spiritual Truth consumes a fleshly consciousness and resolves dualism. Zechariah sees that Truth is the only true consciousness—"in that day shall there be o n e Lord, and his name o n e."

¹ The Science order is symbolized by the golden candlestick with its main shaft and the three branches on either side. See John W. Doorly: *The Pure Science of Christian Science*, pages 51, 53.

² Translated from the *Zürcher Bibel*.

The exalted consciousness of Truth is above dualism—"Jerusalem . . . shall be lifted up"—and reflects only health and wholeness—"and there shall be no more utter destruction". The spiritual calculus of Truth makes the material calculus null and void—"And this shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem; Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth." Spiritual manhood always consumes the fleshly sense of manhood.

Love and Mind (Science reflecting Christianity) (14: 16-19).

"Love and Mind" means that Love embraces all ideas, that Love's purpose is to bring all ideas home to God; Love is a universal attraction. Zechariah perceives Love's nature as always including all and therefore as impartially summoning all to unite with the Lord of hosts—"every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts". Whatever is not allied to God's nature, however, excludes itself from Love's bestowals—"whoso will not come up . . . unto Jerusalem . . . upon them shall be no rain."

Principle (Science reflecting Science) (14: 20-21).

In Science Principle denotes oneness of Being. Zechariah beholds that there is only one Being in which all is holy. Everything bears the impress of the Holy One; everything in Jerusalem and Judah shall be holy, even the bells of the horses and every pot in the land "shall be holiness unto the Lord of hosts". Here consciousness reaches the point where it operates solely to hallow God. Error is then no more—"and in that day there shall be no more the Canaanite in the house of the Lord of hosts." Material consciousness is unknown in the oneness of Being.

Summary of Science. Jerusalem is the central symbol in Zechariah's description of the four sides of Science, prefiguring the fourfold infinite calculus of Spirit. Zechariah foresees that the Christ enforces in consciousness the exaltation of this calculus, the exaltation of Jerusalem. In the *Word*, he sees that there is always a way out for the oppressed in Jerusalem, because Life always cleaves a safe way through every problem. In the *Christ* he sees that the spiritual calculus consumes the material calculus which conjures up these problems. In *Christianity* he sees that the remnant will go up to

Jerusalem to worship the King, the Lord of hosts; that in the calculus all ideas are called to honour the divine Principle, whereas all illusions deprive themselves of God's blessings. In *Science* Zechariah sees that this calculus operates through every idea for the glory of Principle.

THE STANDPOINT OF ZECHARIAH (4B): SCIENCE REFLECTING THE CHRIST

Comparing the beginning with the end. Zechariah begins his prophecy by warning the people not to be like their fathers who "did not hear, nor hearken unto me, saith the Lord". But at the end of his prophecy he foresees that the day will come when even the smallest of things, "the bells of the horses" and "every pot in Jerusalem and in Judah shall be holiness unto the Lord of hosts". Within this range a great translation takes place, a translation from a consciousness which does not accept Principle's way of working into a consciousness imbued with the divine infinite calculus, a consciousness in which every idea operates for the glory of God.

The structure of the temple. Haggai stressed the necessity of building the temple first and foremost in order to bring man's life into line with God. Zechariah goes a step further revealing the structure of the temple, that is, the structure of man's scientific consciousness. Realizing that mortals' finite consciousness works against God's goal, the prophet becomes aware that the Christ must work a change of consciousness in order to bring consciousness into perfect accord with the one divine infinite calculus which alone operates in harmony with God.

Standpoint: In order to manifest the operation of the idea in its Principle, the Christ enforces in man's consciousness a translation of an unscientific consciousness into a scientific consciousness.

THE LAW OF ZECHARIAH

Law: God constantly compels consciousness to operate according to the divine infinite calculus instead of the calculus of mortality.

A scientific consciousness reckons with the divine calculus of the "Seven" and the "Four". Zechariah beholds this calculus and sees

the "Seven" operating in the four orders of the Word, the Christ, Christianity, and Science, and being conscious of the translating power of the Christ, he foresees that this divine infinite calculus will infallibly replace the mortal calculus in man's consciousness. This explains why in his message the Word order, the Christ order, the Christianity order, and the Science order are all dominated by the Christ translation.

Word: Through the Word order the Christ translates the material concept of man into the spiritual concept of man. Man is seen as limitless, timeless, spaceless, operating on all levels and in all categories.

Christ: Through the Christ order the Christ translates the concept of the ideal man to the point of idea as individual man. Perfect individual man as concrete being is manifested in spite of all opposition.

Christianity: Through the Christianity order the Christ translates false shepherding into true shepherding. Man as the full reflection of God, clothed with the divine Principle, throws off all limiting concepts of man.

Science: Through the Science order the Christ translates the belief in many methods for man's salvation into an acceptance of the one and only method, the scientific method. Man accepts the order of the Word, Christ, Christianity as the only method of Science.

THE SCIENTIFIC LAW

Our lives are brought into the framework of Science. Mortals have a conscious and unconscious feeling that their lives are subject to a mortal calculus of unpredictability, that they revolve within a finite circle, that they live in uncertainty of the future, doubting the possibility of salvation and fearing from one moment to the next that evil can destroy their efforts, hopes, even life itself. To such a depressing outlook the law in Zechariah's prophecy comes like balm. It reveals Christ's nature as Science liberating mortal man from believing himself the plaything of chance and placing him under the control of the immortal calculus of Word, Christ, Christianity, and Science. The Christ comes to mortal man, frees him from all that does not work in him according to the Word, Christ, Christianity, and Science, and brings him into the framework of the divine calculus.

The elements of the law:

- I. God constantly comes to consciousness,
- II. compelling consciousness to exchange all that does not operate according to the divine calculus
- III. for all that operates in accordance with the divine calculus.

Elaboration of the law: Whenever we feel that our life has no direction, is meaningless and purposeless, that our future is precarious or dark, that living is a struggle, is burdensome and limited by surrounding conditions and circumstances, we can, for instance, know:

Word: God constantly comes to our consciousness translating all that operates according to the anti-Word into the one operation of the Word. God translates our unwillingness to seek Him and approach Him scientifically, our unwillingness to follow His revelations and to think along spiritual lines into an acceptance of working within the order of the line of light, within the order of the days of creation, within the order of ever higher views of God. In short, all that does not want to rise spiritually ever higher operates against the Word and is translated by the Christ.

Christ: God constantly comes to our consciousness translating all that operates according to the anti-Christ into the one operation of the Christ. God translates will-power into the power of grace, He translates the mortal effort as a means of demonstration into the Christ-spirit as the power of demonstration. He translates mind-power into Mind-power, He translates malpractice into the Mind of Christ. In short, all that does not divinely save, redeem, deliver, liberate operates against the Christ and is translated by the Christ.

Christianity: God constantly comes to our consciousness translating all that operates according to anti-Christianity into the one operation of Christianity. He translates absorption into reflection, He translates materialization of life into the spiritualization of life. He translates the tendencies of limiting existence into a full and unfettered sense of being, He translates isolationism into universalism. In short, all that is not universal, all-embracing, infinitely interrelated, integrated, and conjoined operates against Christianity and is translated by the Christ.

Science: God constantly comes to our consciousness translating all that operates unscientifically into the one operation of Science.

He translates mysticism, emotionalism, blind faith, belief, assumptions, and hypothetical reasoning into definite understanding. He translates empiricism and quackery into scientific practice. He translates scholasticism and intellectualism into a spiritually scientific sense. He translates an undisciplined, disordered, unsystematic, and unmethodical way of thinking into scientific reasoning. In short, all that is not divinely basic and rational, divinely logical and reasonable, divinely fundamental and ever demonstrable is against Science and is translated by the Christ.

MALACHI

HISTORICAL BACKGROUND

Under Haggai and Zechariah the temple was rebuilt and the sacrificial system restored, but the prophecy that Zerubbabel would wear the crown and that Israel would be a free nation did not come to pass. Something vital was lacking: the observance of ritual rules was being badly neglected and there was a great laxity in teaching and obeying the law. Reformation became necessary and was carried out by Ezra and Nehemiah (458–432 B.C.), who had just returned from Babylon. Malachi was a contemporary of theirs and must have prophesied shortly before or during their time. The reason why the Messiah had not yet come was attributed to ritual laxity, to the people's disregard of ceremonial obligations and failure to keep aloof socially from the heathen nations. Malachi urged the people to a more reverent service of God. The Century Bible writes: "Naturally men's neglect or observance of ritual rules was a measure of their regard for God: but what Malachi demands is not the observance of these rules in themselves, but the spirit of worship, of reverence, and of faithfulness, which finds expression in them: he enforces the claims of the law, but only in so far as its forms are the expression of that spirit . . ."¹

SERVING GOD WITH A SCIENTIFIC CONSCIOUSNESS

The demand to love God. The great question in Malachi's mind was: Why has salvation not yet come? Why has the Lord not yet delivered his people from foreign powers? Whose fault is it? The prophet's answer is tellingly definite and plain: It is not God's fault, because God loves His people—"I have loved you, saith the Lord" (1: 2). To Malachi it was quite clear that the fault lay with the people; the people did not love God, they treated Him with contempt, tried to cheat Him, sacrificed corrupt offerings to Him, and speculated on God's mercy.

Serving God in the spirit of Christ. Malachi gained the divine insight that God can send the Messiah, infinite blessing, to His people only when the people approach God and serve Him with a sincere and honest heart. Only that which comes from Principle can return to Principle. Therefore, to be heard and answered by God, only a Godlike consciousness can approach and serve Him. Serving God in a Godlike way alone calls down Godlike blessings. This recalls Jesus' saying: "And no man hath ascended up to heaven,

¹ The Century Bible: *Malachi*, page 297.

but he that came down from heaven, even the Son of man which is in heaven" (John. 3: 13). Malachi foresaw that the people can serve God only with a scientific consciousness, a consciousness reflecting the fulness of God. Mortal consciousness, erroneous consciousness, consciousness of lack can never gain access to God and be blessed by God. Offering a corrupt offering cannot possibly be rewarded with salvation.

Malachi means "messenger of Yahweh", "my messenger", or "my angel". His name is indicative of the Christ, "the divine message from God to men speaking to the human consciousness" (S. & H. 332: 8-11). In Malachi's prophecy this divine messenger arouses and stimulates consciousness to put on the spirit of the Christ, brings it to the realization that the kingdom of God is within man and that therefore man can truly worship God only with the full spirit of the Christ in his heart. Malachi enjoins the people to serve God with a consciousness that is qualitatively like God.

The prophet could foresee that salvation is the natural outcome of divine service, and he was mindful that in order to open up the way of salvation, the Christ would first clear away all corrupt service. He depicts through seven subjects what form of false worship has to be abandoned and what form of true worship has to replace it.

THE MESSAGE

Like the other post-exilic prophets, Malachi delivers his prophecy in the style of a dialogue. He reasons divinely with the people. In every subject he first makes a fundamental statement about God, then brings forth the objection that is put up by the people or the priests, and lastly refutes the objection in order to prove the rightness of the first statement. He gives his message in the Word order.

Mind: The parent Mind makes true growth available only through an admittance that man is God's beloved idea (I: 1-5).

God is the parent Mind, and He says to man: "I have loved you". Can there be any objection to the statement that man is always God's idea?—"Yet ye say, Wherein hast thou loved us?" The divine Mind always maintains its idea and always annihilates illusions—"Was not Esau Jacob's brother? saith the Lord: yet I loved Jacob, And I hated Esau, and laid his mountains . . . waste". Even if Edom (illusions)

says, "We are impoverished, but we will return and build the desolate places", Mind will answer, "They shall build, but I will throw down". The divine Mind never sanctions the illusiveness in mortals, but allows only that to grow in man which is of the nature of idea. The Christ forces man to see and to accept himself as Mind's creation and always to serve God in the knowledge that he is God's perfect and beloved idea.

Spirit: Spirit makes the blessing of its great name available only through a pure offering (1: 6-14).

God, Spirit, is the "Adorable One" (S. & H. 16: 29) and demands to be honoured as a father by his son and a master by his servant. But the question is: Does man honour Spirit in this way? Malachi reproaches the people for not honouring and fearing the Lord of hosts, to which they reply, "Wherein have we despised thy name?" They did not offer a pure sacrifice—"Ye offer polluted bread . . . ye say, The table of the Lord is contemptible . . . ye offer the blind . . . the lame and sick . . . a corrupt thing". Spirit cannot be worshipped through blind faith, in a lame, lukewarm attitude, with an unhealthy mentality or a corrupt, speculative, and subtle motive. Such an attitude is not sanctioned by God—"I have no pleasure in you, saith the Lord of hosts, neither will I accept an offering at your hand." Spirit cannot be treated with dishonour because the Lord's name is great—"my name shall be great among the Gentiles; . . . for my name shall be great among the heathen, . . . for I am a great King". Spirit can be worshipped only by honouring it before all, above all, and as the only One. The Christ therefore forces man to serve God in an attitude that is pure, whole, and immaculate.

Soul: Soul makes its immortality and sinlessness available only through true representation (2: 1-9).

God has made a covenant only with God's representatives. The Lord's representatives are the true priests; the priest is "the messenger of the Lord of hosts". But the priests who give no glory unto the name of the Lord of hosts are cursed—"I will even send a curse upon you, and I will curse your blessings . . . Behold, I will corrupt your seed". Why? Because they disidentified themselves with God—"ye are departed out of the way; ye have caused many to stumble at the law; ye have corrupted the covenant of Levi". But the true priest is he who gives "glory unto my name, saith the Lord of hosts",

and for him the covenant states, "I gave him life and peace" (A.B.). The true priest identifies himself with God. Levi, the true priest, "was afraid before my name. The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity. For the priest's lips should keep knowledge, and they should seek the law at his mouth". Soul identifies itself only in God's representatives, blessing only a sinless consciousness. The Christ forces man to embody Soul's true representation and never to deviate from the path of spiritual understanding.

Principle: Principle makes its demonstration available only on the ground of obedience (2: 10-16).

There is only one Principle, God, and this Principle is available to all; He is the Father of all—"Have we not all one father? hath not one God created us?" But the people are accused of having been unfaithful towards God—"Judah hath dealt treacherously, and . . . hath profaned the holiness of the Lord . . . and hath married the daughter of a strange god"—and also of having been unfaithful towards men, for having dealt "treacherously every man against his brother" and against "the wife of thy youth". Such a disloyal attitude cannot demonstrate the divine Principle. It is no use covering "the altar of the Lord with tears, with weeping, and with crying out" because Principle cannot accept an unprincipled mentality—the Lord "regardeth not the offering any more, or receiveth it with good will at your hand." In order to gain access to Principle's demonstration, so that he "might seek a godly seed", man must be faithful towards Principle—"Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth." The wife of our youth is our love for Principle. Principle cannot accept unfaithfulness, disloyalty, disobedience, dishonesty, or treachery. The Christ forces man to adhere to Principle and let himself be used as an idea of Principle.

Life: Life makes its ever-present existence available only through divine living (2: 17-3: 5).

God is Life; He actually exists. Life's judgment cannot be denied, and Life preserves and maintains only that which is good and true, whereas all that is un-Godlike is judged in "the day of his coming". Yet the people argued against this, holding the view that God does

not judge and that evil is as lasting as good—"Every one that doeth evil is good in the sight of the Lord, and he delighteth in them; or, Where is the God of judgment?" Life disproves this argument by manifesting itself as that which actually brings about the day of judgment—"the Lord . . . shall suddenly come to his temple". Life is irresistible and purifies "like a refiner's fire, and like fuller's soap". Nothing that lives counter to the method of Life can survive "the day of his coming". "I will be a swift witness against the sorcerers, . . . the adulterers, . . . false swearers, . . . those that oppress the hireling in his wages, the widow, and the fatherless". Life *is*, and Life preserves only that which observes the way of Life. The Christ forces man to live the Life which is God and to practise divine fatherhood.

Truth: Truth makes its abundant treasures available only through a consciousness of wholeness (3: 6-12).

Truth is unalterable; it cannot be deprived of its wholeness—"For I am the Lord, I change not; but you sons of Jacob have not departed from your iniquities" (A.B.). But the people could not see that they had departed from the consciousness of Truth by denying themselves a consciousness of wholeness. The Lord reproaches them saying: "ye are gone away from mine ordinances, and have not kept them . . . ye have robbed me . . . In tithes and offerings." Serving God with a consciousness of divine wholeness inevitably inherits Truth's boundless treasures—"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." The influx of Truth sweeps away erroneous consciousness—"And I will rebuke the devourer for your sakes"—and manifests true manhood—"And all nations shall call you blessed". Truth manifests itself through a consciousness of wholeness. The Christ forces man to express divine wholeness.

Love: Love makes its complete deliverance available only through perfect divine service (3: 13-4: 3).

Love is the trustworthy Comforter. But the people argued: "It is vain to serve God: and what profit is it that we have kept his ordinance, . . . yea, they that work wickedness are set up; yea, they that tempt God are even delivered." They did not believe that righteous-

ness brings its own reward. Yet the Lord of hosts said to those that feared the Lord, "they shall be mine, . . . and I will spare them, as a man spareth his own son that serveth him." The difference between those that do not serve the Lord and those that do will become apparent. The proud and the wicked shall be burned up, so that "neither root nor branch" shall be left of them, whereas to those that serve the Lord "shall the Sun of righteousness arise with healing in his wings". Love saves only that which is holy; all else is burned up root and branch. The Christ forces man to a trustworthy reliance on Love's righteousness and confidence in God to fulfil His promise.

Final remarks (4: 4-6). The concluding remarks of Malachi's prophecy form a bridge between the Old and New Testaments.

Word: "Remember ye the law of Moses . . . with the statutes and judgments." Malachi admonishes the people to abide by the Word of God which reveals the nature of God.

Christ: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord". Elijah who demonstrated individually the translation of mortality into immortality was a symbol of the Christ translation. The Christ comes before the judgment day to save whatever is to be saved.

Christianity: "And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers". Christianity demonstrates harmonious interrelationships, as later fulfilled by Jesus when he said, "I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father" (John 16: 28). Christianity establishes the right relationship between God and man, man and God.

Science: ". . . lest I come and smite the earth with a curse." Malachi foresees the wonderful day of Science when the Lord will no more smite the earth with a curse. This day is reached by consciously following the Word, accepting the Christ, and practising Christianity. Consciousness then serves God with the calculus of immortality and enjoys the blessings of divine Science.

Thus Malachi is the "messenger of Yahweh" preparing the way for man's complete coincidence with God. Jesus, the Way-shower, trod this way, and was able to demonstrate Malachi's prophecy, always acting from the standpoint of his unity with God—"I and my Father are one" (John. 10: 30). This brought the healing which Malachi prophesied.

THE STANDPOINT OF MALACHI (4C): SCIENCE REFLECTING CHRISTIANITY

Comparing the beginning with the end. At the beginning of the prophecy we find God's statement that man is the beloved son of God, but the people did not accept the standard of the son of God. Malachi ends his prophecy by foretelling the immense blessing that flows from admitting that man is the likeness of God, and the purpose of his prophecy is to teach that the Christ forces people to claim this full likeness.

Serving God in the likeness of God. While Zechariah foresaw that the Christ enforces the translation of mortal consciousness into a consciousness operating in the framework of the calculus of immortality, Malachi goes a step further and sees that only such scientific consciousness can serve God in the right way and call down infinite blessings. Whatever serves God with a consciousness not measuring up to the standard of the divine calculus is unknown to God; therefore, it can neither be heard nor answered by God. A consciousness of lack can never reach God and can therefore never receive God's blessing. The Christ, the Saviour, does not allow so wanting a consciousness to operate, because the Christ purposes that man should continually reap God's infinite blessings. Hence it lies within the Christ's saving office to wipe out any consciousness of lack which might try to operate.

The true priest. Man clothed with the divine likeness is the true and only priest, and he alone is able to serve in the temple of God effectively. The Christ therefore is constantly at work to compel false priesthood—that which does not step before God in His image and likeness—to disappear so that the true priest in man appears and receives all the blessings that flow from such a divine and perfect service.

Standpoint: In order to manifest the operation of the idea in its Principle, the Christ renders the disappearance of an unscientific consciousness and the appearance of a scientific consciousness inescapable.

THE LAW OF MALACHI

Law: God constantly rules out of consciousness imperfect service, calling forth perfect service, which alone brings divine blessings.

Mind: The divine Mind repudiates mortal mind's attempt to build up a creation of its own, and hallows with divine growth only that which accepts itself as the beloved idea of the parent Mind. The Lord throws down what Esau wants to build up and accepts only Jacob as true creation—"I have loved you, saith the Lord".

Spirit: Spirit repudiates impure worship and hallows with spiritual greatness only that which renders a pure offering. A polluted, blind, lame, sick, or corrupt sacrifice is not accepted by God. However, those who honour God receive the blessing of His great name—"for I am a great King".

Soul: Soul repudiates false representation and hallows with sinlessness only that which represents God truly. The Lord sends a curse upon the false priests but gives life and peace to the true priests.

Principle: Principle repudiates disloyalty and dishonesty and hallows with the power of demonstration only that which acts in obedience to God. The Lord ignores the offering of Judah's treachery but promises a godly seed for obeying the one God.

Life: Life repudiates all that is unmerciful and hallows with immortal existence only that which is ready to follow the Christ. The Lord is a swift witness against all who act unmercifully and prepares the way through his messenger.

Truth: Truth repudiates a consciousness that denies wholeness and hallows with its riches only that which affirms wholeness. The entire nation robbed God of tithes and offerings. But the Lord opens the windows of heaven to those who bring in all the tithes.

Love: Love repudiates all who do not fear God and hallows with deliverance only those who offer perfect service to God. Neither root nor branch is left of those who do not fear the Lord, whereas the Sun of righteousness arises with healing in its wings over those who serve Him.

THE SCIENTIFIC LAW

Only Godlikeness is receptive to God's blessings. Malachi's prophecy is of the greatest importance to each one of us, because he defines the attitude in which we should approach God, pray to Him, and serve Him. He is aware that only with the right approach to God can man experience God's infinite blessings. Only too often we pray to God with a consciousness that is completely unlike God, and yet expect to be heard and answered by Him. God can hallow only a

consciousness that is of the same nature as He Himself; only a consciousness which is Godlike can approach God rightly and inherit a Godlike blessing. Only a consciousness approaching God in a complete way can receive a perfect solution from God. Seeing people often mistakenly praying to God with a consciousness of imperfection, and yet expecting a perfect answer, Malachi beholds the necessity for the Christ to uncover the inadequacy of such an approach and to exchange this attitude for a consciousness of completeness. In the absolute, God bestows all impartially on all; but if man approaches God with an incomplete consciousness, a consciousness of limitation, he deprives himself of God's blessing, because the limitations of such a consciousness cannot possibly encompass completeness.

The elements of the law:

- I. God constantly comes to consciousness,
- II. ruling out a service that is not Godlike, and
- III. calling forth a Godlike service,
- IV. which alone brings divine blessings.

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

Mind: The divine Mind constantly comes to us and rules out an approach that is not Mindlike, such as praying to God with preconceived notions, human desires, mortal longings, human advice, a limited vision. Only a Mindlike approach brings a Mindlike blessing; that is, only praying to God with the one Mind, the Mind of Christ, the All-Mind, inherits the blessings of the one limitless Mind.

Spirit: Spirit constantly comes to us and rules out a worship that is not Spiritlike, such as worshipping God with an impure heart and ingratitude, with material affections, or through ritual and outward worship. Only a Spiritlike worship brings a Spiritlike blessing; that is, only praying to God with spiritual affection, inward adoration, gratitude, through baptism of thought, and pondering, partakes of the blessings of Spirit.

Soul: Soul constantly comes to us and rules out a service that is not Soullike, such as serving God with ecstasy and emotion, insincerely, haphazardly, and without joy. Only a Soullike service brings Soullike blessings; that is, only praying to God with spiritual understanding, with spiritual sense, in a balanced, persevering, and selfless way reaps the blessings of Soul.

Principle: Principle constantly comes to us and rules out a unity with God that is not Principle-like, such as trying to unite with Principle on a personal basis, through priestcraft and ecclesiasticism, through theories and dogma, or through personal merits. Only a Principle-like unity with God brings Principle-like blessings; that is, only a prayer based on scientific understanding, spiritual obedience, fundamental reasoning, a unity on the basis of divine righteousness and impersonal justification can enjoy the blessings of Principle.

Life: Life constantly comes to us and rules out a devotion to God that is not Lifelike, such as devoting one's life to God through bearing the yoke, tilling the soil, through the sweat of the brow, through struggling with matter by trying to spiritualize material life and gain more life through one's own merits. Only a Lifelike devotion brings Lifelike blessings; that is, only praying with an attitude of grace, of exalted thought, of ceaseless devotion, of constantly following and pursuing the high ideal, and always going forward partakes of the blessings of Life.

Truth: Truth constantly comes to us and rules out an attitude towards God that is not Truthlike, such as acknowledging man as the Adam-man, as fallen, stricken, sick, sinful, and wanting. Only a Truthlike attitude brings Truthlike blessings; that is, only praying to God as man recognizing himself as the son of God, as being free, upright, whole, and redeemed inherits the blessings of Truth.

Love: Love constantly comes to us and rules out a ministering that is not Lovelike, such as ministration with resentment, vengeance, hate, condemnation, curse, prejudice, animosity, grief or worry in one's heart. Only a Lovelike ministering brings Lovelike blessings; that is, only praying to God with long-suffering, compassion, forgiveness, impartiality, tenderness, goodwill towards all men harvests the blessings of Love.

THE SCIENCE TRIAD

From the pre-exilic to the post-exilic prophets. The first nine Minor Prophets were concerned with pre-exilic problems; the last three are post-exilic. Three quarters of a century had elapsed between the pre-exilic and post-exilic prophecies, a period spanning the exile during which a completely new trend had taken form in Jewish thought.

The pre-exilic prophecies. These were mostly concerned with Israel's and Judah's idolatry, how they pursued other gods. The prophets reproached the people for worshipping God outwardly instead of with their hearts. A further object of reprimand was the people's lack of an ethical standard. They censured the crying injustice, bribery, tyranny, brutality, immorality, and treachery. Their bugle call was that Israel should repent and return to the Lord with their heart, else, so they prophesied, they would be subjected to a process of purification by being taken into captivity to Assyria and Babylon. As the people did not heed the prophets and showed no inclination to reform through Science—that is, through understanding—the Christ prepared them for such a reformation by the humiliation they suffered through their captivity.

The exile. When Israel was taken into captivity to Assyria and Judah to Babylon, they were deprived of the outward forms of religious service. The temple in Jerusalem had been destroyed, all the objects of religious worship were carried off by the conquerors, and the feast days with all their rituals were abolished. All that was left to the exiles were the holy scrolls, which from then on became the centre for their religious worship. The scrolls were read to the congregation and memorized by the people. Adopting this way the former religion of rituals and outward sacrifices became a religion of books or of understanding. The law of Moses was thus written into the hearts of the people and Jeremiah's prophecy began to be fulfilled—"I will put my law in their inward parts, and write it in their hearts" (Jer. 31: 33). Everyone who had the desire to know God could know Him. Thus religion was no longer a religion of priests and of a priestly class, but became a religion of the individual. The individual began to get a direct contact with God without an intermediary or mediator, just as Jeremiah had foreseen it—"And they shall teach no more every man his neighbour, and every man his brother, saying,

Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord" (Jer. 31: 34).

The post-exilic prophets. The pre-exilic prophets were imbued with the great fact that God is always faithful to man, though Israel was unfaithful to Him. They were absolutely persuaded that God is a self-acting divine Principle working out its own idea in spite of any and every opposition. During the exile Israel learned the actuality of this omnipotent Principle and through suffering was made ready to accept man's unity with God more willingly. It was then that the post-exilic prophets were able to teach man's true relationship with God so that Israel would no longer be tempted into backsliding. Their main theme was not now a call for repentance and reformation, but to instruct the people how to honour God and how to draw inwardly near to Him. They taught them how to embody God's idea.

The temple. Mrs. Eddy's definition of "temple" is: "Body; the idea of Life, substance, and intelligence; the superstructure of Truth; the shrine of Love; . . ." (S. & H. 595: 7-9). The temple as body symbolizes the divine embodiment. This divine embodiment consists of three phases: (I) *Haggai* instructed the people that through an inward attitude they could build the temple, that by falling into line with the numerals of infinity they could embody "the idea of Life, substance, and intelligence". (II) *Zechariah* described the constituents of the temple, namely, the divine infinite calculus, "the superstructure of Truth". (III) *Malachi* revealed this temple as "the shrine of Love", as the matrix of immortality, where only the embodiment of a Godlike consciousness can conceive and develop Godlike blessings.

What the post-exilic prophets foresaw, *Jesus* demonstrated in fact. He regarded himself as a divine consciousness, a spiritual temple—"We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands" (Mark 14: 58). *St. Paul* later universalized Jesus' concept of the temple by teaching that every man is the temple of God—"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" (1. Cor. 3: 16). He further considered all mankind united in one temple, the church—"Now therefore ye are . . . built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the

Spirit" (Eph. 2: 19-22). In Revelation *St. John* carries the concept of temple still higher and beholds no temple in the city foursquare—"And I saw no temple therein"—realizing that the divine Principle, Love, and its idea *is* the only temple—"for the Lord God Almighty and the Lamb are the temple of it" (Rev. 21: 22). Principle and idea is one, and in this one Being every idea operates in complete coincidence with God.

The operation of the idea in its Principle. While the Christianity Triad has as its goal the restoration of the idea in consciousness, the Science Triad establishes in consciousness the operation of the idea in its Principle in order to manifest how the idea harmonizes with its Principle in every way. This fourth triad is of overriding importance for the demonstration of the divine idea, as it corrects one of the most misunderstood problems in religion. Without the fourth triad man would be free to exploit the spiritual idea, to use the first nine prophecies for ulterior purposes. The spiritual idea could then be misused in an attempt to fulfil human desires, to achieve selfish aims, or to realize material success. It is the office of the Christ in the last three prophets to hold such unchristly endeavours in check so that the spiritual idea operates for the glory and honour of God alone. The Christ works to fulfil the idea of God, not to fulfil the plans of men.

Scientific consciousness. Through their exilic experience the people were made ready to worship God through understanding. The post-exilic prophets were, therefore, in a position to reason with the people, and thus we find in Haggai, Zechariah, and Malachi an enlightenment of the people's thought through questions and answers, arguments and counterarguments; in short, through reasoning along scientific lines. These three post-exilic prophets saw the necessity of giving the people a scientific standard to which they could refer for guidance. Haggai gave them the numerals of infinity as a way of Life, Zechariah gave them the divine infinite calculus as a divine system of ideas, and Malachi gave them the idea of the matrix of immortality as the basis of demonstration.

Haggai: In Haggai the Christ is at work with the one great purpose of bringing all into line with the operation of the idea in its Principle. It is not Christ's plan to allow people to operate along their own lines, each building his own "cieled house" and straying from the way of divine Life. We are impelled to lay "a stone . . . upon a stone in the temple of the Lord" as the Word of God leads us step

by step along the way of Life, and thought, motive, and action are spiritualized until consciousness is crowned by God and bears the signet of heaven. Thus Haggai foresaw that the Christ impresses upon consciousness a scientific method of living.

Zechariah: The divine idea always operates in its Principle as a calculus of ideas, whereas mortal consciousness reckons materially, humanly, and mortally. Zechariah perceived Christ as the Saviour enforcing the translation of a consciousness bound to a material calculus into a consciousness "in bonds to" the divine infinite calculus. The prophet foresaw that consciousness needed divine dimensions which irresistibly lead thought to complete holiness.

Malachi: The idea operating in its Principle means that an idea operates in a Godlike way and enjoys the demonstration of God. Malachi glimpsed the fact that God's full blessing can be reaped only when God is served with a consciousness of divine wholeness, with the complete holiness gained through Zechariah. A consciousness falling short in any respect of holiness is unknown to God and deprives itself of experiencing God's plenitude. Yet, as it lies in the Christ ideal that man should partake of God's full blessing, Malachi foresaw that the Christ works ceaselessly on consciousness until all its limitations disappear and only a consciousness of fulness, wholeness, holiness stands before God to inherit His fulness.

THE MAJOR PROPHETS

The place of the Major Prophets in the Old Testament. The Minor Prophets can be fully appreciated and understood only when considered within the framework of all the prophetic writings; that is, in relation to the four Major Prophets also. It must be remembered that originally in the Septuagint (LXX)—the translation from Hebrew into Greek was made between 250-150 B.C.—the twelve Minor Prophets were followed by the four Major Prophets and it was only much later, in the 2nd Century A.D. that the Major Prophets were placed before the Minor Prophets in the Hebrew Canon.

Understanding. The twelve Minor Prophets foretold the working of the Christ in human experience, predicting that the power of God will not rest until man is brought into complete co-operation with God so that he can enjoy the power of demonstration. The question, however, left unanswered was where such a demonstration takes place, and it was the four Major Prophets who showed that demonstration always fundamentally takes place in the realm of understanding. The Major Prophets foretell that the Christ establishes understanding.

ISAIAH

Chapters 1-39

Ignorance of God is the cause of rebellion. Isaiah, throughout this first part, analyzes the cause of Israel's manifold difficulties which he uncovers as ignorance of God. Israel has rebelled against God, and Isaiah asks why and answers: "Israel doth not know, my people doth not consider" (1: 3). He complains that "The ox knoweth his owner, and the ass his master's crib" (1: 3), but that the people do not know their God. As it is today, people have a very high level of education but know very little about God, the cause of their being. Today, as in Isaiah's time, ignorance of God brings about an

inconstant and unsound state of affairs, politically, economically, socially, and religiously, in fact in every way.

The demand for understanding. Isaiah foresees that the Christ brings about a change and that it awakens in man the desire for an understanding of God. He can see that understanding is the highway leading to God, that there will be "an highway for the remnant of his people" (11: 16) and that it will be called "The way of holiness" (35: 8). This way will lead the people out of darkness into light through the "law of knowledge", through "considering", "understanding", "reasoning", "learning to do well", through "wisdom", "counsel", and "learning doctrine". Then, "wisdom and knowledge shall be the stability of thy times" (33: 6). While the nation tried to come nearer to God through the practice of ritual, Isaiah foretells that it is Christ's nature to lead the people to God along a highway of divine understanding. In order to achieve this the Christ awakens in man the desire to seek God, so that "The heart . . . shall understand knowledge" (32: 4) and "the desire of our soul is to thy name" (26: 8). The search for understanding will be aroused—"Seek ye out of the book of the Lord" (34: 16)—and this seeking will be "precept . . . upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little" (28: 10).

Human wisdom is insufficient. Isaiah calls upon the people not to despise the Word of the Lord, and asks them not to listen to "the precept of men" (29: 13), nor to "the wisdom of their wise men . . . and the understanding of their prudent men" (29: 14). The Christ demands the exchange of human wisdom for an understanding of the Word of God.

Chapters 40-66 (Deutero-Isaiah)

While the first part of Isaiah postulates the necessity for a highway of understanding, Deutero-Isaiah foresees that under the impulsion of the Christ this postulate will be enforced on the people. Reading this second part of the book of Isaiah, one cannot but be impressed by the majesty, supremacy, and potency of God's ability to fulfil His idea.

The majesty of God. The text is full of definitions of the Lord conveying the greatness of God. The Lord is here defined as "thy Saviour" (43: 3), "the Lord, your Holy One, the creator of Israel, your King" (43: 15), "the Lord the King of Israel" (44: 6), "the Lord, the Holy One of Israel, and his Maker" (45: 11), "the first, . . .

the last" (48: 12), "the Redeemer of Israel" (49: 7), "the mighty One of Jacob" (49: 26), "The Lord of hosts" (51: 15), "The God of the whole earth" (54: 5), "the high and lofty One that inhabiteth eternity, whose name is Holy" (57: 15).

Monotheism. Isaiah lays great stress on the fact that the God of Israel is o n e Lord. The statement "I am the Lord, and there is none else, there is no God beside me" (45: 5) is reiterated in its meaning time after time. He is very emphatic in impressing the great idea that there is only one God who has created all—"before me there was no God formed, neither shall there be after me" (43: 10), "I am the first, and I am the last; and beside me there is no God" (44: 6), "for I am God, and there is none else; I am God, and there is none like me" (46: 9), "I will not give my glory unto another" (48: 11).

The omnipotence of God. A further characteristic of Deutero-Isaiah is its reference to God's omnipotence. In innumerable ways the prophet describes the might and power of God as the only power—"To whom then will ye liken God? or what likeness will ye compare unto him?" (40: 18)—"Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? . . . Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing . . . All nations before him are as nothing" (40: 12, 15, 17)—"The Lord . . . created the heavens; God himself . . . formed the earth and made it" (45: 18)—the Lord "hath laid the foundation of the earth, and . . . hath spanned the heavens" (48: 13). In this way the mono-potency of God is expressed very impressively.

The message of Deutero-Isaiah. Deutero-Isaiah presents its message through the Christ order, which is viewed in its four specific offices of the Christ reflecting the Word, the Christ reflecting the Christ, the Christ reflecting Christianity, and the Christ reflecting Science.¹

Deutero-Isaiah postulates the determined enforcement of an understanding of God; that is, an understanding that bears the

¹ For further information see: John W. Doorly: *Talks on the Science of the Bible*, Isaiah, Verbatim Reports 71-74.

impress of the Word, Christ, Christianity, and Science. In *the Christ reflecting the Word*, it is foreseen that the Christ enforces an understanding which is full of the knowledge of God—"the glory of the Lord shall be revealed, and all flesh shall see it" (40: 5)—"That they may see, and know, and consider, and understand together, that the hand of the Lord hath done this" (41: 20). It is postulated that the people shall know that God is the one and only God, and He all-powerful. In *the Christ reflecting the Christ* it is foretold that the Christ turns ignorance into a knowledge of God, that the Christ translates ignorance into understanding. The Christ is bound to come "To open the blind eyes" (42: 7)—"I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them" (42: 16). In *the Christ reflecting Christianity* Deutero-Isaiah foresees that the Christ gives to each one an understanding which is demonstrable; that is, which calls down God's blessing. Time after time the people are asked to hearken unto God and to awake, so that "they shall see eye to eye" (52: 8). Then when "all thy children shall be taught of the Lord" (54: 13), "Then shalt thou call, and the Lord shall answer" (58: 9). Understanding brings demonstration. In *the Christ reflecting Science* it is foreseen that the understanding which the Christ bestows is scientific and fundamental. Man's understanding will reflect fundamental scientific knowledge: then it will be true that "before they call, I will answer; and while they are yet speaking, I will hear" (65: 24)—the consummation of perfect oneness, the coincidence of Principle and idea.

The standpoint of Isaiah (1d). The mono-potency of God, good, reveals to man the need for and the way to understanding God through His universal ideas.

The Word of God, by which He has created all, demands to be understood. But Israel was a "stiff-necked nation" rebelling against God because of her ignorance of Him. This situation could only be saved through His Christ, and thus Isaiah foretells that the Christ calls for understanding and that God always offers the way to understanding. Deutero-Isaiah foresees that the omnipotence of the great one and only God works on people's minds until they awaken to the absolute necessity of understanding God in His wholeness, an understanding which must comprise the calculus of the "Seven" and the "Four".

JEREMIAH

Resistance to understanding. Isaiah postulates the necessity for understanding God, but the great question is: Can this understanding actually be enforced by God? Are not the people at liberty to think and do what they wish to think and do? Is not everyone free to think and act as he himself thinks fit? Jeremiah complains again and again how everyone "walketh after the imagination of his own heart"—"my people hath forgotten" the Lord (18: 15)—"they have hardened their necks, that they might not hear" the words of the Lord (19: 15)—they "have perverted the words of the living God" (23: 36). What solution is there if people intentionally or unintentionally pervert "the words of the living God"? Can an acceptance of an understanding of God be enforced? Yes, it can. Jeremiah foresees that the Christ enforces the acceptance of understanding.

Acceptance of understanding either through Science or suffering. The Christ always offers the method of salvation, and man must choose whether to accept it through Science or suffering. By accepting God in his understanding, man evolves harmoniously and safely, but if he rejects the way of Science, he resists the Christ and thereby experiences suffering. This makes him turn to God, and thus the Christ will finally bring everyone to the point of accepting God in understanding.

Jeremiah foresees the necessity for Israel to accept Christ's method of salvation willingly and not to ignore the leadings of the Christ. To him Nebuchadnezzar was the tool with which the Lord would work to realize His divine purpose. Jeremiah did not regard the king of Babylon as an enemy of Judah, for he translated the evil concept by seeing Nebuchadnezzar as the tool of Christ—"But the nations that bring their neck under the yoke of the king of Babylon, and serve him, those will I let remain still in their own land, saith the Lord; and they shall till it, and dwell therein" (27: 11). Jeremiah was aware that this prophecy was difficult for Israel to understand, because to Israel all that came from Babylon was evil. Yet Jeremiah clearly perceived that God's plan of working could not be outlined humanly, neither could human judgment decide what was right or wrong in God's eyes. In short, he was asking the people to give up their human opinions of right and wrong and to accept in understanding the fact that God's working is always the right way of

operation. To refuse God's way through understanding is to choose the way of suffering—"And it shall come to pass, that the nation and kingdom which will not serve the same Nebuchadnezzar the king of Babylon, and that will not put their neck under the yoke of the king of Babylon, that nation will I punish, saith the Lord, with the sword, and with the famine, and with the pestilence, until I have consumed them by his hand" (27: 8). Judah chose the way of suffering, but the whole prophetic message of Jeremiah teaches that even in face of such stubborn resistance the Christ has ways and means of enforcing an understanding in the heart of the people.

The Message. Jeremiah illustrates through seven subjects in the Christ order the method of reforming men's stubborn resistance to accepting God in understanding. Through the subjects of Principle, Life, Truth, and Love, Jeremiah shows that the ideal Christ allows no error of any kind to operate and, therefore, destroys uncompromisingly all that does not accord with God. There would seem to be no salvation, no mercy, no escape for mortals. But through the subjects of Soul, Spirit, and Mind, the ideal Christ translates itself to mortals bringing about a change of heart in them, correcting their backsliding, and turning them to God.

Principle: Jeremiah begins his prophecy by declaring that Principle's way of working is the only way and that God does not sanction any other way. Judah worshipped other gods, was disloyal and disobedient to Principle, and therefore was destined to disaster.—*Life:* The way of Life is the only way imparting exaltation, multiplication, progression, individuality, mercy, and fulness. It renders all other ways and pursuits vain, devoid of life, and depressing. Judah devoted herself to vain worship and therefore lacked exaltation and inspiration. Instead of life Judah reaped sorrow, lack, and the dead, dry sense of existence typified by the wilderness.—*Truth:* The standard of Truth is the only ideal of true manhood, the only way of salvation, and the sword of Truth destroys mortals' attempts to save themselves through human means. The people of Judah did not know the truth, but the Christ uncovered to them the nakedness of their false knowledge and mortal consciousness.—*Love:* Love prepares the way of salvation through chastisement. Israel resisted the chastisements of Love and therefore was deprived of peace, rest, and fulfilment.

Judah's refusal to obey the demands of Principle, Life, Truth, and Love, the ideal of God, resulted first in the deportation of the people from Jerusalem. This was a great humiliation, but through this experience the nation was made ready to undergo an inward spiritual reformation.

Soul: At this point in Jeremiah's prophecy a definite change of tone is felt. So far only utter destruction has been prophesied to disobedient Judah and Jerusalem, but now the light of salvation breaks in—"I will set mine eyes upon them for good, . . . And I will give them an heart to know me, that I am the Lord" (24: 6, 7). If the people would repent, the Lord would repent towards them too—"If so be they will hearken, and turn every man from his evil way, that I may repent me of the evil" (26: 3). The possibility of Soul changing man's heart is now introduced—"I will correct thee in measure" (30: 11)—"I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord" (30: 17). Finally, under the Christ impulse, the people surrender to God in all willingness to be reformed by Soul—"turn thou me, and I shall be turned; for thou art the Lord my God" (31: 18). This new attitude brings reformation—"Surely after that I was turned, I repented" (31: 19). Into such a receptive heart the new law can be written, and it is at this phase that we encounter the essence of Jeremiah's prophecy: the New Covenant—"I will put my law in their inward parts, and write it in their hearts; . . . And they shall teach no more every man his neighbour, . . . for they shall all know me, from the least of them unto the greatest of them" (31: 33, 34)—"And I will give them one heart, and one way, that they may fear me for ever, for the good of them" (32: 39). The Christ enforces the translation of any resistance, however stubborn, to divine understanding into an acceptance of it, and man's interest is identified with God's interest.

Spirit: Purity of heart assures the continuity of all good and the conquest over evil. The Rechabites do not forsake their purity; Jeremiah's scroll of prophecy is saved and he is rescued from his dungeon.—*Mind:* The Mind of Christ is crowned with the power of God. The All-Mind proves the nothingness of mortal mind with all its false thinking, knowledge, laws, and claims for power. Jeremiah prophesies that in the Lord's battle Babylon will smite Egypt, Moab, Ammon, Edom, Damascus, etc.; that Israel and Jacob will be the Lord's battle-axe to smite Babylon into pieces, and that finally the mortal concept of Jerusalem will also be destroyed.

The standpoint of Jeremiah (2d). The reforming power of the Christ completes its work by engraving divine understanding in the hearts of men.

Jeremiah's prophecy centres on the divine fact that the Christ does not leave mortals free to live counter to the knowledge of God and to pervert "the words of the living God," because this attitude exposes mortals to disaster. Jeremiah perceives the Christ to be the friend of mortal man, for he knows that the Christ has the power to reform the hearts of men so that they may "all know me [God], from the least of them unto the greatest of them". Therein lies man's safety.

Every one of the prophets foretells the irresistibility of salvation, but Jeremiah is the discoverer of *individual* salvation. In the midst of many dangers, and in spite of the antagonism of the whole nation, he individually demonstrated safety through the acceptance of God's commands. Up to his time the people believed their destiny to be indissolubly linked with the destiny of the nation as a whole, but Jeremiah awakened men to the grand realization that an individual understanding of God can also redeem and save.

EZEKIEL

The unfoldment of understanding. Jeremiah revealed that the Christ works unceasingly until men finally accept understanding, but he does not show the nature of this understanding, of what it consists. This vision is left to Ezekiel, who perceives the whole form and content of the divine understanding that is to be written in the hearts of men. Ezekiel was able to foresee that the Christ unfolds in men the full stature of the man of understanding, illustrating how, from the very inception of the vision of the calculus, the Christ develops man's understanding of this vision up to the point where man completely embodies the whole divine calculus of his being.

Man endowed with the spirit of God. Ezekiel knew man to be clothed with the spirit of divine understanding. Frequently he uses such phrases as "the spirit entered into me . . . and set me upon my feet" or "the spirit lifted me up". Each one of his seven great subjects begins with a statement such as: "The hand of the Lord was upon me." He emphasizes the fact that a new spirit must move men—"And I will give them one heart, and I will put a new spirit within you" (11: 19). Through this unction of Spirit man is imbued with the

spirit of God, so that divine understanding reigns in man. Ezekiel ends his prophecy with the statement "The Lord is there" (48: 35).

The Son of man. Through the Christ-spirit man is ever lifted up in understanding and thus Ezekiel can say, "the spirit lifted me up". Through this exaltation Ezekiel's prophecy shows that spiritual understanding can master the problems of human experience. Ninety-one times Ezekiel is addressed by God as the Son of man, indicating that the Son of God can be demonstrated on the human plane. While Isaiah and Jeremiah still had to deal with the rebellious people, Ezekiel reveals the power of demonstration that lies in the man of understanding.

Jerusalem must be overcome. In Ezekiel's prophecy, Jerusalem stands as a symbol for the calculus of mortality, mortal man, that is for "Mortal belief and knowledge obtained from the five corporeal senses; the pride of power and the power of pride; sensuality; envy; oppression; tyranny" (S. & H. 589: 12-15). The Son of man is urged by the Christ to set his face against Jerusalem, because the false calculus has to be analyzed, uncovered, and annihilated. In the measure that the vision of the Christ-idea unfolds in understanding, the new understanding has to be used to handle evil intelligently and scientifically in a conscious and systematic way.

Understanding and demonstration. Understanding demands demonstration, because without demonstration there is no proof of a true understanding. Ezekiel already foresaw what the post-exilic Minor Prophets then explain in greater detail, that understanding is demonstrated for God's sake to bring the idea back to God. Every time the spirit spoke to Ezekiel and opened up a new vision to him, it also told him what to do with his new understanding. In his prophecy he puts great stress on the fact that the purpose of demonstration is for the glorification of God—"I do not this for your sakes, O house of Israel, but for mine holy name's sake" (36: 22).

The Message. The Christ as a Saviour is not primarily interested in saving mortals from the multitudinous claims of error; its main object is to enforce the growth of a divinely scientific understanding in man.

By an expansion of understanding man grows in true stature. Through seven subjects in the Word order Ezekiel foretells how the Christ unfolds divine understanding in man, thereby giving him the tools to conquer the old Jerusalem, mortal man, so as to become

finally the embodiment of the New Jerusalem, of the divine infinite calculus.

Mind: The divine Mind gives man a basis for demonstrating the whole vision of the divine infinite calculus with which Jerusalem can be conquered and evil defeated. Right from the start Ezekiel sees spiritually the seven days of creation and the whole calculus with its categories within categories, the wheels within wheels. Ezekiel is asked to eat up this vision and fill his bowels with it. As a first step in understanding, the vision of divine metaphysics must be accepted in its entirety.

Spirit: The divine Spirit then urges man to ponder and digest the whole vision of Mind. Ezekiel is asked to sit among the captives for seven days. He is made a watchman to watch over the good and to warn the wicked. The vision of Mind cannot unfold in the line of good unless it is completely understood (seven days) in its purity, order, and substance.

Soul: Having digested and pondered the vision, Soul compels man to rebuke sin and mortality. With spiritual sense the issue of Jerusalem can be reduced to a remnant and with sinless understanding animality can be overcome. Ezekiel is made dumb—material sense is silenced; only with his spiritual sense can he face the problem of Jerusalem.

Principle: When man is equipped with spiritual sense, Principle acquaints him with the operation of the divine system and also uncovers to him the secret working of animal magnetism. Ezekiel beholds that only a scientific understanding can effectively deal with the calculus of mortality. He is introduced into the dark “chambers of . . . imagery” in the temple of Jerusalem. Through his scientific understanding he can uncover the deep sleep of animal magnetism. The man of Science is like the man clothed in linen with the inkhorn discarding all that does not correspond with Principle. No incorrect claim is spared. Ezekiel further beholds the scientific calculus, the wheels, which operates imperatively and cannot be resisted—“I will overturn, overturn, overturn, . . . until he come whose right it is” (21: 27). Then Ezekiel is asked to give up his wife, his mortal ideal, and not to grieve; he is asked to give up the mortal calculus, which is but “dross”, for the divine calculus.

Life: Now that man is ready to let Principle sound through him, Life inspires him with the love for the Word of Life, which is always a Father to the true idea. This understanding of Life puts to shame a

mortal sense of life with its barrenness and nakedness. The moment Jerusalem was smitten, Ezekiel regained his speech. Once the mortal calculus is destroyed no hypocrisy can check the flow of inspiration. The Word of Life then gives light and life abundantly; it brings true fatherhood and true "shepherding", which means multiplication to Israel but desolation to Edom.

Truth: As man lets only the Word of Life flow into his consciousness, Truth establishes in him the true form of manhood. Clothed with this new understanding of man, Ezekiel is impelled by Truth to win a complete victory over mortal manhood. In the valley of dry bones he becomes aware that ideas, the constituents of manhood, live by the will of God. Through the four winds, the bones come together "bone to his bone", and Ezekiel beholds that the ideas operate in a divine calculus. He then sees that this resurrects man from mortality—"I will open your graves, and cause you to come up out of your graves" (37: 12). Further, Ezekiel perceives that man embraces both manhood and womanhood. The two sticks, Judah and Joseph, are joined together and made one nation with one king and one shepherd. This generic sense of man gives him power over a corporeal sense of man; Gog, a symbol of mortal manhood, is overcome. Thus the spiritual understanding of man gains complete dominion over mortal man: Gog is devoured and buried. Finally Ezekiel becomes conscious of man as God's own idea, where the Lord is sanctified in him and man is completely freed from all error.

Love: When man understands himself as divine consciousness, Love reveals to him the divine dimensions of his stature, the dimensions of a divine infinite calculus. Ezekiel perceives a man with a measuring reed measuring the whole of being in every detail. Through the symbol of measuring the city, the temple, and the land in exhaustive detail, Ezekiel shows that every detail of man's being is divinely measured and that there is nothing in man which is not conceived of God. All that man is and has is of God—"I am their inheritance: . . . I am their possession", saith the Lord (44: 28). Where man is, God is—"The Lord is there" (48: 35).

The standpoint of Ezekiel (3d). Restoring the spiritual idea in consciousness, the Christ evolves man's consciousness into a full understanding of his being.

Man is always man; we cannot make him what he divinely already is. But Ezekiel foresaw that man must be fully understood as God's

complete idea, and that the Christ would enforce upon every man a divine understanding of his being. Through his prophecy he illustrates the process through which the Christ makes every man accept the full and detailed understanding of divine manhood. Step by step man is impelled to demonstrate his higher understanding. The Christ furnishes him with a full vision of scientific metaphysics with all its categories (M). Then he is asked to ponder this vision and make it his own (Sp). With spiritual sense he must face the problem of sin and mortality (So), and is asked to handle evil scientifically (P). Only through handling evil scientifically is the new sense of life released and free to multiply (Li). This new spirit calls forth a completely new understanding of man as the man of God, which buries the old concept of man (T), so that finally man accepts himself as the inheritance of God, as God's own calculus (Lo). Ezekiel shows beyond question that a full understanding cannot be gained by studying, reading, and learning alone, otherwise his prophecy would have stopped after the first subject. Christ's way to a full understanding is a living one, demanding demonstration at every step.

DANIEL

The operation of scientific understanding. Ezekiel's prophecy culminated in the apprehension that the Christ unfolds man's understanding to the point of a complete embodiment of the divine calculus. Daniel, who now receives this inheritance, is inspired as the Christ-man to operate as the divine calculus. While through Isaiah, Jeremiah, and Ezekiel the office of the Christ was to establish scientific understanding in man, the Christ now impels Daniel to use his divine understanding, the Mind of Christ, to meet and solve the problems of the world. Throughout the empire he was known as the most scientific man in the land, as a man "in whom is the spirit of the holy gods", and in whom "light and understanding and wisdom, like the wisdom of the gods" was found. "Forasmuch as an excellent spirit, and knowledge, and understanding, interpreting of dreams, and shewing of hard sentences, and dissolving of doubts, were found in the same Daniel" (5: 11, 12).

Ezekiel named the city, the consciousness of man, "The Lord is there", indicating that man's scientific consciousness is none other

than God's consciousness. Daniel goes out from the fact that the Lord is present in his understanding and that with this understanding he can operate just as God would operate. Thus, finally, with the sixteenth prophet the complete coincidence of God and man in understanding is established. God's authority is now completely translated to man, and we see Daniel reigning with divine understanding. From this exalted platform, sitting in consciousness at the right hand of God, Daniel is able to handle all individual, collective and universal problems.

The Message. As Daniel's consciousness is the very presence of the divine infinite calculus, he cannot help but operate as this calculus. Accordingly, the Book of Daniel is laid out in the four orders of the Word, Christ, Christianity, and Science.¹

Word: Young Daniel is introduced as being "skilful in all wisdom, and cunning in knowledge, and understanding science" (1: 4). At the king's court in Babylon he refused to eat "the portion of the king's meat" (1: 8) or make concessions in any way to the material calculus, and this made him "ten times better than all the magicians and astrologers" (1: 20) that were in the king's realm. Daniel possessed divine knowledge; he had an understanding of Science based on Mind, a knowledge that supersedes all other knowledge.

Christ: Daniel's knowledge of Mind-science enabled him to interpret all things; it endowed him with the faculty to read mortal mind from the basis of immortal Mind. Mortal mind is quite unconscious of itself and therefore has no saviour within itself. Only the divine Mind can interpret mortal mind aright and save it from its dreams and illusions. This is illustrated through Nebuchadnezzar's dream, a dream Nebuchadnezzar could neither recall nor interpret. Daniel, however, on the basis of immortal Mind-reading, was able not only to recall the dream but to interpret it in its true meaning. Thus he proved that the Christ, "a stone . . . cut out without hands" (2: 34) is able to deal with the image of mortal mind until it is ground to dust so that the Christ, the stone that became a great mountain, fills the whole earth.

The Mind of Christ not only analyzes and uncovers the dreams of mortality, it also translates mortal mind back into the one Mind.

¹ For further details see: John W. Doorly: *Talks on the Science of the Bible*, Daniel, Verbatim Reports 86-91.

After the three men who had been cast into the fiery furnace came out of it unharmed, with not even the smell of fire on them, Nebuchadnezzar's heart was changed. The Christ was able to change "the king's word" (3: 28). He was brought to acknowledge that "there is no other God that can deliver after this sort" (3: 29). Nebuchadnezzar had another dream of a tree reaching unto heaven. Daniel interpreted this dream, and all he predicted befell Nebuchadnezzar, proving the rightness of divine Mind's interpretation. The proof was so striking that Nebuchadnezzar was impelled to "praise and extol and honour the King of heaven" (4: 37). Daniel's divine understanding was the Christ to Nebuchadnezzar's ignorance, correcting it and bringing him to understand and "know that the most High ruleth in the kingdom of men" (4: 32).

Christianity: The Mind of Christ has a universal effect. It brings about the downfall of the empires of mortal mind, the mortal calculus, and gathers all unto the one God. Only Daniel was able to interpret the writing on the wall in King Belshazzar's palace, that a hand had written "over against the candlestick" (5: 5), and foretell the downfall of any calculus "over against" the divine calculus (the candlestick). Belshazzar was slain that night and Babylon fell into the hands of the Medes and Persians. By handling the calculus of animality in the lions' den, Daniel was able to bring all the empires under King Darius to acknowledge the God of Israel. Darius made a decree "That in every dominion of my kingdom men tremble and fear before the God of Daniel: for he is the living God, and stedfast for ever, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end" (6: 26).

Science: Mind-science dissipates the material calculus to the point where the spiritual calculus reigns exclusively in understanding. Daniel, too, now has dreams and visions and sees that he must dissolve the material calculus in his own consciousness. In consequence he has to deal with the various calculi of mortality, such as the calculus of theology, the calculus of medicine, and the calculus of material science. With his understanding of the calculus of immortality, appearing to him as "the Ancient of days" (7: 9, 13, 22), all the thrones of the earth are cast down and the whole world of material calculations is brought into subjection. Finally, Daniel reaches the point where man's dominion becomes "an everlasting dominion, which shall not pass away, and . . . shall not be destroyed (7: 14). Through the Mind of Christ, man is endowed with scientific under-

standing and is thus enabled to overcome the worldly calculus within himself and so free himself from the world.

The standpoint of Daniel (4d). In order to manifest the operation of the idea in its Principle, the Christ operates as an understanding of the divine infinite calculus.

In Daniel's understanding the Christ works as the standard of the Word of God which surpasses all human wisdom (Word). This understanding corrects ignorance and translates it back into understanding (Christ). Thereby, all false knowledge is nullified and a universal acknowledgment of Truth is established (Christianity). All this takes place in Daniel's scientific understanding which reaches and silences every argument; thus, the calculus of mortality is overcome through the calculus of immortality, so that only the "ancient" true facts of Being remain to reign everlastingly in his understanding (Science).

The grace of God. The climax of the prophetic writings is thus reached. Its unfoldment and manifestation is directly due to the Christ-power which is ever at work to save mankind by the grace of God. Daniel was well aware of the gracious working of the Christ and never regarded his demonstration as the outcome of his own efforts—"for we do not present our supplications before thee for our righteousness, but for thy great mercies" (9: 18). With this sense of grace Daniel forges the link with the New Testament, where Jesus fulfilled the works of the Christ from the throne of grace.

SUMMARY OF THE MAJOR PROPHETS

The common denominator of the Major Prophets is *understanding*, the pivot of the two translations, the "Scientific Translation of Immortal Mind" and the "Scientific Translation of Mortal Mind". Understanding is the realm where God and man meet and where the spiritual coincidence between God and man in His image and likeness exists.

Isaiah foresees that the omnipotence of God builds a highway, a way to an understanding of God's wholeness. *Jeremiah* foretells that the omniscience of the Christ establishes understanding in the heart of every man. *Ezekiel* gains insight into the fact that in the

omnipresence of Christianity understanding embraces the full measure of being. Finally *Daniel* is aware that the omni-action of Science operates in his divine understanding as a divine infinite calculus governing the physical, mental, and spiritual realms.

THE SCIENCE OF THE CHRIST

THE CHRIST

From the Word to the Christ. With the prophetic age a great change in the development of the spiritual idea takes place, the change from the Word to the Christ. As long as we take the standpoint of the Word, we are inwardly reaching out to know more and more about God, to know what He is and how He operates. We are seeking to discover Him. The Word is that process of thought which leads us out of corporeal sense into an understanding of God where we conceive the idea of God. This search into God's nature is tellingly illustrated in the Bible stories of the first three thousand-year periods. Then a gradual change from the Word to the Christ takes place. David, at the beginning of the fourth thousand-year period, touched the nature of God as a divine Principle which interprets itself to the people and operates imperatively, independently of people, in spite of all resistance to it.

Reasoning from God. At this point the prophetic era dawned on Israel and the prophets began to take the standpoint of the Christ by reasoning from God and no longer up to God. They did not now look up to God, but out from God, from "the right hand of the Majesty on high" (Hebr. 1: 3). Instead of working up to God (as we do in the Word) the prophets foresaw that all holy work can be done only from the throne of grace. The Christ manifestation is ever going on as God revealing Himself (Christ reflecting the Word), translating Himself (Christ reflecting the Christ), demonstrating Himself (Christ reflecting Christianity), and interpreting Himself (Christ reflecting Science). The Christ, therefore, always asks us to reason from the standpoint of God, always from God (Christ reflecting the Word), with God (Christ reflecting the Christ), like God (Christ reflecting Christianity), and for God (Christ reflecting Science). In such a divine consciousness there is perfect freedom and harmony because the voices of material and human arguments are silenced. All other than divine reasoning is outside God and devoid of the Christ-power. Failing to make God our starting point we work against God

and fall by our own ignorance, inheriting thereby the disharmonies which emanate from a source unlike God.

Definitions of the Christ. Here the question can be asked: How can the term Christ be defined? The Christian Science textbook defines the Christ in many ways. Students may have often wondered why Mary Baker Eddy did not give one clear-cut definition, but when one begins to understand that the Christ must be viewed from all angles of the divine system, it becomes obvious that it is to be described in more than one way. This is precisely what the prophets did. Each prophet stresses a different fundamental aspect of the Christ. Zephaniah, for instance, describes a different office of the Christ from that described by Nahum or Jonah. Therefore, in order to form a full concept of the Christ, all its aspects within the divine system must be considered. From this it also becomes evident that no single definition of the Christ from the Christian Science textbook is adequate to define all offices of the Christ as presented through the sixteen prophets. It is therefore necessary to consider the meaning of the Christ in its various categories and classifications.

THREE PLANES OF SCIENTIFIC CONSCIOUSNESS

Mary Baker Eddy discovered the Science of Being. In Science, Being is one indivisible Whole. "Principle and its idea is one, and this one is God, omnipotent, omniscient, and omnipresent Being . . ." (S. & H. 465: 17-1). God is the infinite One eternally conscious of itself, manifesting itself, reflecting on itself, and interpreting itself to itself. All that is ever going on is the infinite One, infinite in cause, reflection, identification, classification, expression, effect, purpose, infinite, in fact, in every way. Like Noah's Ark, which had three storeys (Gen. 6: 16), the Science of Being contains three planes of spiritual consciousness: the plane of divine Science, the plane of absolute Christian Science, and the plane of Christian Science.

On the plane of *divine Science* thought realizes that all that is going on is the unity of Principle and idea, the idea always coming from Principle and abiding in its Principle. Consciousness is at the point of infinite oneness with Principle. Evil has no place here.

In *absolute Christian Science* thought is concerned with the positive spiritual values of divine ideas and their operation. The divine Principle is being interpreted through the relationships that

exist between Principle and idea and by understanding these relationships the divine idea can be demonstrated. Whenever a truth is stated, any deflection of this truth is thereby declared to be an error. Consequently by demonstrating the absolute values of ideas consciousness is engaged in dealing with the noumenon of evil, the essence of evil, with the general claim that anything besides divine ideas could exist.

On the plane of *Christian Science* thought deals with the application of Truth to human problems. The "term Christian Science relates especially to Science as applied to humanity" (S. & H. 127: 15-16). With a knowledge of Christian Science we learn to analyze, uncover, and annihilate sin, sickness, and death. The power of Truth is applied to the effects of evil in order to overcome the myriad phenomena of evil and to demonstrate what seems to be a better human sense of things.

THE CALCULUS OPERATES ON ALL THREE PLANES OF SCIENCE

The four spiritual dimensions of Word, Christ, Christianity, and Science operate on all three planes of Science.

In *divine Science* "Life, Truth, and Love constitute the triune Person called God,—that is, the triply divine Principle, Love. . . . These three express in divine Science the threefold, essential nature of the infinite" (S. & H. 331: 26-27, 32-1). Here the Word is the o n e Life, Christ is the o n e Truth, Christianity is the o n e Love, and Science the o n e divine Principle, Love.

In *absolute Christian Science* Life, Truth, and Love are brought into relation with one another. On this plane the Word operates as Life, Truth, and Love, the Christ as Truth, Life, and Love, Christianity as Life and Love, and Science as Truth and Love.

On the plane of *Christian Science*, where thought has to meet the erroneous claim that reality is of the nature of human thought (the counterfeit of Mind), of matter or flesh (the counterfeit of Spirit), and of sense testimony (the counterfeit of Soul), the synonyms Mind, Spirit, Soul, which characterize God's nature, must be introduced. On the plane of Christian Science the Word reveals itself through the Word order: Mind, Spirit, Soul, Principle, Life, Truth, Love (S. & H. 465: 10); the Christ translates itself through the Christ order: Principle, Life, Truth, Love, Soul, Spirit, Mind (S. & H. 115: 13-14); Christianity reflects itself through the Christianity order: Principle;

Mind; Soul; Spirit; Life; Truth; Love (S. & H. 587: 6-7); and Science interprets itself through the Science order: Soul and Life, Spirit and Truth, Mind and Love, Principle (symbolized by the candlestick).¹

THE OPERATION OF THE CHRIST ON ALL THREE PLANES OF SCIENCE

As our interest in this book is focused on the Christ, we must be aware that the Christ operates at one and the same time on the planes of divine Science, absolute Christian Science, and Christian Science.

The Christ in *divine Science* is the one Truth, the Truth about everything. "Christ is the ideal Truth . . ." (S. & H. 473: 10). Ideal means "a standard of perfection" (Webster) or "the best conceivable thing that could by possibility be attained" (Funk and Wagnalls). Christ can therefore be described as the highest conceivable idea of perfection of the one, infinite Truth; or, as Truth embracing in oneness the infinitude of truths.

The Christ in *absolute Christian Science* translates the ideal Truth to the point of individual ideas of Truth. Here the Christ is Truth, Life, and Love, that is, the ideal Truth infinitely individualized through Life as the truth about everything, and always perfectly fulfilled in Love. In absolute Christian Science therefore "Christ is the true idea voicing good, the divine message from God to men . . ." (S. & H. 332: 9-10). This Christ or "the divine idea of God" coming from God to men is "leading into all truth" (S. & H. 332: 20, 22) so that all is brought into line with Truth. "Thus it is that Christ illustrates the coincidence, or spiritual agreement, between God and man in His image" (S. & H. 332: 32-2). In absolute Christian Science the Christ brings all truths to men, declaring the falsity, unreality, and nothingness of error; it illustrates the angel's "right foot" whose "dominant power . . . was upon the sea,—upon elementary, latent error, the source of all error's visible forms" (S. & H. 559: 3-6). In its absolute sense the Christ does not yet answer the question of how Truth affects "error's visible forms", or the flesh.

¹ For further information on this subject see:

John W. Doorly: *The Pure Science of Christian Science*, pages 27-28 (2nd ed.).

John W. Doorly: *Talks on the Science of the Bible*, Verbatim Report 58, pages 9-13; Verbatim Report 59, pages 4-16; Verbatim Report 63, pages 5-13.

John W. Doorly: *Oxford Summer School Report 1949*, Vol. I, pages 21-24, 49-51; Vol. II, pages 268-273.

Peggy M. Brook: *The Divine Infinite Calculus*, pages 45-49.

Gordon Brown: "Take, eat; this is my body", pages 13-14, 306-311.

The Christ in *Christian Science* deals with this problem and explains how the Christ, Truth, affects the errors of the flesh; it is "the angel's left foot", a power which is "exercised upon visible error and audible sin" (S. & H. 559: 6-8). Here the office of the Christ can be defined as "The divine manifestation of God, which comes to the flesh to destroy incarnate error" (S. & H. 583: 10-11). On the plane of Christian Science it is explained that the Christ not only operates in the realm of Truth but also in the realm of belief. Whenever Truth is applied to an erroneous belief, the Christ, Truth, through analysis, uncovering, and retranslation makes nothing of every error and all of every truth. This divine process manifests itself in the human as the three degrees of the "Scientific Translation of Mortal Mind", whereby error disappears and the true idea is fully manifested. Human sense describes this process as a healing or an improvement of a human situation.

THE CHRIST IN THE PROPHETS

In order to gain the fuller import and practical value of the prophetic books, consciousness must embrace the standpoint of the Christ as it operates on these three planes of thought.

Our starting point is always *the Christ in divine Science*. If Christ were not the one Truth, then the Christ would not be the Truth about everything, and reliance on the Christ could not give us the assurance that the Christ proves itself the Saviour in every case. The prophets knew that God's Christ is the only Christ, the one infinite Truth, and consequently they acknowledged Christ's working to be the only Messiah, and could call for complete reliance on God as a power holding within itself the truth about any situation. The divinity of the Christ, Truth, is the common denominator ("roof" category) of all the prophets. Each one of the prophets knew that the answer to everything lies in God and in God's way of working; so they all reasoned from God as the one Truth including all truths.

But the prophets were impelled to translate divine Science to the plane of absolute Christian Science, so they began to touch *the Christ in absolute Christian Science*. Here thought is concerned with determining the relationships existing between Principle and idea. The Christ in absolute Christian Science has the office of translating Principle to the point of idea. Therefore *the Christ in absolute Christian Science defines the relationships immanent in translation*

from God to idea. As the Christ reflects the Word, the Christ, Christianity, and Science, the relationships of this Christ translation are determined by these four fundamental aspects.

1. *Word:* The first fundamental aspect of this relationship is of God having in Himself the inherent power always to manifest Himself to His universe as ideas of good. Thereby the latent error is refuted which argues that God is not manifesting Himself continually as good only.
2. *Christ:* The second fundamental aspect of this relationship is of God bringing forth as His manifestation only His own representative. Because God manifests only man in His likeness, the latent argument is handled that a man in the unlikeness of God can exist too. The Christ does not allow such a false representative to be manifested, and so the Christ appears to us as the ever-reforming power.
3. *Christianity:* The third fundamental aspect of this relationship is of the ideas of God held perfectly intact as full reflections of God. This refutes the latent error which argues that an idea can fall from its high estate, or that it may reflect God only partially. The Christ thus manifests itself in its office of always preserving the inviolability of the idea and safeguarding it from losing its perfection in God, which to us appears as the ever-restoring power of the Christ. The Christ always restores the spiritual idea in man's consciousness.
4. *Science:* The fourth fundamental aspect of this relationship is of the ideas of God not only being like God but operating also in perfect accord with God's purpose. This refutes the latent error which argues that perfect ideas can be separated from their Principle and can therefore be used to operate for the achievement of human and material aims.

Daniel, the last prophet in the Christ Matrix, was brought into perfect accord with God; he always caught “. . . the divine message from God to men . . .” (1), was thus led “. . . into all truth” (2), demonstrating the Christ as “. . . the coincidence, or spiritual agreement, between God and man in His image” (3), and by putting on the Mind of Christ ruled in unison with God (4).

But Daniel could not have embodied such perfect Christlikeness without having first understood the message of the preceding fifteen

prophets who also depict the office of *the Christ in Christian Science*. They illustrate how the Christ manifests itself in spite of mortal mind, the flesh, sin and selfishness, personal will-power, pride, self-righteousness, and hate. Each of the four fundamental aspects of the absolute sense of the Christ (1), (2), (3), (4) has to be proved as concrete being by disproving the counter testimonies in everyday experience. This is the office of the Christ in Christian Science, the Christ which "comes to the flesh to destroy incarnate error". As the Christ reflects the Word, the Christ, Christianity, and Science, the disproof of error is accomplished through four phases. Any "visible error or audible sin" which testifies against either (1), (2), (3), or (4) is disproved by the Christ in Christian Science through the four phases which translate error back into a perfect understanding of God. These four phases are:

- (a) *Word*: The first phase in disproving error lies in Christ's irresistible purpose not to tolerate the existence of any evil side by side with God, good.
- (b) *Christ*: In the second phase the Christ compensates evil with good, error with truth. The Christ-power forces evil to give itself up and translates it back into good.
- (c) *Christianity*: In the third phase which is consequent to the second phase the Christ makes the complete disappearance of evil and the complete appearance of good unavoidable.
- (d) *Science*: Through its saving power the Christ causes the growth of understanding until man becomes aware that he has the Mind of Christ.

Daniel gained this understanding; he was "skilful in all wisdom, and cunning in knowledge, and understanding science" (Dan. 1: 4) "and wisdom, like the wisdom of the gods, was found in him" (Dan. 5: 11). Through (a), (b), (c), (d) the Christ disproved error and purified consciousness so completely from all that is unlike God that Daniel entertained only the Christ-consciousness, the Mind of Christ. At this summit of Christlikeness, the Lord could speak to Daniel's Lord, so that Daniel's Lord could hear perfectly what the Lord was constantly saying to him, and this enabled him to sit at the right hand of the Lord and to make his enemies his footstool. Having put on the Mind of Christ he could rule as Mind's reflection in a Godlike way.

ONE CHRIST

It is well to remember that there is only one Christ, but that its offices are manifold. It is always the same Christ that operates on the plane of divine Science, the plane of absolute Christian Science, and on the plane of Christian Science, through the Word, the Christ, Christianity, and Science, operating at the same time in the realm of Truth and in the realm of belief. The Christ Matrix illustrates this. In the text of the prophetic books these various aspects of the Christ are intertwined and can be discerned through scientifically cultured spiritual sense.

The Christ order. The interweaving of the various aspects of the Christ is especially apparent in the two translations, by which the Christ in absolute Christian Science (first translation) is simultaneously correlated with the Christ in Christian Science (second translation). The Christ order—divine Principle, Life, Truth, Love, Soul, Spirit, Mind—combines the essence of God, the triply divine Principle—Life, Truth, and Love (the synonyms of God which characterize the plane of absolute Christian Science) with the nature of God as Soul, Spirit, Mind (the synonyms of God which characterize the plane of Christian Science). What does this Christ order mean? Its purpose is to translate the divine Principle to idea, Principle's divine ideal to the point of infinite individual ideas. The divine Principle translates its own ideal of Life, Truth, and Love through Soul, Spirit, down to the point of Mind, or manifestation as idea.

Divine *Principle* interprets itself to itself. As the infinite Person of God, Principle interprets its own ideal to itself as Life, the eternal Father; as Truth, the only Son; and as Love, the infinite Mother; it translates itself as the infinite fatherhood of *Life*, forever sustaining, supporting, and maintaining every one of its ideas; it translates itself as the infinite sonship of *Truth*, forever establishing and affirming its own ideas so as to show forth its ideal; and it translates itself as the infinite motherhood of *Love*, forever fulfilling, cherishing, and glorifying this ideal. Love, never losing sight of loveliness (S. & H. 248: 3), cannot help but translate her ideal to concrete being, because "Love cannot be deprived of its manifestation, or object" (S. & H. 304: 10-11). *Soul* translates the divine ideal by identifying this ideal in every idea, thereby exchanging "the objects of sense for the ideas of Soul" (S. & H. 269: 15-16). With this retranslation a great

purification takes place, where *Spirit* frees every idea from foreign elements and lets them shine in their primeval identity, classification, and individualization. Every idea is then made manifest as an individual idea in and of *Mind*, revealing itself on every plane of thought and completely wiping out any false concept.

Retranslation through the Word order. The question may be raised here why the Minor Prophets did not present their message in the Christ order. Their main object was not so much to teach Israel how God translates His ideal to the point of idea (which is the office of the Christ order); they were more concerned with showing Israel how the Christ would authoritatively translate any erroneous situation back into a complete spiritual agreement with God. As the stress of their prophecies lies on the second translation, where through the Word order of the third degree error is made to disappear and man in God's likeness appears, it is evident that they wrote their message in the ascending order of the Word or in the ascending order of the calculus (as in Zechariah) and not in the descending Christ order. They took the Christ translation in the Christ order, as Jeremiah expounds it, as a given fact and concentrated their attention on the impact this translation would have on the human, by analyzing, uncovering, and retranslating error back into Truth.

THE CHRIST MATRIX SUMMARIZED

(see chart on page 20)

The Christ in divine Science. The great common denominator of all the prophetic books is the Christ in divine Science. Every one of the prophets is imbued with the divine fact that there is one infinite Truth holding within itself the true answer to everything.

The Christ in absolute Christian Science. In order to conceive of what fundamentally constitutes this one divine Christ, the Christ has to be further defined in its relation to the Word, Christ, Christianity, and Science:

1. Word: The Christ manifests itself as God's idea of good and therefore operates as *the mono-potency of God, good.*
2. Christ: The Christ manifests itself as God's likeness in man, saving men from mortality, and therefore operates as *the reforming power of the Christ.*
3. Christianity: The Christ manifests itself as the full and perfect idea, reflecting the divine Principle, and consequently operates to *restore the spiritual idea in consciousness*, safeguarding it from deflection.
4. Science: The Christ manifests itself as the perfect co-operation of Principle and idea and consequently works to establish *the operation of every idea in its Principle.*

The Christ in Christian Science. The operation of the absolute sense of the Christ has its effect on the material and human plane. The Christ in Christian Science corrects all that claims to stand in the way of a perfect manifestation of man's spiritual coincidence with God. This Christ-power reflects the Word, Christ, Christianity, and Science, so that the correction takes place through four phases:

- a. Word: The Christ pursues *the divine purpose* to allow only good to manifest itself and therefore not to sanction evil.

- b. Christ: In order to carry out this divine purpose, the Christ *enforces the translation of two-ness into oneness*, translating the concept of evil back into good.
- c. Christianity: Through this translation the Christ renders *the disappearance of evil and the appearance of good inescapable*.
- d. Science: As evil is only a misunderstanding of God, the Christ brings about the disappearance of evil by establishing a Godlike *understanding*.

The blending of the Christ in absolute Christian Science with the Christ in Christian Science. By blending the absolute sense of the Christ in its four offices with the four phases in which the Christ applies to the human problem, sixteen aspects of the Christ are obtained, as illustrated on the chart. This chart can be read either vertically or horizontally, depending on whether the focal interest is on the absolute or on the application to the human.

THE CHART READ VERTICALLY

Reading the chart vertically we find:

1. *The mono-potency of God, good (Word).*
 - a. Hosea: God is the great power whose purpose is to manifest good alone and not to let evil manifest itself also.
 - b. Joel: God, good, has the power to translate the belief that God manifests both good and evil into the true concept that God manifests only good.
 - c. Amos: Under the power of God, the All-good, evil is forced to disappear so that the power of good alone is made manifest.
 - d. Isaiah: As the reign of good lies in divine understanding, the power of God opens the way to an understanding of God.
2. *The reforming power (Christ).*
 - a. Obadiah: The reforming power of the Christ has as its purpose the reformation of mortals by enthroning true manhood and dethroning mortal manhood.

- b. Jonah: The Christ has the power to carry out this reformation in spite of mortals' resistance, by translating their resistance into an acceptance of Christ's demands.
 - c. Micah: Before the reforming power of the Christ, the mortal sense of man is forced to disappear so that the true sense of man appears, or is born.
 - d. Jeremiah: The birth of true manhood can take place only in understanding; thus the reforming power of the Christ irresistibly engraves understanding in men's hearts.
3. *The restoration of the idea in consciousness (Christianity).*
- a. Nahum: In restoring the idea in consciousness it is Christ's purpose to treat all arguments of evil as nothing.
 - b. Habakkuk: The Christ can only restore the true idea in consciousness by forcing consciousness to give up the belief in the somethingness of evil and to accept the allness of good as the one and only reality.
 - c. Zephaniah: Through Christ's retranslation the belief in the somethingness of evil is made to disappear completely so that the true idea in its perfection is unveiled and restored in consciousness.
 - d. Ezekiel: As the spiritual idea can only be comprehended through understanding, the Christ restores understanding by evolving in man the full understanding of the divine infinite calculus.
4. *The operation of the idea in its Principle (Science).*
- a. Haggai: To manifest the operation of the idea in its Principle, the Christ carries out its purpose of bringing consciousness into line with Principle's working.
 - b. Zechariah: Principle's working is a fourfold calculus and the Christ enforces the translation of a consciousness operating according to the calculus of mortality into a consciousness operating according to the divine infinite calculus.

- c. Malachi: When consciousness operates in the divine calculus, it serves Principle fully, and can only then inherit God's full blessings. Therefore the Christ renders inescapable the disappearing of an incomplete service to God, devoid of divine blessings, and the appearing of a complete service to God with its full blessings.
- d. Daniel: Understanding the divine infinite calculus man is impelled by the Christ to operate with the Mind of Christ. Then the complete coincidence of God and man in His image and likeness is made manifest.

THE CHART READ HORIZONTALLY

Reading the chart horizontally we find:

- a. *The divine purpose defined (Word).*

Christ's purpose is always to manifest good alone and not to tolerate evil (Hosea), always to enthrone true manhood and to dethrone false manhood (Obadiah), always to trace evil back to nothing so as to safeguard the idea from error (Nahum), and always to bring man into perfect alignment with God's working and not let him be his own principle (Haggai).

- b. *The enforcement of the translation of two-ness into oneness (Christ).*

The Christ enforces the translation of a dual sense of God as good and evil into a sense of God as good only (Joel), the translation of any resistance to reformation into an acceptance of Christ's reformation (Jonah), the translation of a mortal interpretation of things into an immortal interpretation of things (Habakkuk), and the translation of a consciousness of mortal calculation into a consciousness of immortal calculation (Zechariah).

- c. *The disappearance of evil and the appearance of good rendered inescapable (Christianity).*

Under the impact of the Christ the so-called power of evil disappears and the power of good appears (Amos), mortal manhood disappears and divine manhood appears (Micah),

the counterfeits of being disappear and the eternal facts of being appear (Zephaniah), imperfect worship disappears and a perfect divine service is established (Malachi).

d. *The understanding of God (Science).*

The Christ demands understanding: it paves the way to divine understanding (Isaiah), it engraves the new understanding in the hearts of men (Jeremiah), it evolves this understanding in men (Ezekiel), and it makes men operate as the understanding of God (Daniel).

VIEWING THE CHRIST FROM SCIENCE

The development of the Christ-idea. The Christ existed before Jesus of Nazareth, who ushered in the beginning of the Christian era. The Christ is timeless, eternal, "the same yesterday, and to day, and for ever" (Hebr. 13: 8); "the Christ is without beginning of years or end of days" (S. & H. 333: 17-18). This Christ "Throughout all generations . . . has come with some measure of power and grace to all prepared to receive Christ, Truth" (S. & H. 333: 19-23). Step by step the meaning of the Christ dawned more fully on human thought. "Abraham, Jacob, Moses, and the prophets caught glorious glimpses of the Messiah, or Christ, which baptized these seers in the divine nature, the essence of Love" (S. & H. 333: 23-26).

I. *Before the prophetic age* the Christ revealed itself to the patriarchs by giving them a higher concept of God. The new light appeared mainly through persons like Abraham, Isaac, Jacob, Moses, and others, illumining their understanding with the Word of God, leading and guiding them in their journey Spiritward, speaking to them and advising them what to do and what not to do. The right idea of God dawned on them.

II. With *the prophetic age* in the fourth thousand-year period a marked change took place. The light of the Christ began to appear as God's apodictical and imperative government of the whole universe, impressing Israel with the great fact that God's power operates impersonally and dynamically through His ideas for the fulfilment of His own ideal, whereby the counterfeits of God's ideas have no chance whatever but to yield and give place to the working out of God's plan.

III. As the Christ-idea developed still further, it appeared in the fifth thousand-year period as *the man Jesus Christ* inaugurating Christ's Christianity. Jesus demonstrated the Christ for himself and for others, and Paul later explained the system of demonstration to the world, thus laying the foundation for a universal Christianity. The Christ, which the prophets began to feel and to touch spiritually, was now shown to be infinitely practical and ever at hand for solving everyday problems.

IV. At the close of the sixth thousand-year period the Christ has been revealed as Science, *Christian Science*. Just as one never really understands the Word until one gains some understanding of the Christ, and again one never really understands the Christ until one gains some understanding of Christianity, so one can never really get hold of the deeper meaning of the Word, the Christ, and Christianity until one becomes familiar with the system of metaphysical Science. It is therefore only with the key of understanding the divine system of Science that we can open to-day the Science underlying Christ's appearing throughout the ages, and specifically in the prophetic age, as the dawning in human understanding of the calculus of ideas.

Spiritual, not chronological order. Science through its Holy Ghost has always been and still is operating to arrange divine revelation in a spiritual and not in a historical order. The order of the prophets as they appear at present in our modern Bibles is not the chronological one in which these prophecies were written. It was only later that editors arranged them as we have them to-day, and we see that the order of the Minor Prophets forms a spiritual system. Amos, for instance, was the first writing prophet, yet his prophecy is placed third, and spiritually seen it is its right place. Bible critics, however, would like to rearrange the Minor Prophets into a historical order.¹ For instance, The Century Bible says: "The book of Amos is the earliest prophetic writing which has come down to us. It is a pity that in our Canon it should follow Joel, which is probably the latest, and Hosea, a contemporary who developed the message and teaching of Amos".² Also the following citation shows the absurdity of attempting to coax a spiritual message into a system of time: "We may . . . for convenience' sake assume that Obadiah is a contemporary of Malachi or even later; and if we might rearrange the Canon, we should do well to place his book immediately before Malachi, and not just after Amos".³ Having once touched the spiritual meaning of the prophets and their successive messages as a coherent whole, one can perceive the futility of trying to open the Bible with the human intellect.

¹ Edgar J. Goodspeed: *The Story of the Bible*, takes the prophets in the following historical order: Amos, Hosea, Micah, Isaiah, Zephaniah, Nahum, Habakkuk, Jeremiah, Ezekiel, Haggai, Zechariah, Malachi, Obadiah, Joel, Jonah, Daniel.

² Century Bible: *Amos*, page 117.

³ Century Bible: *Obadiah*, page 182.

The prophets did not know the Science of the Christ. We must now face the question: Have we considered the prophetic books in the light in which the prophets themselves wrote their message? The answer must be "No". The wheel of time cannot be turned back. Knowing to-day the Science of the Christ, the Christ-message in the prophetic books has been viewed with the consciousness we have to-day, the consciousness of Science. The prophets were deeply moved by the Christ-fact, they felt the coming of the Christ and perceived the impact of the Christ translation. They were even stirred to voice it and were enabled to symbolize it. But did they understand the Science of the Christ? Although they caught glorious glimpses of the Christ, it is questionable if they also understood the absolute letter. "To those natural Christian Scientists, the ancient worthies, and to Christ Jesus, God certainly revealed the spirit of Christian Science, if not the absolute letter" (S. & H. 483: 19-21). The prophets, however, could foresee that the Christ would eventually appear as a Science. Mary Baker Eddy writes on this point under the marginal heading, "Prophetic ignorance": "The prophets of old looked for something higher than the systems of their times; hence their foresight of the new dispensation of Truth. But they knew not what would be the precise nature of the teaching and demonstration of God, divine Mind, in His more infinite meanings,—the demonstration which was to destroy sin, sickness, and death, establish the definition of omnipotence, and maintain the Science of Spirit" (S. & H. 270: 14-21). They definitely felt that God has an irresistible Christ, but could not yet fully grasp the "more infinite meanings" of Christ's Christianity with its individual healing practice, nor of Christ's Science revealing not only a new heaven but also a new earth. To-day we have the "new dispensation of Truth". The sixth thousand-year period has brought to mankind the age of science culminating in the discovery of "the Science of Spirit" or Christian Science.

Christian Science furnishes the key to the prophets. With her textbook Mary Baker Eddy furnished the key to the Scriptures, in fact the key to Being, and it is due to John W. Doorly, who discovered the fundamental meaning of this key, that the Bible can to-day be opened in its Science. With the scientific understanding of the fundamentals of the divine Being, the "Seven" and the "Four" operating in definite categories, the prophetic books can be unlocked and grasped in their Science and system. Through the lens of Science

the structure of each prophet can be discerned, their standpoints defined, and the sequence linking prophet to prophet understood. Science, uniting all truths into one system, reveals the prophetic writings as one coherent system depicting the Christ Matrix.

The anger of the Lord. Much light is thrown on the prophetic writings when the categories of metaphysics are understood through Science. For example, so much remains obscure and contradictory in the text until the absolute standpoint and the human or relative standpoint are clearly distinguished. The unenlightened reader receives the impression that the God of the prophets was a changeable god, at one time gracious, merciful, forgiving, loving, bestowing good, and at another angry and revengeful, as for instance in the following citations: "I will be unto Ephraim as a moth, and to the house of Judah as rottenness" (Hos. 5: 12), "shall there be evil in a city, and the Lord hath not done it?" (Am. 3: 6), "I will set mine eyes upon them for evil, and not for good" (Am. 9: 4), "but evil came down from the Lord unto the gate of Jerusalem" (Mic. 1: 12), "Therefore thus saith the Lord; Behold, against this family do I devise an evil" (Mic. 2: 3), "God is jealous, and the Lord revengeth; the Lord revengeth, and is furious; the Lord will take vengeance on his adversaries, and he reserveth wrath for his enemies" (Nah. 1: 2). Taken literally, instead of being understood in their scientific meaning, such statements lead to a misapprehension of God and completely obscure the meaning of the prophetic messages.

Through her discovery of Science, Mary Baker Eddy was able to reconcile such apparently contradictory statements. She explains: "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: 24-28). God is always only good and the Christ always manifests only that which is good. Neither does God ever destroy anything good; but in order to manifest and maintain good, evil has to be destroyed and it looks from the human point of view as if God had wrought the destruction, as if He were angry. "The breaking up of material beliefs may seem to be famine and pestilence, want and woe, sin, sickness, and death, which assume new phases until their nothingness appears. These disturbances will continue until the end of error, when all discord will be swallowed up in spiritual

Truth" (S. & H. 96: 15-20). The self-destruction of evil lies in the overall goodness of God.

Mary Baker Eddy further states: "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: 5-16). When we witness the effects of sin and ignorance, like sickness, death, want, and woe, we may imagine in our ignorance that the Lord is angry.

The Lord repents. When the divine law is understood, that God destroys only evil and its effects, we discern Him as being solely good. When Truth has destroyed error and harmony reigns on the human plane, it looks as if "God repented of the evil" (Jon. 3: 10); but God who manifests only good, can never in fact repent of any evil, nor can He ever repent that Truth destroys error. It is only Science that can solve the seeming contradictions which so often puzzle the reader of the prophetic books.

Basic research. What do we gain by interpreting the prophets in their underlying scientific system? Why do we not just read devoutly what each prophet says, rejoice over his message, gain some inspiration through certain verses and leave it at that? Many people throughout the centuries have received great help from reading only isolated verses out of the prophets. Why then consider the system? The difference between the two methods can be compared to the difference between knowing isolated truths and understanding these truths in their interrelationships within a system. While the former method may be right in its place, the great import and practicability of the prophets can be found only by discovering their system. As in other sciences, so it is also in the Science of Being; basic research is superimportant, for it alone secures the steady and constant development of the idea of Science. Science is not a fact-finding activity and is not concerned with isolated truths. Science is a fact-arranging activity and only by discovering the laws of relationship between facts can new discoveries be made. By applying

spiritually scientific methods in the investigation of the prophetic idea, the coherent system of the Christ Matrix illustrating the various aspects of the Christ translation has been disclosed.

The necessity for defining the laws of the Christ. Every system operates according to laws and by understanding these laws the system is made practical. Great stress has therefore been laid on deducing from the prophetic text the specific law underlying the message. By defining these laws in their constituent *elements* they can be understood and applied without deviating from them. Furthermore, through the knowledge of the "Seven" they can be infinitely elaborated. Thus these laws gain universal meaning (see also page 26).

Laws are no formula. Laws are very definite and in order to convey their meaning they must be precisely formulated. When dealing with each prophet the law of that particular prophet has been defined through its constituent elements. But the law only gains in practicability by elaborating its elements. An elaboration can be infinitely varied and cannot be rendered merely in a single way. To illustrate this, examples have been given with the law of each prophet under the heading "Scientific law". Only a few ideas of each synonym have been used for these illustrations. But if those particular examples were taken as the only rendering, this would be tantamount to degrading the law to a formula. Formula is defined as: "A set form of words for use in any ceremony; as, a formula of faith. A prescription; a recipe" (Webster). The elaboration of any of the laws is infinitely flexible, but naturally subject to a clear and full understanding of the synonymous terms for God. Without a knowledge of the manifold ideas characterizing a specific synonym for God, the student cannot elaborate and expand these laws and so is in danger either of deviating from the laws or restricting himself to a mere repetition of the examples given in this book, which, as already indicated, reduces them to a formula. This shows clearly that any attempt to progress spiritually without a cultured understanding of the synonyms for God must fail, because without it we remain in a realm of undefined and disconnected truths. Though the laws are definitely fixed in their elements, they are laws of Life, infinitely new, spontaneous, individualized. When dwelling on these laws, they take on ever new forms; there is nothing rigid, stagnant, or stale about them.

THE CONSCIOUSNESS OF CHRIST SCIENCE

The prophetic messages embraced through scientific consciousness. In the prophetic age it usually took a prophet a lifetime to grasp and voice one single aspect of the whole system of the Christ translation. To him it was a long birth to define the Christ in the way he individually conceived of it. The prophets were in a constant state of listening to the voice of God and uttering it in their symbolism. Each was concerned with his own individual task, and it was beyond the scope of their mission to gain the more comprehensive picture of the whole system of the Christ translation. Each prophet set a new stone into the whole Christ pattern and it took three or four centuries to combine all the aspects into one utterance.

To-day Science offers us a complete survey of the whole Christ Matrix; we can acquaint ourselves with the whole system of the Christ translation and can consciously abide and live in this Christ-like consciousness, acknowledging the ever-operative Christ-laws. Every day we can consciously use the law of Hosea, the law of Joel, the law of Amos, and so on. What was revealed in the course of many centuries in the prophetic age of the fourth thousand-year period of Principle can to-day in the sixth thousand-year period be used consciously at any moment and with a sense of dominion. Then prophecy pauses and Science takes its place.

The Christ-consciousness is power. It is well to remind ourselves that all that is ever going on at any moment is the infinite One expressing itself as an infinite calculus of ideas. True being is not dependent on human thinking. Our task is therefore to find our life hid from mortal and human reasoning—hid with Christ in God, infinite Truth. This means putting on the Mind of Christ. As the Christ of to-day appears as Christ Science, it becomes imperative that we have that Mind which is Christianly scientific, the Mind of Christ Science. Whenever through the Mind of Christ consciousness lays hold on an idea of God, we are using something which is clothed with the whole essence of God and is by nature omnipotent, omniscient, omnipresent, and omni-active. There are no limits to what such a consciousness can accomplish.

The Christ-consciousness heals. Without the Mind of Christ we would have to deal with evil as a reality, but understanding that evil is but a misunderstanding of God, good, we can only rightly deal with it as mortal mind. The only truth that can handle mortal mind is the divine Mind, and by putting on the Mind of Christ we Christianly and scientifically analyze, uncover, and annihilate evil, so that it becomes progressively less real to us until it finally disappears. Thus it becomes evident that the Mind of Christ is our Messiah and is an all-powerful Saviour, freeing mankind from sin, disease, and death.

The consciousness of Christ Science forestalls evil. The office of the Christ is not restricted to healing only nor should the practice of Christian Science be limited to that either. Though specific cases of healing are naturally of great value, the higher aim of holding evil in check before it has any chance to manifest itself should never be lost sight of. Prevention is better than cure. Such higher practice involves the task of handling the essence of evil, that is, the roots or the noumena of the myriad phenomena of evil, in short, the fundamentals of all evil. But this exalted method also holds a greater blessing, for it frees the whole world from its universal claims of evil and not just a single patient from his individual problems, though it is true that an individual healing will always have a universal influence.

Christ Science reduces the phenomena of evil to the noumena of evil. Forestalling evil demands handling the fundamentals of evil and this again demands a knowledge of these fundamentals. Science alone can offer such a knowledge, because only through the system of Science can the fundamental claims of evil trying to operate as a counterfeit system be uncovered. Here lies the great import of discerning the prophetic messages in the system of the Christ translation, because this system alone reveals to us what fundamental claims lie at the root of all evil. The Christ enabled the prophets to reduce the myriad phenomena of evil to sixteen noumena of evil and to show how through the "Seven" the Christ-laws would victoriously defeat them. Without an understanding of the Christ Matrix with its Christ-laws we could deal with the root evils only in a fragmentary way and consequently evil would always find a loophole through which to manifest itself. The Christ Matrix, however, presents a coherent divine pattern for consciousness to marshal itself and build up a bulwark that has no breaches.

Conscious and systematic handling of evil. Understanding the prophetic message in its Christ Science summons us to dwell consciously on the Christ-laws. To be merely interested in them has no saving power, for only a divine consciousness has the power to deal with error. The definition of "prophet" as the "disappearance of material sense before the conscious facts of spiritual Truth" (S. & H. 593: 4-5) brings this fact out very clearly. Christ demands that we consciously handle the noumena of evil systematically and consistently, as only in this way can the universal claims of evil be handled effectively and their grasp on mankind be loosened. To abide daily in consciousness by these Christ-laws, and thereby handle the universal arguments of the anti-Christ, is the noblest task of Christian Science practice.

Spiritual culture. Is it necessary to culture consciousness in the laws of the Christ Matrix? Is it not sufficient to abide by the methods practised hitherto? Let it be remembered that the manna of yesterday will never do for to-day. With every advancing age the universal claims of evil change, putting forth and justifying new arguments. Our present age is the scientific age, and evil operates on a so-called scientific basis. It can therefore be met only with the manna of to-day, with the Science of Being. These signs of the time cannot be disregarded without our running the risk of being blamed for impeding divine progress. To-day we stand under the holy obligation to advance spiritually and to accept the Christ in its Science, the Christ in its "more infinite meanings". It is no longer sufficient to gain inspiration from isolated statements. Inspiration must be gained through Science, and as Science is based on system, scientific inspiration will only flow to consciousness in the measure that consciousness is attuned to the divine system and its laws. Only such a consciousness is transparent enough for the revelations of Science and for hearing God's answer to the claims of scientifically organized evil.

Realizing the necessity for a scientific consciousness it is imperative to culture such a consciousness spiritually. By consistently pondering the Christ-laws and by elaborating them in their infinite meanings these laws begin to permeate consciousness as living, ever-present laws. With such a cultured consciousness error can be detected and handled with greater dominion.

To-day we have to culture consciousness in the laws of the Christ, just as we had to culture the scientific sense of the seven synonymous

terms for God. For instance, the statement that God is Mind at first conveyed only an uncertain sense of God, and in order to gain a fuller and more definite sense of Mind, we had to learn what the ideas characterizing Mind are, such as: cause, source, origin, basis, first, beginning, light, intelligence, wisdom, apprehension, comprehension, knowledge, law, power, force, action, motion, All, creator, parent Mind, producer, manifestation, guidance, leading, will, influence, medicine, control, and so on. By getting to know the ideas of Mind and filling consciousness again and again with them we became familiar with what Mind really stands for, so that eventually the term Mind began to convey something very tangible and definite to us spiritually, replacing our former indefinite concept of it. Then we began to feel scientifically what Mind is without having constantly to recall all the ideas characterizing it.

In a similar way it is essential to acquaint consciousness with the Christ-laws as given by the prophets, in order to become perfectly attuned to the fuller meaning of the Christ and the whole impact of the Christ translation. By culturing these laws we become more and more Christlike and will consequently respond in a natural, unpremeditated, Christlike way to the arguments of error in any specific case. Then the law of Hosea, or Joel, or Amos, or of any other prophet will operate for us in an unlaboured way.

Heavenly discipline. The human mind is reluctant to accept discipline; it refuses to be recruited under the strict government of the divine Principle. Yet Science demands that consciousness "becomes obediently receptive of the heavenly discipline" (Ret. 80: 14-15) so that the Christ may interpret and demonstrate itself unobstructedly through it. The discipline of Science should not be shunned. In this age of Science the grace of God requires a disciplined scientific consciousness to shine through. Paul already hinted at the necessity of schooling consciousness in the law so as to be receptive of the Christ-spirit. "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith" (Gal. 3: 24). Unless we are law-abiding, grace cannot flow freely because the human will will try to obstruct it. In like manner the Christ translates itself fully only through a scientific cultured spiritual consciousness.

At first the student may have great difficulty in the culturing of each law. The human mind prefers to think along its own lines, but the Christ Science demands that "the platoons of Christian

Science . . . [be] . . . thoroughly drilled in the plainer manual of their spiritual armament" (Un. 6: 25-27). By subjecting himself to the exercise of being drilled in the manual of the Christ Matrix, the student will very soon realize that the laws to be learned become spiritually tangible in his consciousness, that there is nothing rigid, stereotyped, or schematic about them, and that he has a warm, scientific, living feel and sense of them. Such a consciousness will operate naturally to keep evil at bay.

The Christ is the basis for Christianity. Daniel forges the last link which binds the Christ to Christianity. The sixteen prophets furnish the essential tools for a practical Christianity. They reveal not only the fact that there is a universal Christ (in divine Science) and that the Christ (in absolute Christian Science) brings to men all truths, but also that the Christ (in Christian Science) is the Saviour because it contains the power to carry through its purpose in spite of any opposition. On this basis Jesus used the Mind of Christ as the universally applicable solvent of all human problems, thus introducing a new era, Christianity. He accomplished his works through the grace inherent in the Christ-consciousness, proving to mankind the superiority of spiritual consciousness over so-called material power. Without the prophets Christianity would have no foundations and the letter lacking the spirit of the Christ would be powerless. Unless imbued with the Christ our efforts to practise Christianity would fail utterly.

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