

MYSTERIES OF JOHN MJ 3/F Foreword MJ 3/F 1 Metaphysical Bible students recognize in the Gospel of John a certain spiritual quality that is not found in the other Gospels. Although this is not true of all Bible readers, it may be said that those who look for the mystical find it in the language of this book. The book is distinctive in this respect and is so successful in setting forth metaphysical truths that little interpretation is necessary. Only in a few instances does the original writing conceal the deep truths that the student seeks to discern. Written language is at best a reflection of inner ideas, and even though a teacher couples ideas and words as adroitly as Jesus does, elucidation is sometimes difficult.

MJ 3/F 2 Nevertheless ideas are catching, and this may be the best reason for publishing another book about this spirit-arousing Fourth Gospel. We are all heavenly charged with ideas, and when these ideas are released they spring forth and pass from mind to mind, being "recorded" as they fly, and when they are expressed the whole race is lifted up--if the idea is charged with the uplifting Spirit. Jesus was God's idea of man made manifest in the flesh; so He was warranted in making that dynamic assertion, "I, if I be lifted up from the earth, will draw all men unto myself." Nowhere in all literature has this truth of the unity of God, man, and creation been so fearlessly expressed and affirmed by man as in the Book of John.

MJ 3/F 3 Here the question arises as to God's responsibility for all that appears in the flesh, both good and evil, which seems to confound our logic and understanding. We are in human consciousness the fruit of a tree that stemmed from the soil of Being. The laws instituted in the aeons and ages of the past still prevail in the present. Interpreting Being from a personal standpoint, we have ignored the principles and laws at the very foundation of all creation and substituted a personal God, and many contradictions have followed. Now through the unfoldment of the spiritual man implanted in us in the beginning we are discerning the unchangeable laws of the good and the absolute necessity of conforming to them.

MJ 4/F 4 So we see that Jesus taught plainly that God functions in and through man and nature instead of being a person somewhere in the skies; also that we demonstrate God by making His Spirit manifest in our life. "He that hath seen me hath seen the Father." Socrates was asked, "What is a good man?" He replied, "A man who does good." Again he was asked, "What is good?" "What the good man does," he replied.

MJ 4/F 5 No extended definition of good is necessary to those who follow Jesus; even converted savages understand good and do it. The universal desire among awakened Christians to love God and man is part of the law constantly operating through man when he finds his right relation to God.

MJ 4/F 6 The status of evil is that of a parasite. It has no permanent life of itself; its whole existence depends on the life it borrows from its parent, and when its connection with the parent is severed nothing remains. Apparent evil is the result of ignorance, and when the truth is presented the error disappears. Jesus called it a liar and the father of lies.

MJ 5/F 7 Men personalize good and evil in a multiplicity of gods and devils, but Truth students follow Jesus in recognizing the supreme Spirit in man as the "one God and Father of all."

MJ 11/1.C John: Chapter 1Jn 1:1 In the beginning was the Word, and the Word was with God, and the Word was God. 2 The same was in the beginning with God. 3 All things were made by him; and without him was not any thing made that was made. 4 In him was life; and the life was the light of men. 5 And the light shineth in darkness; and the darkness comprehended it not.

MJ 11/1 1 In pure metaphysics there is but one word, the Word of God. This is the original creative Word or thought of Being. It is the "God said" of Genesis. The Greek original refers to it in the 1st chapter of John as the logos. The Greek word cannot be adequately translated into English. In the original it denotes wisdom, judgment, power, and in fact all the inherent potentialities of Being. This divine Logos was and always is in God; in fact it is God as creative power. Divine Mind creates under law; that is, spiritual law. Man may get a comprehension of the creative process of Being by analyzing the action of his own mind. First is mind, then the idea in mind of what the act is to be, then the act itself. Thus the Word and the divine process of creating are identical.

MJ 11/1 2 Apart from mind nothing can be made. Even man, in his forming and bringing anything into manifestation, uses the same creative process that God used; to the degree that the qualities of the one Mind enter into man's thought in the process his work will be enduring.

MJ 11/1 3 The divine idea--the Christ or Word of God--is always everywhere present.

MJ 12/1 4 Among the four Gospels that of John is readily discerned by metaphysicians as a symbolical life of Jesus and should appear first in the New Testament, corresponding to the first chapters of Genesis. Quite a few Bible critics so consider it, among them Ferrar Fenton, who gives it first place in his "Complete Bible in Modern English."

MJ 12/1 5 John explains that all existence is spiritual, that it comes to man as a gift, and that Christ is its fulfillment. "In the beginning was the Word, and the Word was with God, and the Word was God."

MJ 12/1 6 "The Word" is the English translation of the Greek logos, which means a thought or concept and also the word that is an expression or utterance of the same. It also involves the logical relation between idea and expression; hence our word logic, which also derives from logos.

MJ 12/1 7 Our attention is called to the 1st Chapter of Genesis: "And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light."

MJ 12/1 8 Here in detail, day by day, or period by period, creation is ideated.

MJ 12/1 9 The parallel between Genesis and John is shown by the manifestation of the ideal man. In Genesis Adam appears first. In John it is John the Baptist, who is said to "bear witness" to the coming man, Jesus. In Genesis man was given dominion over all things; in John "all things were made through him."

MJ 12/1 10 John the Baptist represents the natural man, the physical man, who is the nucleus around which the spiritual man builds. Man may be compared to a house, the foundation being rock, the superstructure lighter material. The rock upon which Jesus built

was not material: it was mental; its symbol, Peter, was a mind receptive to spiritual Truth and spiritual substance.

- 4 MJ 13/1 11 The first Adam was formed of the "dust of the ground," representing radiant substance instead of gross earth.

MJ 13/1 12 So John the Baptist was more than the perfect physical man. He was the  
8 illumined natural man. He preached and baptized his disciples and with spiritual vision saw the unfoldment of the natural man into the Christ man.

MJ 13/1 13 Spiritual man is the true light "which lighteth every man, coming into the world."  
12 The world was made by him and yet "knew him not."

MJ 13/1 14 There is a creative force constantly at work in man and all creation, but it is not  
16 recognized. It is Spirit-mind shining consciously in the minds and hearts of those who recognize it. Those who ignore this light do not "apprehend" it, and to them it is nonexistent.

MJ 13/1 15 "But as many as received him, to them gave he the right to become children of  
20 God, even to them that believe on his name."

Jn 1:6 There was a man sent from God, whose name was John. 7 The same came for a  
witness, to bear witness of the Light, that all men through him might believe. 8 He was not  
that Light, but was sent to bear witness of that Light.MJ 13/1 16 Man in his darkened,  
24 ignorant state dwells in a realm of material thoughts and perceives nothing higher until he  
arrives at the point in his unfoldment where he is ready to receive understanding of the  
Christ Truth. Then he enters into the John the Baptist or intellectual perception of Truth. The  
intellectual perception of Truth by the natural man (John the Baptist) is not the true light (the  
28 Christ) but bears witness to the light and prepares the way for its dawning in  
consciousness.Jn 1:9 That was the true Light, which lighteth every man that cometh into the  
world. 10 He was in the world, and the world was made by him, and the world knew him not.  
11 He came unto his own, and his own received him not.MJ 14/1 17 The true light (the Christ  
32 or Word) that lights every man coming into the world is and ever has been in man. Even the  
outer man was formed and came into existence through it. Up to a certain stage in his  
unfolding man does not recognize this truth; now however this mystery, which is "Christ in  
you, the hope of glory," is being revealed to the race with more and more clarity and with  
36 greatly increased power.Jn 1:12 But as many as received him, to them gave he power to  
become the sons of God, even to them that believe on his name: 13 Which were born, not  
of blood, nor of the will of the flesh, nor of the will of man, but of God.MJ 14/1 18 According  
to the 12th and 13th verses, the same Truth that held good for Jesus will hold good for as  
40 many as receive Him (the Christ) and believe in His resurrecting power as Jesus believed in  
it.Jn 1:14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the  
glory as of the only begotten of the Father,) full of grace and truth.MJ 15/1 19 Jesus  
recognized this truth that the Christ, the divine-idea man or Word of God, was His true self  
44 and that He was consequently the Son of God. Because Jesus held to this perfect image of  
the divine man, the Christ or Word entered consciously into every atom of His being, even to  
the very cells of His outer organism, and transformed all His body into pure, immortal,  
spiritual substance and life. Thus "the Word became flesh." The resurrecting of His whole  
48 being included His body. Jesus entered alive and entire into the spiritual realm.Jn 1:15 John  
bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me

is preferred before me: for he was before me. 16 And of his fullness have all we received, and grace for grace. 17 For the law was given by Moses, but grace and truth came by Jesus Christ. 18 No man hath seen God at any time; the only begotten Son, which is in the bosom  
 4 of the Father, he hath declared him. MJ 15/1 20 "The law was given through Moses." Moses represents a phase of the evolutionary process in man. "The law"--the outer commandments--cannot redeem. "Grace and truth came through Jesus Christ"; that is, the real saving, redeeming, transforming power came to man through the work that Jesus did in  
 8 establishing for the race a new and higher consciousness in the earth. We can enter into that consciousness by faith in Him and by means of the inner spirit of the law that he taught and practiced.

12 MJ 16/1 21 The 18th verse teaches that through the Christ in us we come into an understanding of the Father, since the Son (the Word) ever exists in God, and Father and Son are one and are omnipresent in man and in the universe. Spirit Truth is discerned through Spirit only; not in outer ways or through intellectual perception do we come to know God. In  
 16 1:19 And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? 20 And he confessed, and denied not; but confessed, I am not the Christ. 21 And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No. 22 Then said they unto him, Who art thou? that we  
 20 may give an answer to them that sent us. What sayest thou of thyself? 23 He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias. 24 And they which were sent were of the Pharisees. 25 And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?  
 24 26 John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not; 27 He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose. 28 These things were done in Bethabara beyond Jordan, where John was baptizing. MJ 16/1 22 In the regeneration two states of mind are constantly  
 28 at work. First comes the cleansing or denial state, in which all the error thoughts are eliminated. This includes forgiveness for sins committed and a general clearing up of the whole consciousness. The idea is to get back into the pure, natural consciousness of Spirit. This state of mind is typified by John the Baptist, who came out of the wilderness a child of  
 32 nature whose mission it was to make straight the way for One who was to follow.

MJ 17/1 23 This putting away of sin from the consciousness (baptism through denial, plus forgiveness) is very closely allied to the deeper work that is to follow; so much so that to the  
 36 observer it seems the same. Hence the followers of John, when they saw the works he did, asked if he was the Messiah. His answer was that the One who followed him was to baptize with Holy Spirit.

40 MJ 17/1 24 From this we discern that mental cleansing and the reforms that put the conscious mind in order are designed to prepare the way for that larger and more permanent consciousness which is to follow. This is the denial of "self" or personality. Jesus said, "If any man would come after me, let him deny himself." We are all guilty in a way of undue  
 44 devotion to personal aims, which are always narrow and selfish. So long as these exist and take the place of the rightful One there is no room for the higher self, the Christ of God.

MJ 17/1 25 The recorded "This is the Son of God" is a reference to a matter of first  
 48 importance in the regeneration. The recognition of man as the Son of God and the establishment in the mind of the new relations between the divine Father and the Son are

essential to the process. If we do not affirm our sonship, with all its privileges and powers, we are sure to belittle ourselves and make limitations that prevent us from entering into the fullness of the Godhead. "Be perfect, as your heavenly Father is perfect." Jn 1:29 The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. 30 This is he of whom I said, After me cometh a man which is preferred before me: for he was before me. 31 And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water. 32 And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. 33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. 34 And I saw, and bare record that this is the Son of God. MJ 18/1 26 Metaphysically interpreted, John the Baptist symbolizes in each individual the natural man, but with an illumined intellect. His face is turned toward the light in the measure that he recognizes and pays homage to the higher self within the individual. John baptized with water all those who believed that Jesus was soon to make His appearance. 16 This is a cleansing, purifying process, preparing the individual to see spiritually and to discern spiritually.

MJ 18/1 27 The Father-Mind is the living principle, the absolute, the unlimited. The Son is the living Word. "Word" is used to designate man's I AM identity. The Holy Spirit is the action or outpouring or activity of the living Word. This activity produces what may be termed the light of Spirit, the breath of God, the "personality" of Being. The outpouring of Holy Spirit is the sign by which the natural man recognizes the divine. Jesus, who became the "Lamb of God" or perfect expression of God, baptized in the Holy Spirit. Jn 1:35 Again the next day after John stood, and two of his disciples; 36 And looking upon Jesus as he walked, he saith, Behold the Lamb of God! MJ 19/1 28 By cultivation the spiritual mind becomes an active factor in consciousness. It has to be desired and sought before it becomes a part of one's conscious life. John the Baptist (the natural conscious mind) is expecting, looking for, and earnestly desiring a greater realization of Spirit. He knows that he is not fulfilling the Christ ideal of manhood; hence his prophecy of One who is to come, "the latchet of whose shoe" he is not worthy to loose.

32 MJ 19/1 29 This willingness to give up the natural man to the divine is a most propitious sign in one who is in the regenerative process. Many persons are ambitious to put on Christ, but are not willing to give up the present man in order to do so. John the Baptist had a following, yet he was willing that his disciples should go to Jesus. He openly acknowledged Him as the "Lamb of God." This was his acknowledgment of the Christ Mind. That mind has no personal ambition; it is innocent, loving, and obedient to the call of God. Jn 1:37 And the two disciples heard him speak, and they followed Jesus. 38 Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou? 39 He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour. 40 One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother. 41 He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ. 42 And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of John: thou shalt be called Cephas, which is by interpretation, A stone. MJ 20/1 30 When the conscious mind recognizes the Christ Mind, the various faculties gradually awaken and attach themselves to it. Andrew is the first apostle mentioned, and with him was one whose name is not given here but who is

supposed to have been John (love). Love is modest and retiring, "seeketh not its own." Andrew represents the strength of the mind, which, greatly rejoiced when it finds the inexhaustible source of all strength, exclaims, "We have found the Messiah."

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MJ 20/1 31 Strength is clearly related to substance (Simon), which in spirit we call faith. "Faith is the substance of things hoped for" (A.V.). What we hope for mentally see as a possibility in our life comes into visibility, and we call it substantial. In 1:43 The day following  
 8 Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me. 44 Now Philip was of Bethsaida, the city of Andrew and Peter. 45 Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph. 46 And Nathanael said unto him, Can there any good thing  
 12 come out of Nazareth? Philip saith unto him, Come and see. 47 Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile! 48 Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee. 49 Nathanael answered and saith  
 16 unto him, Rabbi, thou art the Son of God; thou art the King of Israel. 50 Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these. 51 And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon  
 20 the Son of man. MJ 21/1 32 The name Philip means "lover of horses," and Philip is symbolic of the vigor, power, vitality, and energy of the mind. Philip, Andrew, and Peter are of the same "city," Bethsaida. The name Bethsaida means "house of fishing," and Bethsaida signifies a group of thoughts in consciousness that have as their central idea a belief in the increase of  
 24 ideas and their expression and manifestation in outer form.

MJ 21/1 33 Nathanael (representing the imagination) is also called Bartholomew. In the realm or the real (Israel) the imagining power of the mind is guileless, innocent of error  
 28 images. It is open and receptive to the beauty and perfection of Being. It is the faculty of imagination that makes the great artist and the great poet. It is the guileless innocence of the Nathanael state of mind that causes the religious enthusiast to believe all things about Spirit and the world invisible. Exercised without Christ understanding, the imagination  
 32 becomes delusory. It is the image maker in the psychic; the clairvoyant may be deceived by its conjuring power. In itself it is not error, but it may, like all the other faculties, be used in erroneous ways. When the Mind of Spirit uses it, as in the case of Jesus' discerning Nathanael when he was under the fig tree, it is without guile; and in God's communication  
 36 with man this faculty plays an important part.

MJ 22/1 34 Among the apostles, Bartholomew represents the imagination. He is called Nathanael in the 1st chapter of John, where it is recorded that Jesus saw him under the fig  
 40 tree, the inference being that He discerned Nathanael's presence before the latter came into visibility. This would indicate that images of people and things are projected into the imaging chamber of the mind and that by giving them attention one can understand their relation to outer things. Mind readers, clairvoyants, and dreamers have developed this capacity to  
 44 varying degree. Consciousness is what is concerned with soul unfoldment both primarily, and secondarily and all the way! Forms are always manifestations of ideas. Whoever understands this can interpret the symbols shown him in dreams and visions, but lack of understanding of this law makes one a psychic without discernment.

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MJ 23/1 35 With this spiritual faculty it is possible for man to penetrate into the "fourth dimension" or what is usually called the "kingdom of the heavens" and to discern the trend of the spiritual forces. The angels of God are spiritual forces active in the Sons of God, the  
4 spiritually quickened.

MJ 23/1 36 The open and receptive and believing mind can see the things that take place in the Christ Mind, thus transcending the capacity of the unillumined natural man.

8

MJ 24/2.C JOHN: CHAPTER 2 Jn 2:1 And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: 2 And both Jesus was called, and his disciples, to the marriage. 3 And when they wanted wine, the mother of Jesus saith unto him, They have  
12 no wine. 4 Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. 5 His mother saith unto the servants, Whatsoever he saith unto you, do it. 6 And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. John 2:7 Jesus saith unto them, Fill the waterpots  
16 with water. And they filled them up to the brim. 8 And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it. 9 When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom, 10 And saith unto  
20 him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now. 11 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him. MJ 24/2.1 Spiritually a marriage represents the union of two dominant states of  
24 consciousness. Mary, the mother of Jesus, represents intuition, the spiritual soul, Eve, "the mother of all living." Jesus is the personal I AM and His apostles are the twelve faculties.

MJ 24/2.2 Cana is a "place of reeds"; so is the larynx found in the body. The name Galilee  
28 means "to whirl"; air is rapidly forced through the larynx in speaking or singing. The apostles represent the dominant nerve centers, the spiritual symbolism of each being concealed in the name. Philip means "one who is fond of horses." The horse symbolizes vigor, vitality, power. Vigor or its opposite, weakness, is betrayed by the voice, so we designate Philip as  
32 the power faculty, and his place in body expression is in the larynx (at Cana).

MJ 25/2.3 Water may be compared to natural or human life, and wine to spiritual life. In the regeneration spirit and body are united, but before this union can be accomplished the  
36 exhausted natural life must be quickened with spirit. (symbolized by the turning of water into wine). This lack of vitalizing life is first realized by Mary, the source of all life, but Jesus, the directive I AM in all bodily activities, does not feel that He is yet ready to perform this seeming miracle and pleads delay: "Mine hour has not yet come."

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MJ 25/2.4 But the urge of the inner forces is strong and the confident mother is sure that her son can do all things: "Whatsoever he saith unto you, do it."

MJ 25/2.5 The water pots filled to the brim with water by the servants represent the extent to which nature is prepared to fulfill the transformation from negative life to spiritual life through the power of the word of the Master, Jesus: "Draw out now, and bear to the ruler of the feast." The ruler of the feast, the supreme I AM, pronounced the transformed water to  
48 be superior to the best wine.

MJ 25/2.6 This transformation of the negative, watery fluid of the organism into vitalizing Spirit is accomplished by adding to every word a spiritual idea. The idea of omnipresent life will then quicken the natural life

4 in man, and it will make conscious contact with the one life and draw it out for the benefit of the many.

MJ 26/2.7 When the I is "lifted up" there is a higher vital action imparted to the whole consciousness. Jesus said, "I, if I be lifted up from the earth, will draw all men unto myself." The lifting up of the I is the result of spiritual perception of Truth. When we discern the real truth of being and our relation to it, there is a new and higher consciousness established. This greater energy is first imparted to the soul or thought realm and through it to the body.

12 This whole process is under law. There is a definite consecutive connection of thought and thing, through laws that may be discerned by man and used universally. At the close of chapter 1, Jesus had caught sight of the spiritual realm and said: "Ye shall see the heaven opened, and the angels of God ascending and descending upon the Son of man."

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MJ 26/2.8 This high perception of man's union, through the I AM, with the divine harmony sets up a sympathetic vibration that is imparted to every part of consciousness. The marriage that took place in Cana of Galilee symbolizes this union in which the negative

20 watery elements of the body were "lifted up" to wine or Spirit. A Bible authority says that His remark is more correctly stated in the words: "Woman, what is there between me and thee?" This interrogation depicts the questioning attitude of the personal I AM, Jesus. It is not clear in its understanding of what is to be done. It is looking forward to a time when it will act, but its "hour is not yet come." We find ourselves wanting to see all the steps of our actions before we begin, but in spiritual processes we have to proceed without foreknowing the various steps. If we go ahead and speak the word, the law will see us through. The elemental forces of Being (servants) are at hand to carry out our orders, and the intuitive perfection of Truth (woman) within us commands that those forces do our bidding.

MJ 27/2.9 The symbolism of this miracle has to do with the abundance of vital energy that may be generated from a union of man with the "water of life" or nerve substance in the various centers of his organism. With every thought we are putting the nerve substance into a state of action, and it rushes to any part of the body that is the center of attention. When we have been much excited or interested there is a concentration of vitality in the head, and if we do not know how to restore and equalize this vitality again in the body, we have a headache or the stuffy condition called a cold. To equalize: Center the attention in the larynx and declare, "All equalizing, harmonizing power is given unto me in mind and body."

40 MJ 27/2.10 In regeneration there is a permanent transmutation of physical vitality into higher consciousness, and a new element is introduced into the organism. "The ruler of the feast" (the Lord) praises the transmuted substance as the best offered at the wedding feast. In 2:12 After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and they continued there not many days.

MJ 28/2.11 Capernaum designates or represents an inner conviction of the abiding compassion and restoring power of Being. When one enters this state of consciousness a healing virtue pours out of the soul and transforms all discord into harmony.

MJ 28/2.12 Jesus and His mother and His brethren and His disciples went into this state of consciousness. Jn 2:13 And the Jews' passover was at hand, and Jesus went up to Jerusalem. MJ 28/2.13 It is the nature of thought to repeat itself. At each repetition it will  
 4 grow stronger or weaker as it is consciously recognized or ignored by man. Thus we can cultivate a good movement of the mind by giving it a special affirmation (feast). The Feast of the Passover that Jesus went up to Jerusalem to attend symbolizes an escape from bondage. When we begin to discipline our mind we always go up in consciousness, because it is from  
 8 our spiritual height that we see things clearly and in their right relation. Jn 2:14 And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting. MJ 28/2.14 When we throw the light of Spirit into the subconscious courts of the body temple, we find queer and often startling conditions there. One would hardly expect to see butcher  
 12 stalls and moneychangers in a temple built for the worship of God, yet similar conditions exist in all of us. Jn 2:15 And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; 16 And said unto them that sold doves, Take these things hence; make  
 16 not my Father's house an house of merchandise. MJ 29/2.15 So the body temple must be cleansed; it is the house of God ("for we are a temple of the living God"), and it should be put in order. The first step in this cleansing process is to recognize its need. The next step is the "scourge of small cords" (A.V.): to formulate the word or statement of denial. When we deny  
 20 in general terms we cleanse the consciousness, but secret sins may yet lurk in the inner parts. The words that most easily reach these hidden errors are not great ones, such as "I am one with Almightyness; my environment is God" but small, definite statements that cut like whipcords into the sensuous, fleshly mentality.

24 MJ 29/2.16 To get perfect results it is necessary to deal with our mind in both the absolute and the relative. In the early morning we may affirm, "All the affairs of my life are under the law of justice, and my own comes to me in ways divine," and before noon find ourselves  
 28 searching the papers for advertisements of bargains in the stores. Such an experience shows that we have not gone into the temple and tipped over the tables and scattered the coins. Jn 2:17 And his disciples remembered that it was written, The zeal of thine house hath eaten me up. MJ 29/2.17 Excessive zeal in observing the forms of religious worship eats up the truly  
 32 spiritual. "The zeal of thine house hath eaten me up." When we become very zealous in observing the rites of the church, we are prone to forget the church itself, which is Christ.

36 MJ 30/2.18 The light of Jesus Christ is, symbolically, the life of everyone who enters the same state of mind that He did. You always reap the consequences of your thought, and to enter the Christ Mind you have but to think along Jesus Christ lines.

40 MJ 30/2.19 Every man produces a thought atmosphere that has character and power in proportion to his ability as a thinker. Power increases with expansion; in thought, power is great or small as the ideals are high or low. When you follow narrow ideals your thought atmosphere is correspondingly contracted; but mental breadth enlarges and strengthens it in  
 44 all directions.

MJ 30/2.20 "How can a man conceal himself?" said Confucius. In the light of the ever-present thought atmosphere with which we surround ourselves, he cannot. Nearly all people  
 48 have the ability of sensing the thought atmosphere of those they meet; and a man may

cultivate this ability to project himself until he becomes an open book and the air about him is filled with his silent yet potent words, ever telling what he has thought.

4 MJ 30/2.21 The thought atmosphere is a real, substantial thing, and has in it all that makes  
the body. We have a way of considering the things we cannot see as unsubstantial, and  
although we are told that we cannot conceal ourselves we go right on believing that we can.  
Hence it is good for us to know that of a truth we do carry about with us this open book of  
8 our life, out of which all persons read whether we realize it or not. Some people are good  
thought readers while others are dull, but all can read a little, and you cannot conceal  
yourself. Also your thought atmosphere is constantly printing its slowly cooling words on  
your body, where they are seen of men. But with a little practice we can feel the thought  
12 force of this atmosphere that surrounds us and gradually gain a realization of its existence  
that is as real as that of the outer world.

MJ 31/2.22 "Think on these things," said Paul. Think about Christ as a life force penetrating  
16 your whole being. Try to feel this force as an energy pulsating through every nerve and fiber  
of your body. Then imagine you can see this life force as a light lighting up every cell. Light  
represents intelligence, and when the light in you breaks forth into understanding you will  
know that there is a spiritual mind that is as much greater than the ordinary mind as the sun  
20 is greater than the moon. In Him is life, and this life is the light of men. Jn 2:18 Then  
answered the Jews and said unto him, What sign showest thou unto us, seeing that thou  
doest these things? 19 Jesus answered and said unto them, Destroy this temple, and in three  
days I will raise it up. 20 Then said the Jews, Forty and six years was this temple in building,  
24 and wilt thou rear it up in three days? 21 But he spake of the temple of his body. 22 When  
therefore he was risen from the dead, his disciples remembered that he had said this unto  
them; and they believed the scripture, and the word which Jesus had said. MJ 31/2.23 That  
the temple referred to means the body is  
28 clearly stated in verse 21: "But he spake of the temple of his body." Man's ability to preserve  
his body from destruction is the proof that he has mastered his mind. So long as our body  
shows signs of decay it is evident that we have not cast out of the inner realms the "thought  
butchers" that for a sacrifice kill doves, sheep, oxen, and goats. The allusion here is to the  
32 destructive thoughts lying deep in the consciousness at the very issues of life.

MJ 32/2.24 The "three days" are spirit, soul, and body, the three "degrees" or parts of man's  
consciousness. When the I AM of man has purified and mastered these three, man is in the  
36 dominion proclaimed for him in the 1st chapter of Genesis; the Scripture or Word of God is  
fulfilled in him, and his faculties (disciples) recognize and respond to it every time that the  
uplifting word, (the resurrecting word) is proclaimed. Jn 2:23 Now when he was in Jerusalem  
at the passover, in the feast day, many believed in his name, when they saw the miracles  
40 which he did. 24 But Jesus did not commit himself unto them, because he knew all men, 25  
And needed not that any should testify of man: for he knew what was in man. MJ 32/2.25  
Truth is of the absolute order and does not have to be proved. Jesus recognized this fact and  
therefore did not feel it necessary to place any great value on the opinion of those who had  
44 not yet fully attained spiritual consciousness.

MJ 33/3.c JOHN: CHAPTER 3 Jn. 3:1 There was a man of the Pharisees, named Nicodemus, a  
ruler of the Jews: 2 The same came to Jesus by night, and said unto him, Rabbi, we know that  
48 thou art a teacher come from God: for no man can do these miracles that thou doest, except  
God be with him. MJ 33/3.1 This 3d chapter of John opens with a narrative of Nicodemus, "a

ruler of the Jews," his visit to Jesus "by night" (meaning the darkness of intellectual understanding), and his confession: "Thou art a teacher from God; for no one can do these signs that thou doest, except God be with him."

4

MJ 33/3.2 Jesus told him that he must be "born anew," "of water and the Spirit." Here is a recognition by the Master of the operation of the divine law of evolution.

8 MJ 33/3.3 All "inheritance" of ideas and beliefs has a mental basis. We "inherit" some states of mind from our ancestors. An "inherited" or transmitted religion is a dark state, if there is no real understanding in it. This is the Nicodemus mentality. Nicodemus was a Pharisee and a ruler of the Jews. He represents the Pharisaical side of our mentality that observes the

12 external forms of religion without understanding their real meaning. We accept our parents' religious affiliations without giving any thought to their origin. There was a time when it was considered unfilial and an evidence of disobedience for the children to join any other church than that to which their parents belonged. The Jews

16 were especially rigid in their adherence to their traditional religion, and they proudly referred to their fathers Abraham, Isaac, and Jacob, who were taught of God.

MJ 34/3.4 This conservative religious thought preserves the church as an institution and  
20 restrains the individual from becoming religiously erratic. Nicodemus was a friend of Jesus', but his defense of the Master was put in the form of a question, reminding the Sanhedrin of the Jewish law that every man must be heard or given a chance to defend himself before being condemned. The "ruler of the Jews" did not press his championship of his friend  
24 before the Sanhedrin, and the assistance that he gave at the tomb of Jesus was safe enough, once the prosecutors and executioners had finished their work and turned their attention elsewhere.

28 MJ 34/3.5 Nicodemus was not acquainted with the power of Spirit and really had no understanding of regeneration, although he was a "teacher of Israel" (Israel representing thoughts that pertain to the religious department of the mind). Jn. 3:3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the  
32 kingdom of God. 4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? 5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. 6 That which is born of the flesh is flesh; and that which is born of the  
36 Spirit is spirit. 7 Marvel not that I said unto thee, Ye must be born again. 8 The wind bloweth where it

listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit. MJ 35/3.6 The Pharisees refused to be

40 baptized by John. They did not consider that they needed the repentance that he demanded. They thought they were good enough to take the high places in the kingdom of God because of their popularly accepted religious supremacy. Many people refuse to deny their shortcomings. They hold that they are perfect in Divine Mind and that it is superfluous  
44 to deny that which has no existence. But they are still subject to the appetites and passions of mortality, and will continue to be until they are "born anew."

MJ 35/3.7 The new birth is an uncertainty to the intellectual Christian, hence there has  
48 gradually evolved a popular belief that after death the souls of those who have accepted the church creed and have been counted Christians will undergo a change. But in His instructions

to Nicodemus Jesus makes no mention of a resurrection after death as having any part in the new birth. He cites the ever present though unseen wind as an illustration of those who are born of Spirit. The new birth is a change that comes here and now. It has to do with the  
 4 present man, that he may be conscious of the "Son of man," who is the real I AM in each individual. "And no one hath ascended into heaven, but that descended out of heaven, even the Son of man, who is in heaven."

8 MJ 35/3.8 This chapter of John contains some of the vital truths taught in Christianity: the evolution of man from natural to spiritual consciousness, and the incarnation of Jesus Christ as the divine pattern for all men who are seeking the way of life.

12 MJ 36/3.9 Christianity teaches the complete law of evolution as compared with the partial exposition of the law made by Darwin and associates. Christianity describes God as Spirit creating by a process comparable to the mental processes with which we are all familiar. "God said," and thus God created that which was to appear, God planned man and the  
 16 universe, and through His word projected them into creation as ideal principles and immanent energies acting behind and within all visibility. But we should remember that Spirit could not emerge from the formless into the formed without creating relations, which necessitated laws operating through man and all things as essential factors in an orderly  
 20 universe. Thus even God becomes subject to His laws or commandments. God the universal Spirit first appears as spiritual man. The next step in evolution is the appearance of the idea of spiritual man in the natural or Adam man. This man was primitively identified with an infinite capacity for expansion. When he recognizes his identity as being that of his source,  
 24 Spirit, he expands in divine order and brings forth only good. When he deserts his spiritual anchorage and gives attention to external experiences and sensations, he falls into a world in which a diversity of results obtain that he calls good and evil. Thus man eats "of the fruit of the tree of the knowledge of good and evil." In these few words is summed up the fall of  
 28 man from an Edenic state, where he had the constant inspiration of creative Mind, to a consciousness of matter and the desperate struggle of personality for existence.

32 MJ 37/3.10 The natural man must evolve into the spiritual. "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up."

36 MJ 37/3.11 We are told here that "the light is come into the world, and men loved the darkness rather than the light." World chaos results from the lack of spiritual light. We may plan peace and achieve it, but if this peace is not based on divine law, evolving love, and that law incorporated into the pact of peace as well as into the minds of those who sign that pact, we shall have no permanent peace.<sup>9</sup> Nicodemus answered and said unto him, How can these things be? MJ 37/3.12 There is but one real man, the ideal or spiritual man that God created.  
 40 Jesus was explaining to Nicodemus the evolution of this spiritual man from his ideal to this manifest state. Man is fundamentally spiritual and so remains throughout his various manifestations. He comes out of heaven, manifests himself as a personality in the earth, and returns to heaven. The first Adam was in Paradise, and after his fall enough of his spiritual  
 44 nature remained to keep him alive. Without this animating Spirit the whole human family would have perished with the fall of Adam. Faith in Spirit and the ultimate dominance of the good in man will finally restore him to the heaven from which he descended.

48 MJ 37/3.13 The new birth is simply the realization by man of his spiritual identity, with the fullness of power and glory that follows. Jn. 3:10 Jesus

answered and said unto him, Art thou a master of Israel, and knowest not these things? 11 Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. 12 If I have told you earthly things, and ye believe not, how shall  
4 ye believe, if I tell you of heavenly things? 13 And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven. 14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: 15 That whosoever believeth in him should not perish, but have eternal life.

8

Jn. 3:16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. 17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved. MJ 38/3.14  
12 "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him {his own divine self.} should not perish, but have eternal life." Not only are we to believe in our own divinity, but we are to accept the example of that divinity expressed through Jesus Christ.

16

MJ 38/3.15 To believe in Jesus is to believe that in the regenerate state we are to be, like Him, "joint-heirs with Christ." This belief must then lead us to a desire and an effort to attain our inheritance, because then we know that there is no other thing in the universe worth  
20 striving for. Every person in his real, true self desires to be just as great and just as good as it is possible for him to be. The open door to the attainment of this objective is to believe in one's own divinity and then to raise oneself to its level by following the example of Jesus.

24

MJ 39/3.16 The text reveals the heart of the glad tidings of Jesus Christ to mankind. In love God gave His only-begotten Son, the fullness of the perfect-man idea in Divine Mind, the Christ, to be the true, spiritual self of every individual. By following Jesus' example of  
28 recognizing and acknowledging the Christ in our every thought, word, and deed, thus unifying ourselves with His completeness, the outer will become as the inner; we shall be like Christ; we shall know Him as He is. He who truly believes "cometh not into judgment, but hath passed out of death into life." Jn. 3:18 He that believeth on him is not condemned: but he  
32 that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. 19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. 20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be  
36 reprov'd. 21 But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God. MJ 39/3.17 Salvation from the results of error thought begins at once when we have faith in the power of the Lord Jesus Christ to save us from the judgment. He comes to us in Spirit to do away with the effects of transgression of  
40 the law. When we perceive the way of righteousness and Truth and follow it, there comes to us a new light, an understanding of the law, and we enter the kingdom of God here and now. "Even the Son of man, who is in heaven." Jn. 3:22 After these things came Jesus and his disciples into the land of Judaea; and there he tarried with them, and baptized. 23 And John  
44 also was baptizing in Aenon near to Salim, because there was much water there: and they came, and were baptized. 24 For John was not yet cast into prison. 25 Then there arose a question between some of John's disciples and the Jews about purifying. 26 And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou  
48 barest witness, behold, the same baptizeth, and all men come to him. 27 John answered and said, A man can receive nothing, except it be given him from heaven. 28 Ye yourselves bear

me witness, that I said, I am not the Christ, but that I am sent before him. 29 He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. 30  
4 He must increase, but I must decrease.

Jn. 3:31 He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all. 32 And what he hath seen  
8 and heard, that he testifieth; and no man receiveth his testimony. 33 He that hath received his testimony hath set to his seal that God is true. 34 For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him. 35 The Father loveth the Son, and hath given all things into his hand. 36 He that believeth on the Son hath  
12 everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

MJ 41/3.18 Jesus represents the Christ. Judea represents praise. John the Baptist and Jesus  
16 represent cooperation between the intellect and the Spirit.

MJ 41/3.19 Metaphysically interpreted, John the Baptist represents the intellectual concept of Truth and his baptizing means a mental cleansing. The name Salim means "peace." "Near  
20 Salim" signifies the illumined consciousness of spiritual life and peace in the individual. The water refers to a natural rising in consciousness of the cleansing power of the thought and word of purification and life. The Jew symbolizes an inquiring thought. John candidly  
24 explained that he had said before that Jesus was the Christ, the Saviour, and that he, John, must decrease while the Christ must increase. However John declared that he truly believed Jesus to be the Saviour and that all who believed should receive eternal life. But John must decrease, and yet by his own admission those who believe are to have everlasting life.

28 MJ 41/3.20 Metaphysically interpreted, John the Baptist (representing the illumined intellect) decreases on the sense plane in proportion as the intellect is lifted up in Spirit and is in truth swallowed up in spiritual consciousness. The faculty decreases on one plane only to be reborn on a higher one. The illumined intellect wholly cooperates with Spirit, so there is a  
32 merging and blending of these powers until the mere intellect ceases to be mere intellect and is swallowed up in Spirit. This is the ideal unfoldment. There are those who are so bound in their own beliefs, who are so set on the letter of the law, that they think intellectuality is the highest unfoldment. They have not yet attained the ability to perceive or  
36 receive the things of Spirit. Those in the John the Baptist process of unfoldment willingly cooperate with the Christ every step of the way. The truth is that we are all under the law of infinite expansion, and the development of the race must go forward. Therefore, it is said that "the Son of man must be lifted up."

40 MJ 42/3.21 An example of how the intellect serves may be readily illustrated by the use of the X in algebra. The X stands for the unknown quantity. When the problem is worked out the X is erased. Thus the intellect is the tool of Spirit just as the X is a tool used in the  
44 mathematical operation. In the John the Baptist consciousness we obey and conform our thinking to the requirements of the spiritual instead of the natural. Spirit life is something that has enduring qualities. It is superior to the life that goes and comes through death and rebirth.

48

MJ 42/3.22 When the redeemed intellect is fully merged with the Christ light, then the indwelling Spirit of truth is free to perform many so-called miracles. It bridges over difficulties and cements the forces of the soul into one perfect instrument of God for achieving the glory of God. When one reaches this plane spiritual unfoldment goes forward by leaps and bounds.

MJ 42/3.23 In order to fulfill the divine law of his being man must realize that he is the Son of God in manifestation, that he came from above and is above all; also that in his evolution he leaves the earthly consciousness and ascends into the spiritual under a law of mind. "He that cometh from above is above all: he that is of the earth is of the earth, and of the earth he speaketh." For he whom God hath sent speaketh the words of God. "The Father loveth the Son, and hath given all things into his hand."

MJ 44/4.c JOHN: CHAPTER 4 Jn. 4:1 When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, 2 (Though Jesus himself baptized not, but his disciples), 3 he left Judaea, and departed again into Galilee. 4 And he must needs go through Samaria. 5 Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph. 6 Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour. MJ 44/4.1 The name Samaria means "watchtower"; and Samaria represents that department of the objective consciousness which functions through the head. The name Sychar means "drunken," and the place symbolizes a confused state of mind. Sychar was located near the parcel of ground that Jacob gave to his son Joseph; 24 physiologically it corresponds to the forehead, seat of intellectual perception. Here also is Jacob's well--inspiration through the intellect alone.

MJ 44/4.2 Jesus--I AM--has been compassing the whole man, from within to without, and the I AM "rests" at the point where the intellectual and the spiritual meet. Jn. 4:7 There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink. 8 (For his disciples were gone away unto the city to buy meat). 9 Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? (For the Jews have no dealings with the Samaritans.) 10 Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. 11 The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? 12 Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle? 13 Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again: 14 But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life. 15 The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw. 16 Jesus saith unto her, Go, call thy husband, and come hither. 17 The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband: 18 For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly. 19 The woman saith unto him, Sir, I perceive that thou art a prophet. 20 Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship. 21 Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. 22 Ye worship ye know not what: we know what we worship: for

salvation is of the Jews. 23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. 24 God is a Spirit: and they that worship him must worship him in spirit and in truth. 25 The woman saith unto him, I know that Messiah cometh, which is called Christ: when he is come, he will tell us all things. 26 Jesus saith unto her, I that speak unto thee am he. Jn. 4:27 And upon this came his disciples: and marveled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her? 28 The woman then left her waterpot, and went her way into the city, and saith to the men, 29 Come, see a man, which told me all things that ever I did: is not this the Christ? 30 Then they went out of the city, and came unto him. MJ 46/4.3 Jesus preached one of His greatest sermons to the woman at the well; she was a Samaritan, a heathen. ("Jews have no dealings with Samaritans.") Her highest concept of God was that of a being who had to be worshipped in some temple in Jerusalem or in a certain mountain. Jesus told her, "God is Spirit: and they that worship him must worship in spirit and truth."

16 MJ 46/4.4 To worship God truly we must know where He is and how to approach Him. If, as many teach, God lives in heaven, and heaven is located somewhere in the skies, we have a consciousness of separation from Him, and our approach to Him is uncertain.

20 MJ 46/4.5 But when we know the truth about God, that He is an omnipresent Spirit manifesting Himself to our mind when we think of Him as one with us in Spirit and responding to our every thought, then we know Him as He is.

24 MJ 46/4.6 This lesson on omnipresence needs constant repeating because we function mentally and physically, the material or manifest predominating. Here we are told that Jesus went from Judea to Galilee. Judea connotes Spirit and Galilee connotes manifestation. Jesus told the woman that salvation came from the Judeans or spiritual-minded. It is easy to understand God as Spirit and man as His spiritual offspring.

32 MJ 47/4.7 The "well of water springing up into eternal life" is the fount of Christ inspiration within man's consciousness. When the seal of material thought is broken this inner spiritual life flows forth peacefully, majestically, vitalizing and renewing mind and body. In the clear light of Truth we are conscious of life as unchanging, eternal.

36 MJ 47/4.8 The Samaritan woman represents the duality of the feeling side of the soul. It is not the true source of wisdom, although many searchers after Truth fail to distinguish between its revelations and those of Spirit. In Hindu metaphysics it is known as the human and animal soul.

40 MJ 47/4.9 The Samaritans claimed to be descendants of Jacob, and they used portions of the Hebrew Scriptures, but in the eyes of the Israelites the Samaritans were pretenders, not true followers of Jehovah. Thus spiritually enlightened people see in psychic and spiritistic phenomena and the revelations of that branch of occultism an imitation of Truth, without a true understanding of its relation to Spirit.

48 MJ 47/4.10 But the soul must have Truth, and Christ recognizes the soul as worthy; hence this wonderful lesson of John 4:9-26 given to one auditor. The soul draws its life from both the earthly side of existence (Jacob's well) and the spiritual (the Jew), but is destined to draw from a higher fount, omnipotent Spirit. Jesus asked the woman for a drink, which indicates

the universality of the spiritual life, present in the Samaritan woman as well as in Jesus.

- 4 MJ 48/4.11 "The gift of God" to man is eternal life. The soul informed of this truth asks the Father for the manifestation of this life, and there gushes forth a never-failing stream. But where sense consciousness is dominant the soul is slow to see the realities of ideas, thoughts, and words; the sight is fixed on material ways and means: "Thou hast nothing to draw with...whence then hast thou that living water?" This a fair setting forth of the status of the questioning ones of this day who ask the explanation of spiritual things on a material basis.
- 8
- 12 MJ 48/4.12 The Christ is a discernor of thoughts and reads the history of the soul as an open book. When Jesus displayed this ability to the woman, she at once had faith in Him and accepted Him as a prophet, not because she understood His doctrine, but because He had told her of her past: "Come, see a man, who told me all things that ever I did."
- 16
- MJ 48/4.13 In its natural state the soul is attached to localities, forms, and conditions in the world. It believes in the importance of places of worship and in the observance of outward forms. The Mind of Spirit puts all such formalities aside and proclaims the universality of spiritual forces. "God is Spirit." "Neither in this mountain, nor in Jerusalem, shall ye worship the Father." The soul, by falling into forms of worship, fails to get the true understanding, but the Christ-minded know Spirit. They enter into the consciousness of the formless life and substance and they are satisfied.
- 20
- 24 MJ 48/4.14 The Jews represent spiritual understanding, inspiration; The Gentiles represent material understanding. Salvation comes only through spiritual inspiration. This is the inner interpretation of Jesus' words "Salvation is from the Jews."
- 28
- MJ 49/4.15 The "woman of Samaria" is a combination of the intellectual and emotional side of the soul. Jesus met her beside Jacob's well (inspiration through the intellect alone) in the city of Sychar (a confused state of mind). The I AM (Jesus) has power to harmonize the intellect by the power of Spirit. But before the I AM can do this, it must get the intelligent attention of the mixed state of consciousness symbolized by Sychar and the Samaritans. Being a combination of both Hebrew and heathen blood, the Samaritans were a mixed race; the woman at the well recognized the separation that exists between absolute Truth and the mixed thoughts of intellect. Jesus is not afraid of being contaminated by such communion. He is willing to imbibe the inspiration of this realm of mind, and in so doing He comes in touch with its interests.
- 32
- 36 MJ 49/4.16 The Jesus consciousness is appealing to intellectual people to recognize the gift of God, the Spirit of universal love and brotherhood. It invites their thoughts to receive the living inspiration, which may be had for the asking. But man must ask. "Ask and ye shall receive."
- 40
- 44 MJ 49/4.17 The questioning, analytical attitude taken by the woman at the well represents the tendency of intellect to argue: "I see no visible means whereby you can get the everlasting water of life. Are you greater than all the precedents and antecedents of intellectual inheritance and experience?" These assumptions of the spiritual-minded that
- 48

they have a truth higher than human reason seem to be farfetched and ephemeral. These are but a few of the many questions and objections of the intellectually wise.

- 4 MJ 50/4.18 Nevertheless spiritual perception continues to affirm that it has the inspiration that will never slacken or prove wanting. The mortal understands so little that it is constantly asking for more. It is never satisfied with itself or with the knowledge that it finds; but  
8 whoever drinks of the true spiritual inspiration will never thirst. It will prove a "well of water springing up unto eternal life."

MJ 50/4.19 The outer symbol of worship is adoration, homage; but worship in Spirit and Truth involves absolute union with the character of the object of worship. Therefore in order  
12 to fulfill the requirements of spiritual worship, a right understanding of God and a development in oneself of His Spirit are necessary. Jn. 4:31 In the mean while his disciples prayed him, saying, Master, eat. 32 But he said unto them, I have meat to eat that ye know not of. 33 Therefore said the disciples one to another, Hath any man brought him ought to  
16 eat? 34 Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work. 35 Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. 36 And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that  
20 soweth and he that reapeth may rejoice together. 37 And herein is that saying true, One soweth, and another reapeth. 38 I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.

24 MJ 51/4.20 On the divine side of his being man makes contact with spiritual ideas, which are the source of external substance or food. The natural man (represented by the disciples) thinks that the substance necessary for food must be put through the material process of planting and harvesting, but in Spirit the pure substance is always at hand ready to be  
28 appropriated by the inner consciousness. In states of high spiritual realization the desire for material food vanishes. Jesus fasted for forty days and "afterward hungered." Jn. 4:39 And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did. 40 So when the Samaritans were come unto him,  
32 they besought him that he would tarry with them: and he abode there two days. 41 And many more believed because of his own word; 42 And said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world. MJ 51/4.21 There are always those at hand who  
36 need help, and that is our chance to administer aid. The woman who received help from Jesus at the well fled to the city to tell the people of Him. The result was that many came to Him, and He ministered to them all, proving that salvation is for all alike. "God is no respecter of persons." Salvation comes to everyone who assimilates and appropriates these  
40 truths and lets them find expression in and through him. Jesus healed and freed those to whom He ministered, and they believed, not because of what the woman said but because they themselves witnessed what Jesus Himself did. Jn. 4:43 Now after two days he departed thence, and went into Galilee. 44 For Jesus himself testified, that a prophet hath no honour  
44 in his own country. 45 Then when he was come into Galilee, the Galilaeans received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast. MJ 52/4.22 Jesus came into Galilee, and the Galilaeans received Him. Spiritually interpreted, this means that the indwelling Christ reaches spiritual consummation, spiritual  
48 unity with the original Spirit, in the measure that it manifests life and functions in Spirit

consciousness. Life activity (Galilee) is omnipresent, and man needs to apprehend the laws of Spirit, the laws governing all manifest things and his relation to all things.

4 MJ 52/4.23 The natural man looks up to what he considers mysterious and wonderful. He is not impressed by anything he thinks he knows and understands. Miracles to him are expected to come forth from some miraculous background. Therefore, Jesus, the carpenter's son, was of too common origin for His native companions to have any great faith in His claims  
 8 of spiritual inspiration. "No man is a hero to his tailor." Therefore the Master "did not many mighty works there {in Nazareth} because of their unbelief."<sup>46</sup> So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum. 47 When he heard that Jesus was come out of Judaea into Galilee,  
 12 he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death. 48 Then said Jesus unto him, Except ye see signs and wonders, ye will not believe. 49 The nobleman saith unto him, Sir, come down ere my child die. 50 Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had  
 16 spoken unto him, and he went his way. 51 And as he was now going down, his servants met him, and told him, saying, Thy son liveth. 52 Then inquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him. 53 So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son  
 20 liveth: and himself believed, and his whole house. 54 This is again the second miracle that Jesus did, when he was come out of Judaea into Galilee. MJ 53/4.24 It is believed by many professing Christians that the healing of the nobleman's son was a miracle performed only to furnish proof that Jesus came from God. A Bible commentator who is counted very wise in  
 24 Bible interpretation has said: "Miracles have been wrought only to authenticate the bearers of supernatural revelation, so when a revelation is really being given, the dull minds of men should be compelled to discern, and attend to it by words so evidently due to divine power as to demonstrate that the speaker must bring a message directly from God." Yet Jesus Himself  
 28 taught that those who believed on Him should do the works that He did and greater works.

MJ 54/4.25 The fact is that the healing of the nobleman's son is being duplicated every day of the year by modern followers of Jesus' methods, followers who have numberless absent  
 32 patients, whom they never see yet whom they heal as effectually as Jesus healed the nobleman's son. Unity has similar cases every day, and the testimonials that we received bear witness to the efficacy to our healing ministry. The light of Truth is shining more brightly today than ever before. The same faith that healed the nobleman's son will heal all persons  
 36 who open their minds to it and let go of prejudice and unbelief. This fact is being demonstrated to all who are willing to believe.

MJ 54/4.26 Faith on the part of the patient or of someone connected with him is found to be  
 40 an important factor in absent healing. This nobleman had faith that Jesus could heal his son, and when Jesus uttered the positive truth "Go thy way; thy son liveth," he "believed the word."

44 MJ 54/4.27 Spiritual healing is so marvelous and so far beyond the range of human explanation that it may appear to be supernatural. We cannot explain clearly, but this we know: When we attain oneness with the invisible force that moves the mind, a new and higher energy sweeps through us; the thought is ablaze, and even our spoken words seem  
 48 alive. When the word or spiritualized thought is sent to a receptive mind, it is conducted like

the oscillations of the wireless telegraph; there is a universal thought ether that carries the message.

- 4 MJ 54/4.28 When the word goes forth from a spiritual center (represented by Jesus and His apostles) it becomes a continuous life-giver to all who believe in the spiritual as the source of life. Through faith they "tune in" and catch the message from the living word. "The words that I have spoken unto you are spirit, and are life." "Heaven and earth shall pass away: but my words shall not pass away."

MJ 56/5.C JOHN: Chapter 5Jn. 5:1 After these things there was a feast of the Jews; and Jesus went up to Jerusalem.MJ 56/5.1 Jerusalem is the spiritual center in consciousness. A  
12 feast in Jerusalem is a receptive state of mind toward all spiritual good, and the appropriation of that good for future use. Jerusalem means "city of peace." When we get deep down into the silent recesses of our soul we realize a stillness and sweetness beyond expression. There is a great peace there, the "peace of God, which passeth all understanding," and a welling up  
16 of an indescribable substance that fills the whole consciousness at the point where the inflow of original substance takes place.Jn. 5:2 Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches. 3 In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the  
20 water. 4 For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had. 5 And a certain man was there, which had an infirmity thirty and eight years. 6 When Jesus saw him lie, and knew that he had been now a long time in that  
24 case, he saith unto him, Wilt thou be made whole? 7 The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me. 8 Jesus saith unto him, Rise, take up thy bed, and walk. 9 And immediately the man was made whole, and took up his bed, and walked.

28 MJ 57/5.2 Sheep are the most harmless and innocent of all animals, and they represent the natural life that flows into man's consciousness from Spirit. It is pure, innocent, guileless; and when we open our mind to this realization of Spirit life we open the gate by the sheep  
32 market.

MJ 57/5.3 Here is a pool called Bethesda (meaning "house of mercy" or "place of receiving and caring for the sick"). There are also five porches or covered colonnades. This "pool"  
36 represents the realization in consciousness that our life is being constantly purified, healed, and made new by the activity of mind. Physically this is expressed in the purification and upbuilding of the blood by coming in contact with the oxygen of the air in the lungs. The ebb and flow of the waters of the pool is constant, and when our mind is active all the depleted  
40 blood corpuscles are purified and renewed.

MJ 57/5.4 This great multitude of "sick folk" (depleted life corpuscles) lies near this pool, under the "five porches" (five senses). The "five-sense" consciousness does not realize the  
44 power of the I AM to quicken these inner functions of man's organism; it lets weak, depleted life cells accumulate and burden its system, when a thought of the activity of life would, through the divine law, set them free from their helplessness.

48 MJ 57/5.5 It is not necessary that all the purification and renewing of the depleted corpuscles take place through the lungs when man understands the power of the I AM to

declare the word of activity. Jesus, the I AM of Spirit, did not tell the man to go down into the pool and be healed, but said, "Arise, take up thy bed, and walk." Thus we see that the work of the Spirit is not confined to physical activities, although it does not ignore them. If  
 4 your lung capacity is not equal to the purification of your blood, increase it by declaring the law of active life. Anemic blood may be made vigorous and virile by daily centering the attention in the lungs and affirming them to be spiritual, and under the perpetual inflow of new life and the outflow of old life the lungs will do your will.

8

MJ 58/5.6 Do not be limited by so-called established laws of nature, or by man's mortal thought that if you have reached the age of "thirty-eight" the life current is beginning to wane, that your "sabbath" or day of rest is setting in. It is "lawful" in Spirit to declare the  
 12 perpetual activity of life anywhere, at any time, and under all circumstances. Divine life takes no cognizance of the laws that the intellect has set up for governing it. Life is ever active. It is constantly present in all its fullness and power, and it has no day of rest or "sabbath." Jn. 5:9 (cont'd) Now it was on the sabbath on that day. 10 The Jews therefore said unto him  
 16 that was cured, It is the sabbath day: it is not lawful for thee to carry thy bed. 11 He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk. 12 Then asked they him, What man is that which said unto thee, Take up thy bed, and walk?  
 13 And he that was healed wist not who it was: for Jesus had conveyed himself away, a  
 20 multitude being in that place. 14 Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a  
 worse thing come unto thee. 15 The man departed, and told the Jews that it was Jesus, which had made him whole. 16 And therefore did the Jews persecute Jesus, and sought to  
 24 slay him, because he had done these things on the sabbath day. 17 But Jesus answered them, My Father worketh hitherto, and I work. 18 Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God. MJ 59/5.7 These particular Jews had no understanding of the  
 28 real "sabbath," which is a state of consciousness attained through meditation and the realization that the law is fulfilled in both thought and act.

MJ 59/5.8 The "sabbath of the Lord" has nothing to do with any day of the week. God did  
 32 not name days and weeks, nor has He darkened His clear concepts of Truth by the time element.

MJ 59/5.9 Therefore, it is during the period of rest known as the "sabbath" that the  
 36 demonstrations come forth, the state of consciousness in which the man that was sick let go of all false appearances and took up his bed and walked.

MJ 59/5.10 Many times much outer discord is avoided by the Christ's seemingly withdrawing  
 40 from the outer until the quibbling intellect has somewhat spent its fury. ("Jesus had conveyed himself away.") Then the Christ reappears and reveals to the demonstrating thought added light: "Sin no more, lest a worse thing befall thee."

MJ 59/5.11 God-Mind is the living power back of all nature, causing the flowers to bud and to bloom and the grass to spring up. Jesus explained the outer working of this law in a very few words when He said,  
 "My Father worketh even until now, and I work."

48

MJ 60/5.12 This divine creative power works continually one day just the same as any other day. Metaphysically we realize that this great creative force is God-Mind in action, and that it can not only create but also re-create. Therefore when Jesus spoke the word for him the sick man through this redeeming agency was instantly made whole. As all sickness is the result of sin, he who was healed was admonished to refrain from again breaking the law lest a worse sickness befall him.

8 MJ 60/5.13 Jesus was introducing into the consciousness of man the new truth that God is indeed the loving Father of all. But the intellectualists (represented by the Pharisees) could not receive it.

12 MJ 60/5.14 "He not only brake the sabbath {from the viewpoint of the Pharisees}, but also called God his own Father, making himself equal with God."

MJ 60/5.15 Here again the Jews thought it blasphemy even to consider spiritualizing their nature until they knew in deed and in truth that God was their Father and that all that the Father had was theirs. Jn. 5:19 Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. 20 For the Father loveth the Son, and showeth him all things that himself doeth: and he will show him greater works than these, that ye may marvel. 21 For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will. 22 For the Father judgeth no man, but hath committed all judgment unto the Son: 23 That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him. 24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. 25 Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. 26 For as the Father hath life in himself; so hath he given to the Son to have life in himself; 27 And hath given him authority to execute judgment also, because he is the Son of man. 28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, 29 And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. MJ 61/5.16 The Father is the great source of all light and all understanding, and the Son is the idea that expresses the light and the wisdom of God.

36 MJ 61/5.17 The Son is the idea of God-Mind, of man in his perfection. Under divine law man makes manifest what God has in His mind.

40 MJ 61/5.18 The divine idea, the Christ, has been given eternal life and has the power to impart it to the Adam man. In addition to this He has been given judgment: He determines how the life shall be made manifest. The Father of life is a great river in the Garden of Eden, which represents man's innate capacity ready to obtain expression in all wisdom and understanding.

MJ 61/5.19 We honor the Christ when we recognize it as having the authority of God. In its life-giving capacity it is equal to God and has the power of God. When that is enthroned in us which possesses spiritual identity we have the realization that we are speaking the word

right from the Father. Jesus in this state of unfoldment proclaimed: "The words that I say unto you I speak not from myself: but the Father abiding in me doeth his works."

- 4 MJ 62/5.20 In this way God is most fully manifest in His "divine idea" or Son, the Christ in man.

MJ 62/5.21 What men need above all else in this day is more wisdom, more discretion, in the  
8 use of the life they have. More life accompanied by the same old destructive ignorance in using it would but add to their misery. Thus God does not dictate what shall be man's choice with respect to this or any other act. If man discovers the law through which life is made manifest in his consciousness, he may use it blindly and ignorantly if he so elects. But he  
12 must also abide by the results of his choosing, and this is where man sets up his wail of sorrow: he does not like to reap his sowing.

MJ 62/5.22 Death came into our world through the ignorant use of life, and death can be put  
16 out only by a wise use of life. Death is the result of a wrong conception of life and its use. In the beginning of man's experiments with the powers of Being, he had no conception of death. His consciousness was intact and his unfoldment in wisdom was gradual and orderly. But his desire to experiment predominated. Sensation was sweet and enticing; it absorbed  
20 so much of his attention that he forgot wisdom--he "hid" from his Lord, and the result was separation from his Eden, the divine harmony of the law of spiritual unfoldment.

MJ 63/5.23 In raising the dead there are then two factors to deal with. The thought of the  
24 reality of death and the fear of death have both played destructive roles in the race consciousness, and they must be taken up and dissolved. The total unreality of death must be portrayed to the deluded consciousness. The omnipresence and the omnipotence of life are beyond dispute, and there can be no question that death is a condition set up in human  
28 consciousness. God is not dead; He does not recognize or countenance death. Neither does man when freed from its delusion. Jesus said: "Follow me...Leave the dead to bury their own dead."

- 32 MJ 63/5.24 The first step in demonstrating over death is to get the belief entirely out of the mind that it is God-ordained or is of force or effect anywhere in the realm of pure Being.

MJ 63/5.25 The next step is to live so harmoniously that the whole consciousness will be not  
36 only resurrected from its belief in death but so vivified and energized with the idea of undying life that it cannot be dissolved or separated from its vehicle, the body.

MJ 63/5.26 If our thoughts are good they work for good in our life, and if they are bad they  
40 are objects of redemption. Jn. 5:30 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. 31 If I bear witness of myself, my witness is not true. 32 There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true. 33 Ye  
44 sent unto John, and he bare witness unto the truth. 34 But I receive not testimony from man: but these things I say, that ye might be saved. 35 He was a burning and a shining light: and ye were willing for a season to rejoice in his light. 36 But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do,  
48 bear witness of me, that the Father hath sent me. 37 And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his

shape. 38 And ye have not his word abiding in you: for whom he hath sent, him ye believe not. 39 Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. 40 And ye will not come to me, that ye might have life. 41 I receive not  
 4 honour from men. 42 But I know you, that ye have not the love of God in you. 43 I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive. 44 How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only? 45 Do not think that I will accuse you to the Father:  
 8 there is one that accuseth you, even Moses, in whom ye trust. 46 For had ye believed Moses, ye would have believed me: for he wrote of me. 47 But if ye believe not his writings, how shall ye believe my words? MJ 64/5.27 The Christ is the perfect God idea, which is ever in touch with its source. The Christ therefore realizes always that it can of itself do nothing,  
 12 and places all judgment in the law. The laws of God are unchangeable. Man neither makes nor creates anything of permanence; he discerns what God has created and conforms to it in thought and act.

16 MJ 65/5.28 Judgment, when expressed on the mortal plane of consciousness, often is the expression of a critical and backbiting disposition. Man's safety lies in recognizing his need and balancing his judgment faculty with love. Then there will spring forth a new conquering power, which will express itself in righteousness and justice without condemnation.

20

MJ 65/5.29 The substitution of the Scriptures for the living Word of God is undoubtedly one of the reasons why the promise of Jesus to His followers of the ability to do mighty works has not been fulfilled. The Jews of Jesus' time had done this very thing: they had substituted the  
 24 Book of Moses for the living Word and had so materialized their minds and their religion that they did not know the Messiah when He came. Jesus accused them of this, saying: "Ye search the scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of me; and ye will not come to me, that ye may have life."

28

MJ 65/5.30 The Scriptures alone are not sufficient to impart spiritual understanding. The Pharisees were inveterate students of the Hebrew Scriptures, but Jesus accused them repeatedly of lack of understanding. The Bible is a sealed book to one whose own spiritual  
 32 understanding has not been quickened by the living Word. "The word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it." Jesus so identified Himself with the living Word that His words became, like it, creative. He submerged His personality in God-Mind until He became the expression of that Mind, the idea clothed in  
 36 flesh. "And the Word became flesh, and dwelt among us." Then instead of memorizing whole chapters of the Bible let us quicken our mind and our body with the creative word and thereby escape death. "Verily, verily, I say unto you, If a man keep my word, he shall never see death."

40

MJ 66/5.31 The Pharisaical mind thinks that salvation lies in the Scripture itself, when in fact the Scripture simply bears witness of the Savior. The need is not to concentrate on the letter of the law but to live the Truth and let the divine principles find expression through the soul.  
 44 Thus man learns to travel the path that leads to light and peace and satisfaction.

MJ 66/5.32 There is no necessity of accusing our brother. The law itself works everything out in perfect justice. In fact Moses symbolizes this progressive or "drawing-out" process,  
 48 which in the individual works from within upward, and in the universe appears as the upward trend of all things.

MJ 66/5.33 The idea that the Bible is the living Word of God has diverted the attention of Christians from the one creative Word ever since the original translators dropped the little  
 4 word "ye" from the sentence (in John 5:39) in which Jesus criticized the Jews for their much study of the Scriptures and thereby made their study a command. Modern translators have corrected this attempt to make Jesus an endorser of the printed word, and it is now made  
 8 clear that overstudy of the letter may prevent one from making unity with the Word of God manifest, Jesus the Christ.

MJ 67/6.c JOHN: Chapter 6Jn. 6:1 After these things Jesus went over the sea of Galilee, which is the sea of Tiberias. 2 And a great multitude followed him, because they saw his  
 12 miracles which he did on them that were diseased. 3 And Jesus went up into a mountain, and there he sat with his disciples. 4 And the passover, a feast of the Jews, was nigh. 5 When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat? 6 And this he said to prove him: for  
 16 he himself knew what he would do. 7 Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little. 8 One of his disciples, Andrew, Simon Peter's brother, saith unto him, 9 There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many? 10 And Jesus  
 20 said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. 11 And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would. 12 When they were filled, he said unto his  
 24 disciples, Gather up the fragments that remain, that nothing be lost. 13 Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten. 14 Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that  
 28 should come into the world.

MJ 67/6.1 We increase our vitality by blessing and giving thanks in spirit. To bring about this increase efficiently we must understand the anatomy of the soul and mind centers in the  
 32 body.

MJ 67/6.2 It has been found by experience that a person in-  
 36 creases his blessings by being grateful for what he has. Gratitude even on the mental plane is a great magnet, and when gratitude is expressed from the spiritual standpoint it is powerfully augmented. The custom of saying grace at the table has its origin in man's attempt to use this power of increase.

40 MJ 68/6.3 A woman who had been left with a large family and no visible means of support related in an experience meeting how wonderfully this law had worked in providing food for her children. In her extremity she had asked the advice of one who understood the law, and she had been told to thank God silently for abundant supply on her table, regardless of  
 44 appearances. She and her children began doing this, and in a short time the increase of food was so great at times that it astonished them. Her grocer's bill was met promptly, and in most marvelous ways the family was supplied with food. Never after that time did they lack.

48 MJ 68/6.4 In all its work the I AM (Christ) uses the faculties of the mind. The I AM is Spirit, and it cannot move directly on substance or formed states of consciousness. It uses the

spiritual faculties as its agents. The name Philip means "power," and Jesus appealed to Philip to know how these hungry "thoughts" or people were to be fed. Jesus did this to "prove him." This means that power is still under the limitations of sense. It looks on the visible  
 4 supply and judges its capacity from that viewpoint. Andrew (strength), brother of Peter (faith), has a slight perception of true supply on the seven-sense plane of consciousness (represented as the lad with five loaves and two fishes). This is a good beginning for the I AM. If you have a consciousness of the capacity that is involved in the natural man's  
 8 sevenfold nature, you have a good foundation on which to build the twelvefold or spiritual man.

MJ 69/6.5 Having quickened your idea of power and strength in universal Spirit, you "sit  
 12 down" or center your forces within you and begin to bless and give thanks. In divine order you make connection with the universal, vital energy of Being and fill your whole consciousness with vitality. The surplus energy settles back into the various centers as reserve force (the twelve baskets that remained over). Thus you learn to live by "the living  
 16 bread which came down out of heaven," the very flesh or substance of eternal life.

MJ 69/6.6 Jesus and His disciples were on a mountain when this great increase of substance took place, which indicates a high state of consciousness. An eminent British scientist, Sir  
 20 James Jeans, says that it may be that the gods that determine our fates are our own minds acting on our brain cells and through them on the world about us. Here is stated a profound truth that, accepted and tested, will demonstrate supply to meet every need. Science says that we live in an invisible ether pregnant with the essence of all visible things, that this  
 24 essence is wrapped up in the atom, and that it awaits an as yet undiscovered law to set it free. Jesus knew the law and through Him we may know it. In World War II science used this power in the destructive atom bomb. Jesus used  
 it constructively in feeding the five thousand.Jn. 6:15 When Jesus therefore perceived that  
 28 they would come and take him by force, to make him a king, he departed again into a mountain himself alone.MJ 70/6.7 Spirit always has the power and the ability to handle any situation. Jesus knew His time had not yet come. He had not yet developed the spiritual power necessary to meet the many demands made on Him. The way out was to withdraw  
 32 from public work for a season. Those who are evolving spiritually know whether or not they are equal to certain demands made on them, and they withdraw to the within for further spiritual realization and power.Jn. 6:16 And when even was now come, his disciples went down unto the sea, 17 And entered into a ship, and went over the sea toward Capernaum.  
 36 And it was now dark, and Jesus was not come to them. 18 And the sea arose by reason of a great wind that blew. 19 So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid. 20  
 40 But he saith unto them, It is I; be not afraid. 21 Then they willingly received him into the ship: and immediately the ship was at the land whither they went. MJ 70/6.8 To walk on the sea as Jesus did, without sinking down into the waves, required established faith in the power of Spirit.

44 MJ 70/6.9 We cannot walk on the waves of life in our own personal strength. If we remember to call on the strength of Christ we are sustained by unlimited power, by the real self.Jn. 6:22 The day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that one whereinto his disciples were  
 48 entered, and that Jesus went not with his disciples into the boat, but that his disciples were gone away alone; 23 (Howbeit there came other boats from Tiberias nigh unto the place

where they did eat bread, after that the Lord had given thanks:) 24 When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus. 25 And when they had found him on the other side  
4 of the sea, they said unto him, Rabbi, when camest thou hither? 26 Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled. 27 Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall  
8 give unto you: for him hath God the Father sealed. 28 Then said they unto him, What shall we do, that we might work the works of God? 29 Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent. 30 They said therefore unto him, What sign showest thou then, that we may see, and believe thee? what dost thou  
12 work? 31 Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat. 32 Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. 33 For the bread of God is he which cometh down from heaven, and giveth life unto the world. 34  
16 Then said they unto him, Lord, evermore give us this bread. 35 And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. 36 But I said unto you, That ye also have seen me, and believe not. 37 All that the Father giveth me shall come to me; and him that cometh to me I  
20 will in no wise cast out. 38 For I came down from heaven, not to do mine own will, but the will of him that sent me. 39 And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. 40 And this is the will of him that sent me, that every one which seeth the Son, and believeth on him,  
24 may have everlasting life: and I will raise him up at the last day.

Jn. 6:41 The Jews then murmured at him, because he said, I am the bread which came down from heaven. 42 And they said, Is not this Jesus, the son of Joseph, whose father and mother  
28 we know? how is it then that he saith, I came down from heaven? 43 Jesus therefore answered and said unto them, Murmur not among yourselves. 44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. 45 It is written in the prophets, And they shall be all taught of God. Every man therefore that hath  
32 heard, and hath learned of the Father, cometh unto me. 46 Not that any man hath seen the Father, save he which is of God, he hath seen the Father. 47 Verily, verily, I say unto you, He that believeth on me hath everlasting life. 48 I am that bread of life. 49 Your fathers did eat manna in the wilderness, and are dead. 50 This is the bread which cometh down from  
36 heaven, that a man may eat thereof, and not die. 51 I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

40 Jn. 6:52 The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? 53 Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. 54 Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. 55 For  
44 my flesh is meat indeed, and my blood is drink indeed. 56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. 57 As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. 58 This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of  
48 this bread shall live for ever. 59 These things said he in the synagogue, as he taught in Capernaum. MJ 73/6.10 Here the multitude (meaning a multitude of thoughts) are really

seeking comfort and consolation ("they themselves got into the boats and came to Capernaum, seeking Jesus"). They had entered into that inner conviction of the abiding compassion and restoring power of God.

4

MJ 73/6.11 In the universal Mind principle, which Jesus called "the Father," there is a substance that also includes the mother or seed of all visible substance. It is the only real substance because it is unchangeable, while the visible substance is in constant transition.

8

MJ 73/6.12 The origin or source of all substance is the idea of substance. It is purely spiritual and can be apprehended only by the mind. It is never visible to the eye, nor can it be sensed by man through any of the bodily

12

faculties. Bible authorities say that the Almighty in Genesis should have been translated El Shaddai, "the breasted one." Thus God is found to include both the male and the female principle.

16

MJ 74/6.13 When the mind has centered its attention on this idea of substance long enough and strongly enough, it generates the consciousness of substance, and through the powers of the various faculties of the mind in right relation it can form visible substance. Jesus in this way brought into visibility the loaves and fishes to feed the five thousand.

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MJ 74/6.14 But this faculty of dealing with ideas is open to all men and women. It is not given to privileged persons and withheld from all others.

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MJ 74/6.15 Jesus knew this, and He also knew that every man must center his attention on this spiritual substance and bring forth its fruits, just as He did. But those whose attention has long been centered in things visible are slow to appreciate this fact.

28

MJ 74/6.16 Jesus fed the multitude in an easy way, and they followed Him over the sea in boats apparently in order to get more food; at least that is the motive Jesus attributed to them.

32

MJ 74/6.17 Then He tells them plainly that they must not labor for the food that perishes but for the food that "abideth unto eternal life."

36 MJ 74/6.18 When they asked how they should do these "works of God" or so-called miracles, He said, "Believe on him whom he hath sent." One translation says, "Believe in him." Man is to believe in the spiritual presence of the living God even as one "sent"; that is, entered into the consciousness.

40

MJ 74/6.19 All shall attain who believe or have faith in the spiritual source of life. Whoever comes to this Christ

realm in the heavens all about us will be moved by its will, which is the will of the Father.

44 There will be no loss, no failure in this realm, and whoever enters into the Mind of Spirit will have poured out to him its life essence and be wholly raised up from material conditions when arriving at the "last day" (the last degree of understanding).

48 MJ 75/6.20 Moses caused manna to fall from heaven to feed the Children of Israel. The body of Christ is a spiritual substance that we incorporate into consciousness through faith

out of the heavens of mind. That the food we eat has a spiritual source is proved by those who fast in spiritual faith much longer and easier than those who are forced to starve. Jn. 6:60 Many therefore of his disciples, when they had heard this, said, This is an hard saying; who can hear it? 61 When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? 62 What and if ye shall see the Son of man ascend up where he was before? 63 It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life. 64 But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. 65 And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.

12 Jn. 6:66 From that time many of his disciples went back, and walked no more with him. 67 Then said Jesus unto the twelve, Will ye also go away? 68 Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. 69 And we believe and are sure that thou art that Christ, the Son of the living God. 70 Jesus answered them, Have not I chosen you twelve, and one of you is a devil? 71 He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve. MJ 76/6.21 Jesus said, "It is the spirit that giveth life; the flesh profiteth nothing: the words that I have spoken unto you are spirit, and are life." Being, the original fount, is an impersonal principle; but in its work of creation it puts forth an idea that contains all ideas: the Logos, Word, Christ, the Son of God, or spiritual man. This spiritual man or Christ or Word of God is the true inner self of every individual. Man therefore contains within himself the capacities of Being, and through his words uses the creative principle in forming his environment, good or bad. So we make our own heaven or hell.

MJ 76/6.22 The ideas that make words constructive are those of life, love, wisdom, substance, power, strength, and all other ideas that express divine attributes. Words carrying the life idea produce a vitalizing and life-giving effect. Words that express divine love are harmonizing and unifying in their effect.

MJ 76/6.23 Words are made active in the body through their receptivity by the mind and are carried into the body through the subconsciousness by one's thought. Constructive words that renew the body are made a part of the body consciousness by prayer and meditation. These are the words that are Spirit and give life.

MJ 76/6.24 Many people start out to walk in the light of Spirit, to unfold Truth, but they become entangled in their own misgivings and disbelief and therefore return to their old limited way of life.

MJ 77/6.25 After these events Jesus went to Galilee (the "whirl of life"), for He did not walk in Judea (praise) because the Jews sought to kill him. The Jews (the Pharisaical Jews in this instance) believed in the letter of the law rather than the spirit.

MJ 78/7.c JOHN: Chapter 7 Jn. 7:1 After these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him. 2 Now the Jews' feast of tabernacles was at hand. 3 His brethren therefore said unto him, Depart hence, and go into Judaea, that thy disciples also may see the works that thou doest. 4 For there is no man that doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, show thyself to the world. 5 For neither did his brethren believe in him. 6 Then Jesus said unto

them, My time is not yet come: but your time is always ready. 7 The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil. 8 Go ye up unto this feast: I go not up yet unto this feast: for my time is not yet full come. 9 When he had said  
4 these words unto them, he abode still in Galilee.

10 But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret. 11 Then the Jews sought him at the feast, and said, Where is he? 12 And  
8 there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people. 13 Howbeit no man spake openly of him for fear of the Jews. MJ 78/7.1 Jesus was developing His spiritual nature, which is under spiritual law. The Pharisaical Jews followed the letter of the law, which resists and seeks the  
12 destruction of the Christ. The Christ usually moves in secret. It does its spiritual work quietly instead of showing off. Some of the multitude thought Jesus was a good man; others thought He had led the people astray. This represents the quibbling of the lesser mind. Jn. 7:14 Now about the midst of the feast Jesus went up into the temple, and taught. 15 And  
16 the Jews marveled, saying, How knoweth this man letters, having never learned? 16 Jesus answered them, and said, My doctrine is not mine, but his that sent me. 17 If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. 18 He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent  
20 him, the same is true, and no unrighteousness is in him. 19 Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me? 20 The people answered and said, Thou hast a devil: who goeth about to kill thee? 21 Jesus answered and said unto them, I have done one work, and ye all marvel. 22 Moses therefore gave unto you  
24 circumcision; (not because it is of Moses, but of the fathers;) and ye on the sabbath day circumcise a man. 23 If a man on the sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath day? 24 Judge not according to the appearance, but judge righteous  
28 judgment.

Jn. 7:25 Then said some of them of Jerusalem, Is not this he, whom they seek to kill? 26 But, lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is  
32 the very Christ? 27 Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is. 28 Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not. 29 But I know him: for I am from him, and he hath sent me. 30  
36 Then they sought to take him: but no man laid hands on him, because his hour was not yet come. 31 And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this man hath done? 32 The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers  
40 to take him. 33 Then said Jesus unto them, Yet a little while am I with you, and then I go unto him that sent me. 34 Ye shall seek me, and shall not find me: and where I am, thither ye cannot come. 35 Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed among the Gentiles, and teach the Gentiles? 36 What  
44 manner of saying is this that he said, Ye shall seek me, and shall not find me: and where I am, thither ye cannot come? MJ 80/7.2 Jesus' disciples wanted Him to go up to Jerusalem for one reason: to prove that He was the Christ, but He realized that He had not yet attained the necessary power. After they had departed He got more spiritual consciousness and was  
48 moved to go under the protection of Spirit, and in this state of mind the Jews could not lay their hands on Him or injure Him in any way. Jesus, like all persons who are growing

spiritually, felt the power within Him to be much stronger than He could manifest without. He wanted to prove to His friends that He was the Christ but doubted His ability.

- 4 MJ 80/7.3 He was not speaking from Himself for His own glory, but He was seeking the glory of Him that sent Him.

MJ 80/7.4 The all-knowing Christ Mind can easily handle the Pharisaical mind that is following the letter of the law. The intellectual mind cannot understand the claim of the spiritual that it can go where it cannot be found by those present. The mind that functions in matter cannot comprehend a state in which matter can pass through matter. Jn. 7:37 In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. 38 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. 39 (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.) MJ 81/7.5 Jesus realized that man's real thirst is for Spirit and that this thirst can only be quenched through an outpouring of the Holy Spirit within the soul, which thrills one with new life and energy and vitality.

- 20 MJ 81/7.6 If we have understanding faith we know that there is no cessation of life and that we have only to open our consciousness more and more to the Spirit of life in order to realize that from within flow rivers of living water.

24 MJ 81/7.7 The Holy Spirit was in evidence before the time of Jesus, but He gave a new impetus to this indwelling helper and promised that the holy Comforter would be with us throughout all time. Jn. 7:40 Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet. 41 Others said, This is the Christ. But some said, Shall Christ come out of Galilee? 42 Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was? 43 So there was a division among the people because of him. 44 And some of them would have taken him; but no man laid hands on him. MJ 82/7.8 When one is in a mixed state of consciousness there is always dissension and questioning. How ever when one is born anew into the Christ consciousness all things are made clear.

"For all shall know me,

36

From the least to the greatest of them." Jn. 7: 45 Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him? 46 The officers answered, Never man spake like this man. 47 Then answered them the Pharisees, Are ye also deceived? 48 Have any of the rulers or of the Pharisees believed on him? 49 But this people who knoweth not the law are cursed. 50 Nicodemus saith unto them, (he that came to Jesus by night, being one of them,) 51 Doth our law judge any man, before it hear him, and know what he doeth? 52 They answered and said unto him, Art thou also of Galilee? 44 Search, and look: for out of Galilee ariseth no prophet. MJ 82/7.9 The "chief priests" of the Pharisaical consciousness are the highest thoughts in authority in the Pharisaical hierarchy. The "officers" are thoughts that execute the law. However, when it reaches a certain state of unfoldment even the Pharisaical mind, which believes in the strict letter of the law, is open to conviction if it can entertain a higher truth safely. This is proved by Nicodemus' spiritual conversion. The Pharisaical side of man's mind in its faithful adherence to religious forms

eventually becomes aware of the presence of divine power. This truth was in evidence when the officers replied, "Never man so spake," revealing that the higher light of the Christ had found entrance into their consciousness.

4

MJ 84/8.C JOHN : Chapter 8Jn. 8:53 And every man went unto his own house. 1 Jesus went unto the mount of Olives. 2 And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them. 3 And the scribes and  
8 Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst, 4 They say unto him, Master, this woman was taken in adultery, in the very act. 5 Now Moses in the law commanded us, that such should be stoned: but what sayest thou? 6 This they said, tempting him, that they might have to accuse him. But Jesus stooped down, 12 and with his finger wrote on the ground, as though he heard them not. 7 So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her. 8 And again he stooped down, and wrote on the ground. 9 And they which heard it, being convicted by their own conscience, went out one 16 by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst. 10 When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee? 11 She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no 20 more.MJ 84/8.1 Jesus' going up into the Mount of Olives means the soul's ascending to the state of consciousness where absolute Truth is manifest and from this high vantage point teaching a lesson in brotherly love to the intellectual faculties. Sometimes the intellectual faculties imagine they are in supreme authority, as in this case, where the woman caught in 24 adultery is presented as an example. "Now, spiritual man, what are you going to do about that? Under the law, we are told, we must stone her." Jesus, here symbolizing the indwelling Christ, writes on the ground and says, "He that is without sin among you, let him first cast a 28 stone at her." The intellectual faculties, thus trapped in their own conceit, slink away.

MJ 85/8.2 The Christ questions this adulterous state of consciousness: "Woman, where are they? did no man condemn thee?" The reply is "No man, Lord." The final injunction is 32 "Neither do I condemn thee: go thy way; from henceforward sin no more." Thus the overcoming power of the Christ Mind is doing its perfect work.Jn. 8:12 Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life. 13 The Pharisees therefore said unto him, Thou 36 bearest record of thyself; thy record is not true. 14 Jesus answered and said unto them, Though I bear record of myself, yet my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go. 15 Ye judge after the flesh; I judge no man. 16 And yet if I judge, my judgment is true: for I am not alone, but I and the Father 40 that sent me. 17 It is also written in your law, that the testimony of two men is true. 18 I am one that bear witness of myself, and the Father that sent me beareth witness of me. 19 Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also. 20 These words spake 44 Jesus in the treasury, as he taught in the temple: and no man laid hands on him; for his hour was not yet come.

MJ 86/8.3 The Christ within is always declaring, "I am the light of the world: he that 48 followeth me shall not walk in the darkness, but shall have the light of life." The first lesson in spiritual development to be learned is that everyone has within him the light of divine

understanding. Those who do not recognize that they have this inner light are thinking intellectually instead of spiritually. The Christ light comes forth from God and under all circumstances is aware of its source. It places all judgment in the Father, knowing that its  
 4 light is from that source alone. The intellectual man has no conception of this truth but depends more on man-made judgment.

MJ 86/8.4 Jesus (symbolizing the Christ) was working in the substance consciousness and  
 8 under the light of Spirit and was master of the situation. Therefore no man took Him, because His hour was not yet come. He put all protection under God, who was ever-present as His witness and defense. Jn. 8:21 Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come. 22 Then said the Jews,  
 12 Will he kill himself? because he saith, Whither I go, ye cannot come. 23 And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world. 24 I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins. 25 Then said they unto him, Who art thou? And Jesus saith unto them,  
 16 Even the same that I said unto you from the beginning. 26 I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him. 27 They understood not that he spake to them of the Father. Jn. 8:28 Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am  
 20 he, and that I do nothing of myself; but as my Father hath taught me, I speak these things. 29 And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him. 30 As he spake these words, many believed on him. MJ 87/8.5 Jesus, symbolizing the I AM, the Christ, again is proclaiming Truth from the absolute standpoint. As  
 24 He persists the light of Christ eventually does filter into consciousness. Through self-righteous adherence to outer forms man resists his true unfoldment or evolution. The egotistical personality assumes that its world of phenomena is real and that all talk about disappearing into spirit is illusion. Sanctimoniousness develops from the belief that intellect  
 28 can be spiritually sanctified. The spiritual mind (the I AM) is the Saviour and is working to come into evidence. It is working to redeem the self-righteous, Pharisaical, intellectual man. When this man has been lifted up, "then shall ye know that I am he, and that I do nothing of myself, but as the Father taught me. I speak these things." Jn. 8:31 Then said Jesus to those  
 32 Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; 32 And ye shall know the truth, and the truth shall make you free. 33 They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free? 34 Jesus answered them, Verily, verily, I say unto you, Whosoever committeth  
 36 sin is the servant of sin. 35 And the servant abideth not in the house for ever: but the Son abideth ever. Jn. 8:36 If the Son therefore shall make you free, ye shall be free indeed. MJ 88/8.6 An understanding of Truth comes only to those who abide faithfully in the teachings of Jesus. They alone are free who persist in holding to the true view of life, regardless of  
 40 preaccepted theories, and who obey only the voice of the higher self, which holds them to an unswerving performance of the right, both mental and outer, instead of following the voice of their own desires.

44 MJ 88/8.7 The subject of freedom is inexhaustible. The quest of freedom is endless and is unfulfilled save in the Christ consciousness. The Jews did not understand the teachings of Jesus on this subject. As the chosen people, they were in bondage to racial pride, and their intemperance in this regard was difficult to uproot.

48

MJ 88/8.8 The "house" is man's body. No one who allows intemperate desires to rule his life and to gain expression through his thought and conduct can hope to remain long in the body or to experience in it any measure of true satisfaction. Only the "Son," the self-forgetting, loving, helpful concentration of all the powers on the gaining of a higher understanding of the forces that control mankind, can bring full and complete freedom. Once this power of concentration is gained and practiced, perfect freedom is indeed assured. But concentration does not spring, perfect and full-fledged, from beneath the fleeting wing of the random resolve; it requires the faithful giving of oneself to the practice of the presence of God. "Abideth" entails a continuing in the Christ state of mind and heart.

MJ 89/8.9 Jesus in effect said, "If you live in the spirit of My teachings, you will become truly My disciples, and you will be freed from all your limitations through the understanding of Truth that comes to you as the result of your steadfastness." Jn. 8:37 I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you. 38 I speak that which I have seen with my Father: and ye do that which ye have seen with your father. 39 They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham. 40 But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham. 41 Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, even God. MJ 89/8.10 Those who think of themselves as descended from human ancestors are in bondage to all the limitations of those ancestors, regardless of their claims to the contrary. It is a falling short of the full stature of man to regard himself as descended from the human family. This is a sin that keeps the majority of men in bondage to sense consciousness. The Jews were proud of their ancestors, Abraham, Isaac, and Jacob, who did things that in our day would make them candidates for the penitentiary. Polygamy might be mentioned as an example.

MJ 89/8.11 The worship of ancestors is observed in our own day by those who eagerly search the records of royalty for a family coat of arms or trace their ancestry back to William the Conqueror. The one and only way to get free of this burden of race heredity is to proclaim your divine sonship. If you believe that God is your Father, acknowledge Him, and He will acknowledge you.

MJ 90/8.12 A short definition of sin is ignorance. If you knew your spiritual origin and all the purity and power that it includes, you would not be subject to the race tendencies that sway the mind of the flesh. This is the freedom of the Son of God; the shackles of false thoughts are loosed, and there is the open light of heaven instead of the darkness of sense consciousness.

MJ 90/8.13 It seems incredible that men should seek to destroy and kill out of their thoughts this superconscious mind, but such is the self-sufficiency of ignorance identified with human lineage. Mortality has failed generation after generation, yet men cling to it as the summum bonum of existence, and antagonize the Spirit. Jn. 8:42 Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me. 43 Why do ye not understand my speech? even because ye cannot hear my word. 44 Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. 45 And because I tell you the truth, ye believe me not. 46 Which of you convinceth me of sin?

And if I say the truth, why do ye not believe me? 47 He that is of God heareth God's words: ye therefore hear them not, because ye are not of God. 48 Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil? 49 Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me. 50 And I seek not mine own glory: there is one that seeketh and judgeth. MJ 91/8.14 It is hard for the intellect to realize the spiritual "I AM THAT I AM." It always argues back and forth, endeavoring to prove that the intellect itself is the highest authority.

8 MJ 91/8.15 Jesus condemned the sins of the intellect, of which self-righteousness is the greatest, as worse than moral sins. Compare this scathing arraignment of the arrogant Jews with the ready forgiveness for the adulteress. The pompous ecclesiastical dignitary is much harder to reach with Truth than the repentant moral sinner.

MJ 91/8.16 Any thought that does not have its origin in the one divine source is a liar and the father of all lies. Jn. 8:51 Verily, verily, I say unto you, If a man keep my saying, he shall never see death. 52 Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death. 53 Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself? 54 Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God: 55 Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying. 56 Your father Abraham rejoiced to see my day: and he saw it, and was glad. 57 Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? 58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am. 59 Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by. MJ 92/8.17 "Verily, verily, I say unto you, If a man keep my word, he shall never see death. The Jews said unto him, Now we know that thou hast a demon. Abraham died, and the prophets; and thou sayest, If a man keep my word, he shall never taste of death."

MJ 92/8.18 If the would-be overcomer will diligently meditate on these words, the light of Truth will gradually break in. Then he will know that the Christ, the I AM THAT I AM, was before Abraham and also that the old "church father" Abraham was spiritually quickened to the degree that he was constantly seeking the light. "Your father Abraham rejoiced to see my day; and he saw it, and was glad."

36 MJ 92/8.19 It was the Christ in Jesus who exclaimed, "Before Abraham was born, I am." Christ, the spiritual man, spoke often through Jesus, the natural man. We know that Christ, the spiritual man, could not have experienced death, burial, and resurrection. The experiences were possible only to the mortal man, who was passing from the natural to the spiritual plane of consciousness.

MJ 92/8.20 The word of God is the word that conveys to the world the ideas of the Most High. It is not the Most High in His wholeness, but it carries with it the power behind the throne, because "the three agree in one," the Father (principle), the Son (the ideal), and the Holy Ghost, (the formative word).

48

MJ 93/8.21 Jesus said, "If a man keep my word, he shall never see death." The "word" here referred to is not comprehended by the spoken or written word of Jesus but rather the original creative Word of God, the Logos. This is the Logos or God Word that the Gospel of  
 4 John states "became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father)." According to the Bible, the words of Jesus were more powerful than those of any other man who ever lived. He infused the divine-life idea into His words until they made direct union with the creative Word of the Father.

8

MJ 93/8.22 When man in faith makes this intimate connection between his mind and the Father's, he enters into what may be termed the "river of life," and he has ability to take others with him into the waters that cleanse, purify, and vitalize so perfectly that death is  
 12 swallowed up in life and man lives right on without the tragedy of death. Such a man was and is, Jesus the Christ, and the promise is that all who incorporate in mind and body the living creative Word, as He did, will with Him escape death. This promise of the overcoming power of the Word has been interpreted to mean death of the soul after physical death, but  
 16 there is no foundation for this assumption. Jesus overcame death of the body. His followers are expected to do the same.

MJ 94/9.C JOHN: Chapter 9Jn. 9:1 And as Jesus passed by, he saw a man which was blind  
 20 from his birth. 2 And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind? 3 Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him. 4 must work the works of him that sent me, while it is day: the night cometh, when no man can work. 5 As long as I  
 24 am in the world, I am the light of the world. 6 When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay,  
 7 And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing. 8 The neighbours therefore, and they  
 28 which before had seen him that he was blind, said, Is not this he that sat and begged? 9 Some said, This is he: others said, He is like him: but he said, I am he. 10 Therefore said they unto him, How were thine eyes opened? 11 He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash:  
 32 and I went and washed, and I received sight. 12 Then said they unto him, Where is he? He said, I know not.

Jn. 9:13 They brought to the Pharisees him that aforetime was blind. 14 And it was the  
 36 sabbath day when Jesus made the clay, and opened his eyes. 15 Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see. 16 Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner  
 40 do such miracles? And there was a division among them. 17 They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet. 18 But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight. 19 And they asked  
 44 them, saying, Is this your son, who ye say was born blind? how then doth he now see? 20 His parents answered them and said, We know that this is our son, and that he was born blind: 21 But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself. 22 These words spake his parents,  
 48 because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue. 23 Therefore said his parents, He

is of age; ask him. 24 Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner. 25 He answered and said, Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see. 26 Then  
 4 said they to him again, What did he to thee? how opened he thine eyes? 27 He answered them, I have told you already, and ye did not hear: wherefore would ye hear it again? will ye also be his disciples? 28 Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples. 29 We know that God spake unto Moses: as for this fellow, we know not  
 8 from whence he is. 30 The man answered and said unto them, Why herein is a marvelous thing, that ye know not from whence he is, and yet he hath opened mine eyes. 31 Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth. 32 Since the world began was it not heard that any man opened the  
 12 eyes of one that was born blind. 33 If this man were not of God, he could do nothing. 34 They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.

16 Jn. 9:35 Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God? 36 He answered and said, Who is he, Lord, that I might believe on him? 37 And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee. 38 And he said, Lord, I believe. And he worshipped him. 39 And Jesus  
 20 said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind. 40 And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also? 41 Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth. MJ 96/9.1  
 24 There are sins of omission and sins of commission. This text illustrates a sin of omission. The man born blind had not sinned, neither had his parents sinned.

In this whole chapter the Christ is declaring, "I am the light of the world." When our blind,  
 28 stumbling thoughts awaken to the reality of the Christ, darkness falls away and we see clearly.

MJ 96/9.2 The inquiry "Who sinned, this man, or his parents, that he should be born blind?"  
 32 indicates a previous incarnation of the man in the fleshly body, in which he might have sinned. Belief in successive incarnations of man was accepted by all the scriptural writers who were spiritually wise. The tents and tabernacles in which the Children of Israel lived in the wilderness are symbols of the fleshly body that men put on and off, again and again.  
 36 Solomon's Temple is a symbol of the regenerated body of man; when man attains this body he will cease to die and reincarnate. In order to build this indestructible body we must make manifest in ourselves the works of God. The Pharisees were very strict in their observance of the external ritual but had no knowledge of the inner spiritual law that expressed its  
 40 perfection in health of body.

MJ 97/9.3 The sin of omission is even greater than the sin of commission. There is some hope for the one who is an active sinner; but what can we expect of one who makes no effort  
 44 to do anything for himself, who simply drifts with the tide, or looks to others to do all things? Before he was healed, the blind man was a sinner of omission. He was a blind beggar, a person who had no perception of his own capacity, or no confidence in his power to rise superior to conditions in the material realm. When man fails to apprehend his mission and to  
 48 do the work of bringing forth the good that is allotted to him, he remains in darkness. His blindness is that sin of omission which is present in every man who does not realize his place

in the Godhead. If a man fails to do that which he is told from within is the right thing to do, he is sinning, and he will remain in darkness to just the degree that he sins.

- 4 MJ 97/9.4 The works of God that we are to make manifest are the perfect ideas of a perfect-man idea in Divine Mind. "Ye therefore shall be perfect, as your heavenly Father is perfect." We are to bring forth in ourselves the perfection of Being. If through neglect, laziness, or belief in inability we fail to do this, we fall under the judgment of the constantly operating  
8 law of life, which is inwardly urging us and in all the visible and invisible forms of nature is commanding: "Go forward."

- 12 MJ 98/9.5 The world is full of people who are in this beggarly blind state. They sit by the wayside and wait for the workers to give them pennies and crusts, when they themselves might be the producers of their own good. The remedy for their situation is for them to deny material darkness, ignorance, and inability in themselves. By putting the clay upon the blind man's eyes Jesus illustrated how man makes opaque his understanding by affirming the  
16 power of material conditions to hamper and impede his spiritual and material growth. The washing away of this clay by the man himself shows that by our own volition and our own efforts we must deny away these seeming mountains of enviroing conditions.

- 20 MJ 98/9.6 The starting point of man's reformation is in the mind. He must begin to handle situations mentally at first; as he proceeds to do away with thought limitations, surrounding conditions will gradually change, and he will find himself "seeing" as a result of his efforts to do the will of the one supreme Mind.

- 24 MJ 98/9.7 When we begin to deny away the limitations of old material race thoughts and to affirm illumination from the Christ within us, we are sure to arouse the "Jews" and the "Pharisees" in our mental realm. They are our tendencies to cling to the letter of the word,  
28 to the forms of religion, and to deny the power of Spirit actually to illumine our mind and transform our entire being. If after we are awakened we are bold in the declaration of Truth, as this man was when he was healed, we may experience much opposition from our old formal religious ideas. If we listen to them all, we may feel as though we were no longer  
32 in spiritual favor. But we need not fear; we shall become conscious of the Christ again, and He will reveal Himself to us. Then we shall worship Him truly.

- 36 MJ 100/10.C JOHN: Chapter 10 Jn. 10:1 Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. 2 But he that entereth in by the door is the shepherd of the sheep. 3 To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. 4 And when he putteth forth his own sheep, he goeth before them, and  
40 the sheep follow him: for they know his voice. 5 And a stranger will they not follow, but will flee from him: for they know not the voice of strangers. 6 This parable spake Jesus unto them: but they understood not what things they were which he spake unto them. MJ

- 44 100/10.1 The door of your mind is your open-mindedness. "I am the door of the sheep." "Sheep" are your thoughts. "A thief and a robber" is mortal thought. The "porter" is the will. The "good shepherd" is the spiritual I AM.

- 48 MJ 100/10.2 All forces that come into your consciousness in any other way than through your own I AM are thieves and robbers. No man can be saved from the limitations and mistakes of ignorance except through his own volition.

MJ 100/10.3 There is a widespread belief that we can turn over to those who have better understanding the straightening out of our tangled thoughts. Such help may be extended  
 4 temporarily, but it always proves "a thief and a robber" in the end. The true healer is always the teacher and instructs his patients how to open the door to the "good shepherd," the divine I AM.

8 Jn. 10:7 Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. 8 All that ever came before me are thieves and robbers: but the sheep did not hear them. 9 I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. 10 The thief cometh not, but for to steal, and to kill, and to destroy: I am  
 12 come that they might have life, and that they might have it more abundantly. 11 I am the good shepherd: the good shepherd giveth his life for the sheep. 12 But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. 13 The hireling  
 16 fleeth, because he is an hireling, and careth not for the sheep. 14 I am the good shepherd, and know my sheep, and am known of mine. 15 As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. 16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold,  
 20 and one shepherd. 17 Therefore doth my Father love me, because I lay down my life, that I might take it again. 18 No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father. MJ 101/10.4 "The good shepherd layeth down his life for the sheep." This means that  
 24 the high spiritual I AM lets itself become identified with the limitations of self-consciousness that it may lift all up to the spiritual plane. "I lay down my life, that I may take it again."

MJ 101/10.5 When we open the door of the mind by consciously affirming the presence and  
 28 power of the divine I AM in our midst, there is a marriage or union of the higher forces in being with the lower, and we find that we are quickened in every part; the life of the I AM has been poured out for us. Thus Christ becomes the Saviour of the whole world, by pouring this higher  
 32 spiritual energy (His blood) into human consciousness, which each must take for himself and identify himself with. The individual I AM is the only door through which it can get into our thoughts in a legitimate way. If it comes through mediumship or hypnotism or mental suggestion, without our willing cooperation, it is "a thief and a robber."

36 MJ 102/10.6 There is but one life-giver, one Saviour, the Christ; and the only door through which the divine essence can come to us is through our own I AM. Jesus of Nazareth points the way, but everyone must take up his cross and follow Him, must "overcome" as He  
 40 overcame. Jn. 10:19 There was a division therefore again among the Jews for these sayings. 20 And many of them said, He hath a devil, and is mad; why hear ye him? 21 Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind? MJ 102/10.7 The word Jews in this instance refers to the Pharisical Jews who are following the  
 44 letter of the law. There is always a division among the intellectually wise and an arguing back and forth. It is the Christ consciousness alone that seeks the unity of all things. Jn. 10:22 And it was at Jerusalem the feast of the dedication, and Jn. 10:23 it was winter. And Jesus walked in the temple in Solomon's porch. MJ 103/10.8 Partaking of a feast in Solomon's  
 48 Porch in the Temple symbolizes our peaceful thought people appropriating spiritual substance in an outer state of consciousness (porch). Jn. 10:24 Then came the Jews round

about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly. 25 Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me. 26 But ye believe not, because ye are not of my sheep. MJ 103/10.9 In this Scripture Jesus symbolizes the I AM or Christ, and the Jews symbolize our high-brow intellectual thoughts, which hold to the letter of the law to such an extent that they cannot let the spiritual word expand in and through the consciousness. Jn. 10:27 My sheep hear my voice, and I know them, and they follow me: 28 And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. 29 My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. 30 I and my Father are one. MJ 103/10.10 "My sheep hear my voice." The sheep are our gentle, obedient thoughts that are always open to the inspirations of the Christ. Man's soul is encased in the body, with its great organ or instrument from which issues forth the human voice.

When man is established in his I AM power and dominion, His voice is strong and vibrant and commanding. God revealed Himself to the prophets of old through the "still small voice." While it is not audible it is distinct and clear. Many ask how to distinguish the real voice. They hear voices and voices but do not understand how to distinguish the real one. If man follows the Holy Spirit, the one teacher, if he concentrates on the power of the word and holds continuously for the leading of the Spirit of truth, he will enter into a state of spiritual discernment in which he can readily distinguish the still small voice. Jn. 10:31 Then the Jews took up stones again to stone him. 32 Jesus answered them, Many good works have I showed you from my Father; for which of those works do ye stone me? 33 The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God. 34 Jesus answered them, Is it not written in your law, I said, Ye are gods? 35 If he called them gods, unto whom the word of God came, and the scripture cannot be broken; 36 Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God? 37 If I do not the works of my Father, believe me not. 38 But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him. 39 Therefore they sought again to take him: but he escaped out of their hand, 40 And went away again beyond Jordan into the place where John at first baptized; and there he abode. 41 And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true. Jn. 10:42 And many believed on him there. MJ 105/10.11 After the Christ has done a positive work it always withdraws to an inner state of consciousness in order to replenish its power before it goes forth to achieve again. Into this state of consciousness opposing intellect cannot find entrance. But after a season the Christ again penetrates into the Jordan or subconsciousness made up of thoughts good, bad, and indifferent. Here man is in an ignorant and unredeemed state. His concepts are turbulent with materiality. However here again the light of the Christ penetrates, and many believe and receive the Truth. Jesus has made conscious unity with His supermind or I AM mind and through it with the Father. This is the only way in which any man can attain perfection.

MJ 105/10.12 Here again Jesus emphasizes the importance of works to prove one's claims of spiritual authority and power. "If I do not the works of my Father, believe me not." The world is full of religious leaders who cannot do the works promised by Jesus, and yet they are accepted as His representative. He said, "These signs shall accompany them that believe."

MJ 106/11.C JOHN: Chapter 11 Jn. 11:1 Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha. 2 (It was that Mary which anointed the

Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.) 3  
 Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick. 4  
 When Jesus heard that, he said, This sickness is not unto death, but for the glory of God, that  
 4 the Son of God might be glorified thereby. 5 Now Jesus loved Martha, and her sister, and  
 Lazarus. 6 When he had heard therefore that he was sick, he abode two days still in the  
 same place where he was. 7 Then after that saith he to his disciples, Let us go into Judaea  
 again. 8 His disciples say unto him, Master, the Jews of late sought to stone thee; and goest  
 8 thou thither again? 9 Jesus answered, Are there not twelve hours in the day? If any man  
 walk in the day, he stumbleth not, because he seeth the light of this world. 10 But if a man  
 walk in the night, he stumbleth, because there is no light in him. 11 These things said he: and  
 after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out  
 12 of sleep. 12 Then said his disciples, Lord, if he sleep, he shall do well. 13 Howbeit Jesus spake  
 of his death: but they thought that he had spoken of taking of rest in sleep. 14 Then said  
 Jesus unto them plainly, Lazarus is dead. 15 And I am glad for your sakes that I was not  
 there, to the intent ye may believe; nevertheless let us go unto him. 16 Then said Thomas,  
 16 which is called Didymus, unto his fellow disciples, Let us also go, that we may die with him. MJ

106/11.1 The name Lazarus means "whom God helps." Metaphysically interpreted, Lazarus  
 represents the spiritual strength that comes to man through his recognition of God as his  
 supporting,  
 20 sustaining power. When man fails to recognize God as the origin and support of his life,  
 spiritual understanding becomes weak in him and he sinks into materiality. To all intents he  
 is dead to the Truth of his own being. The devotional soul, Mary, and the practical soul,  
 Martha, are sisters in this intellect, and although like all women they have faith in the Spirit,  
 24 they allow themselves to fall under the thought of mortal law and believe in the reality of  
 death. The whole world is under the hypnotism of this material belief, and it is making tombs  
 for thousands every day.

28 MJ 107/11.2 Out of a torpid condition of soul like that of Lazarus the I AM (Jesus) calls forth  
 the living Spirit of the Christ, and reawakens by one word the consciousness of true  
 understanding in man and the quickened perception of his faculties.

32 MJ 107/11.3 The name Thomas means "twin." Spiritually considered, Thomas is  
 understanding, whose twin is Matthew, the will. Matthew, metaphysical twin of Thomas, is  
 not so described in the Scriptures; spiritually he is identified as the coordinating faculty. In a  
 well-balanced mind understanding is followed by action.

36 MJ 107/11.4 Intellectual understanding assures us of the truth of our sense impressions. It  
 says, "Seeing is believing." According to this dictum, if we should see written on a  
 blackboard, "Two plus two equals six," we should be called on to accept as true a  
 40 contradiction of the principles of mathematics.

Jn. 11:17 Then when Jesus came, he found that he [Lazarus] had lain in the grave four days  
 already. 18 Now Bethany was nigh unto Jerusalem, about fifteen furlongs off: 19 And many  
 44 of the Jews came to Martha and Mary, to comfort them concerning their brother. 20 Then  
 Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat still in  
 the house. 21 Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had  
 not died. 22 But I know, that even now, whatsoever thou wilt ask of God, God will give it  
 48 thee. 23 Jesus saith unto her, Thy brother shall rise again. 24 Martha saith unto him, I know  
 that he shall rise again in the resurrection at the last day. 25 Jesus said unto her, I am the

resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: 26 And whosoever liveth and believeth in me shall never die. Believest thou this? 27 She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come  
 4 into the world. 28 And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee. 29 As soon as she heard that, she arose quickly, and came unto him. 30 Now Jesus was not yet come into the town, but was in that place where Martha met him. 31 The Jews then which were with her in the house, and  
 8 comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there. 32 Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.

12

John 11:33 When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled, 34 And said, Where have ye laid him? They said unto him, Lord, come and see.

16

Jn. 11:35 Jesus wept. 36 Then said the Jews, Behold how he loved him! 37 And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died? 38 Jesus therefore again groaning in himself cometh to the  
 20 grave. It was a cave, and a stone lay upon it. 39 Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days. 40 Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God? 41 Then they took away the stone from the  
 24 place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. 42 And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me. 43 And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. 44 And he that was  
 28 dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go. MJ 109/11.5 Jesus represents man in the regeneration; that is, man in the process of restoring his body to a its natural condition, where it will live right on perpetually without old age, disease, or death. A  
 32 necessary step in this process of body restoration is the quickening of the sleeping Lazarus, who represents the vitalizing energies in the subconsciousness that feed the body and give it the life force that renews its youth.

36 MJ 109/11.6 Jesus was at Bethany near Jerusalem. Metaphysically Jerusalem represents a point in consciousness where the spiritual energy of life is strong enough to vitalize adjacent body substance (Bethany, "house of figs"). Jesus vitalized and  
 baptized His soul and body with spirit life when He denied the power of death over Lazarus  
 40 and affirmed the resurrecting life. We can do the same thing when we do it in His name. Jesus' groaning and weeping represent the seemingly insurmountable conditions that are just before us.

44 MJ 110/11.7 We should ever remember that the youth we love so well never dies; it is merely asleep in the subconscious--Jesus said that Lazarus was not dead. People grow old because they let the youth idea fall asleep. This idea is not dead but is sleeping, and the understanding I AM (Jesus) goes to awaken it. This awakening of youthful energies is  
 48 necessary to one in the regeneration. The body cannot be refined and made, like its Creator,

eternal before all the thoughts necessary to its perpetuation are revived in it. Eternal youth is one of these God-given ideas that man loves. Jesus loved Lazarus.

4 MJ 110/11.8 The outer senses say that this vitalizing force of youth is dead in man, that it has been dead for so long that it has gone into dissolution, decay; but the keener knowledge of the spiritual man proclaims, "Our friend Lazarus is fallen asleep; but I...awake him out of sleep."

8

MJ 110/11.9 Bringing this sleeping life to outer consciousness is no easy task. Jesus groaned in spirit and was troubled at the prospect. The higher must enter into sympathy and love with the lower to bring about the awakening--"Jesus wept." But there must be more than  
12 sympathy and love--"Take ye away the stone." The "stone" that holds the sleeping life in the tomb of matter in subconsciousness is the belief in the permanency of present material laws. This "stone" must be rolled away through faith. The man who wants the inner life to spring  
16 forth must believe in the reality of omnipresent spiritual life and must exercise his faith by invoking in prayer the presence of the invisible but omnipresent God. This reveals to consciousness the glory of Spirit, and the soul has witness in itself of a power that it knew not.

20 MJ 111/11.10 In Spirit all things are fulfilled now. The moment a concept enters the mind, the thing conceived is consummated through the law that governs the action of ideas. The inventor mentally sees his machine doing the work designed, though he may be years short of making it do that work. The spiritual-minded take advantage of this law and affirm the  
24 completeness of this ideal, regardless of outer appearances. This stimulates the energy in the thought process and gives it power beyond estimate. This is the step that Jesus took when He lifted up His eyes and said: "Father, I thank thee that thou heardest me. And I knew that thou hearest me always." The sleeping youth (Lazarus) does not at once respond,  
28 but the prayer of thanksgiving that is now in action gives the assurance that calls it at the next step to the surface--"Lazarus, come forth."

MJ 111/11.11 Jesus "cried with a loud voice." This emphasizes the necessity of working  
32 strenuously to project the inner life to the surface. Beginners find it easy, under proper instruction, to quicken the various life centers in the body and coordinate them as a body battery that, under the direction of the will, throws a current of energy to any desired place. A time comes when the outer flesh must be vitalized with this inner life; then  
36 arises the necessity of using the "loud voice" as the propelling force. This is removing from the face the "napkin," which represents conscious intelligence made manifest.

MJ 112/11.12 Freedom from all trammels is necessary before the imprisoned life can find its  
40 natural channel in the constitution. "Loose him, and let him go" means unfettered life expressing itself in joyous freedom of Spirit. The flesh would take this vital flood and use it in the old way, put new wine into old bottles, but Spirit guides those who trust it, and leads them in righteous ways when they listen patiently to the inner guide.

44

MJ 112/11.13 This raising of Lazarus is performed every day by those who are putting on the new Christ body through the resurrected Christ life. Jn. 11:45 Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him. 46 But some of  
48 them went their ways to the Pharisees, and told them what things Jesus had done. MJ

112/11.14 Interpreted within ourselves, there are always the thought forces that believe the

Truth and accept the so-called miracles of the Christ, but there are also those that question and resort to the Pharisees (the strict intellectual phase of mind) for their stamp of approval.<sup>47</sup> Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles. <sup>48</sup> If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation. <sup>49</sup> And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all, <sup>50</sup> Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. <sup>51</sup> And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation; <sup>52</sup> And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad. <sup>53</sup> Then from that day forth they took counsel together for to put him to death. MJ 113/11.15 In this instance the Pharisees represent a congregation of intellectual thought people called together to counsel with one another. The Romans symbolize the rule of the natural man. The intellectual Pharisee is always jealous of his religious rights and fearful of being robbed of his own. He observes the forms of religion but neglects the spirit. <sup>16</sup> He does not understand the activities of the Christ Mind and therefore fears it.

MJ 113/11.16 Another tendency of the intellect is to question and argue back and forth. The high priest symbolizes the highest spiritual thought force in authority that has an inkling of Truth, and he perceives that the Christ will eventually give His life for the redemption of all. The narrow intellect, however, does not have the spiritual viewpoint and seeks to destroy the saving spiritual power.

<sup>24</sup> Jn. 11:54 Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples. <sup>55</sup> And the Jews' passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, to purify themselves. <sup>56</sup> Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast? <sup>57</sup> Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should show it, that they might take him. MJ 114/11.17 When a state of consciousness is not open to Truth, the Christ (in this Scripture symbolized by Jesus) withdraws to an inner sanctum (here symbolized by Ephraim, a name that means "doubly fruitful"), where closer union with the great divine source is found. Jesus therefore walked no more openly among the Jews.

<sup>36</sup> MJ 114/11.18 The Feast of the Passover represents a passing from a lower state of consciousness to a higher. For the spiritual passover the devout always seek the city of peace (Jerusalem). No matter in what state of consciousness one may be functioning there is always that within which craves something better. The intellect, continuing to believe it is to be the highest authority, would kill out the Christ. <sup>40</sup>

MJ 115/12.C JOHN: Chapter 12 Jn. 12:1 Then Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead. <sup>2</sup> There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him. <sup>3</sup> Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment. MJ 115/12.1 Bethany means "a place of fruits," dates, bread, that is, substance. Whenever we make a mental demonstration we get a certain result in our body. <sup>48</sup> This is called the "fruit" of our thought.

MJ 115/12.2 When Jesus went to Bethany He realized the fruit or effect of raising Lazarus; that is, the quickening of certain sleeping energies in His body consciousness.

4

MJ 115/12.3 This realization is a feast to the soul and body, a filling of the whole man with a sense of satisfaction. Martha, the practical soul, and Mary, the devotional, serve the Master. Martha provides the material necessities and Mary the spiritual, while Lazarus sits at meat  
8 (abides as the living substance of the subconsciousness).

MJ 115/12.4 Mary, the devotional side of the soul, is grateful for the awakening of her brother Lazarus, because she depends for her manifestation on the subconscious life that he  
12 represents. When the soul is lifted up in prayer and thanksgiving, there follows an outflow of love that fills the whole "house" or body with its odor. The anointing of Jesus' feet represents the willingness of love to serve. When Jesus washed the feet of  
16 His apostles He said, "He that is...greater among you, let him become as the younger; and he that is chief, as he that doth serve." Jn. 12:4 Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him, 5 Why was not this ointment sold for three hundred pence, and given to the poor? 6 This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein. 7 Then said Jesus, Let her  
20 alone: against the day of my burying hath she kept this. 8 For the poor always ye have with you; but me ye have not always.

Jn. 12:9 Much people of the Jews therefore knew that he was there: and they came not for  
24 Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead. 10 But the chief priests consulted that they might put Lazarus also to death; 11 Because that by reason of him many of the Jews went away, and believed on Jesus. MJ 116/12.5 Judas Iscariot (sense consciousness) is incarnated selfishness, and his every thought is to build up  
28 personality. When Mary anoints the feet of Jesus (when love pours out her precious substance, diffusing its essence throughout the whole man), Judas inquires why the ointment was not sold and the proceeds given to the poor. The Judas consciousness believes in poverty and has no understanding of the true law of supply. All that comes into  
32 consciousness is selfishly appropriated and dissipated by this thief, yet he produces nothing. Sense consciousness is the enigma of existence, and in it is wrapped up the mystery of individuality. Jesus knew that through this department of His being He would be betrayed, but He made no  
36 effort to defeat the act of Judas. Sense consciousness betrays man every day, yet it would be unwise wholly to destroy it before its time, because at its foundation it is good; it has simply gone wrong; it "hath a devil."

MJ 117/12.6 Love is the "greatest thing in the world," according to Henry Drummond, who analyzed it in a masterly manner. Jesus acknowledged the power of love when He said, "Suffer her to keep it against the day of my burying." When personality is hurt to the death and surrenders all, love pours her balm over every wound and the substance of her sympathy  
44 infuses hope and faith into the discouraged soul. A noted mental healer relates that her husband was dying of consumption. She had treated him in every way known to her science without results, when one day in her agony she exclaimed, "I will give my whole life to save you." Immediately, she says, a great flood of substance seemed to roll forth from her heart  
48 toward her husband, and from that day he began to improve, and he finally got well. This was the precious ointment of love, poured out for him when he was buried in the

consciousness of death, and it resurrected him. Divine Love hath a balm for every ill. Jn. 12:12 On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, 13 Took branches of palm trees, and went forth to meet him, and cried, 4 Hosanna: Blessed is the King of Israel that cometh in the name of the Lord. 14 And Jesus, when he had found a young ass, sat thereon; as it is written, Jn. 12:15 Fear not, daughter of Zion: behold, thy King cometh, sitting on an ass's colt. 16 These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things 8 were written of him, and that they had done these things unto him. 17 The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record. 18 For this cause the people also met him, for that they heard that he had done this miracle. 19 The Pharisees therefore said among themselves, Perceive ye how ye prevail 12 nothing? behold, the world is gone after him. MJ 118/12.7 The triumphal entry of Jesus into Jerusalem and His reception by the multitude represents a transient and external enthusiasm, the result of demonstrations in the outer. This multitude that went forth to meet Him, crying, "Hosanna: Blessed is he that cometh in the name of the Lord," did so 16 because they had witnessed the raising of Lazarus. Their homage to Jesus was based on the "signs" that they had witnessed, and not on that deep inner conviction of Truth that attests the sincere followers.

20 MJ 118/12.8 A large proportion of those who espouse the cause in this day do so from the "signs" standpoint. They have observed some demonstration, and accept the philosophy as they would a new patent medicine, and they change their doctrine as readily as the doser does his drug. Jn. 12:20 And there were certain Greeks among them that came up to worship 24 at the feast: 21 The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus. 22 Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus. 23 And Jesus answered them, saying, The hour is come, that the Son of man should be glorified. 24 Verily, verily, I say unto you, Except 28 a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. 25 He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. 26 If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour. MJ 119/12.9 32 Common sense often saves a man from the fanaticism of religious enthusiasm. The Greeks represent the practical side of man's nature. They ask Philip for an interview with Jesus, and Philip tells Andrew. All this means that it is through the power (Philip) and strength (Andrew) in man that the sense reason acts, and when the I AM is called down from its lofty spiritual 36 enthronement to the contemplation of practical life, there is a restoration of equilibrium. Then it recognizes the law of giving its exalted ideality to the earthly consciousness, that it may also be lifted up. To the higher consciousness this seems like the death of an ideal, but it is only a temporary submergence, which has its resurrection in a great increase of life and 40 power. Thus we lose our life in the service of the good, and count it of no value in order to find it again in Spirit. Jn. 12:27 Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. 28 Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again. 44 29 The people therefore, that stood by, and heard it, said that it thundered: others said, An angel spake to him. 30 Jesus answered and said, This voice came not because of me, but for your sakes. MJ 120/12.10 Jesus' mission on earth was to save the race from bondage, from sin, sickness, and death. This Scripture reveals that Jesus had been able to realize the Truth 48 in this regard and that the time was now approaching for the demonstration. In the face of it all, He realized He was on new ground and there was that within Him which was troubled.

"Father, save me from this hour. But for this cause came I unto this hour. Father, glorify thy name." From within Him came the reassuring voice of God: "I have both glorified it {the name} and will glorify it again." This means that Jesus' heavenly credentials were sufficient and that there was nothing to fear. The demonstration must eventually be forthcoming. Jn. 12:31 Now is the judgment of this world: now shall the prince of this world be cast out. 32 And I, if I be lifted up from the earth, will draw all men unto me. 33 This he said, signifying what death he should die. 34 The people answered him, We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man? 35 Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. 36 While ye have light, believe in the light, that ye may be the children of light. MJ 121/12.11 The multitude here referred to is the multitude of thoughts within the soul that is endeavoring to lay hold of the laws of spirituality. Jesus' admonition was "Yet a little while is the light among you. Walk while ye have the light, that darkness overtake you not." Jn. 12:36 These things spake Jesus, and departed, and did hide himself from them. 37 But though he had done so many miracles before them, yet they believed not on him: 38 That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? And to whom hath the arm of the Lord been revealed?

20 39 Therefore they could not believe, because that Esaias said again,

40 He hath blinded their eyes, and hardened their heart;

24 that they should not see with their eyes, nor understand with their heart,

and be converted,

28 and I should heal them.

41 These things said Esaias, when he saw his glory, and spake of him. 42 Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue: 43 For they loved the praise of men more than the praise of God. MJ 121/12.12 By a "prophet" within the soul is understood the capacity to read out of the law and to perceive to what degree the soul can really demonstrate spirituality. It is revealed that in this Scripture the Pharisaical intellect was in authority, compelling the soul forces that were beginning to understand Truth but that still loved the glory that is of men more than the glory that is of God to do obeisance to it. Jn. 12:44 Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me. 45 And he that seeth me seeth him that sent me. 46 I am come a light into the world, that whosoever believeth on me should not abide in darkness. 47 And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. 48 He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. 49 For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. 50 And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak. MJ 122/12.13 In this Scripture Jesus (symbolizing the indwelling Christ) is declaring to the whole soul consciousness that the preponderance of power is spiritual. Spiritual character is the rock

foundation of Being; therefore He is urging the multitude of thoughts to realize that their redemption comes through decreeing their oneness with Spirit and that the will of God is active in consciousness.

4

MJ 122/12.14 The realization of divine unity is the highest that we may attain. This is true glory, the blending and merging of the whole being in Divine Mind. "Build yourself into God and you will find yourself in heaven right here and now."

8

MJ 123/13.C JOHN: Chapter 13Jn. 13:1 Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. 2 And supper being

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ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him; 3 Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; 4 He riseth from supper, and laid aside his garments; and took a towel, and girded himself. 5 After that he poureth water into a basin, and began to wash the

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disciples' feet, and to wipe them with the towel wherewith he was girded.MJ 123/13.1 We have proof on every side that through our mind we are unified into the one Mind. Through the interflowing of mind and Mind we act and react on each other, and "no man liveth unto himself alone." By this mind contact we all become responsible for the good or bad

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conditions in our neighbors and remotely for that of the whole race. Christianity teaches that sin came into the world through the sin of one man, Adam, and that it is cast out by the righteousness of one man, Jesus. This was demonstrated by the projection into the race consciousness of the blood or spiritually quickened life energy of Jesus as a solvent for sin.

24

MJ 123/13.2 Satan represents the adverse ego in the race that opposes and resists the divine law, and Judas is its personal representative. Jesus purified all the elements composing His blood, smashed the atoms and released the electrons into the

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race consciousness, subjecting them to the will and appropriation of anyone who exercises sufficient faith and the desire to attain that end. Giving up this life essence was a great sacrifice on the part of Jesus; it was trusting to others His very life essence to be appropriated by them and restored to Him when all have attained the purity of the principles that it

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MJ 124/13.3 In this episode Jesus is about to make the great sacrifice; the passing over from one state of consciousness to another is about to take place. Then He ceases to be the great leader of men and through surrender of the most precious possession of man, his life, Jesus becomes the lowly servant of us all.

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MJ 124/13.4 By His acts Jesus taught as many lessons in soul unfoldment as by His words.

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Soul unfoldment means the bringing forth of divine ideas in the soul or consciousness of man and the bringing of these ideas into expression in the body. Jesus told His disciples that those who would become truly great must serve. Those who have become great have first learned, as a matter of course, to serve and in so doing have found their own good.

44

MJ 124/13.5 The undisciplined disciples had disputed about who should have the higher places in the kingdom, who should be the greatest, who should sit at the right hand of the Master and who at the left. Jesus cited to them the little child's guilelessness and

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trustfulness and willingness to learn. He also showed them the difference between divine greatness and the human idea of greatness. Finally He told them that whoever would be

great among them should be their minister or servant,  
 even as the Son of man came to minister and to "give his life a ransom for many." To have  
 everything done for one is to remain a child, but to do for others is to reach man's estate.  
 4 Jesus gave His very life in service to the world, and He left us an example that we should  
 follow. We should be eager to become as unselfishly humble and willing to minister to  
 others for their eternal good as He was. Jn. 13:6 Then cometh he to Simon Peter: and Peter  
 saith unto him, Lord, dost thou wash my feet? 7 Jesus answered and said unto him, What I  
 8 do thou knowest not now; but thou shalt know hereafter. 8 Peter saith unto him, Thou shalt  
 never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. 9  
 Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. 10 Jesus  
 saith to him, He that is washed needeth not save to wash his feet, but is clean every whit:  
 12 and ye are clean, but not all. 11 For he knew who should betray him; therefore said he, Ye  
 are not all clean.

Jn. 13:12 So after he had washed their feet, and had taken his garments, and was set down  
 16 again, he said unto them, Know ye what I have done to you? 13 Ye call me Master and Lord:  
 and ye say well; for so I am. 14 If I then, your Lord and Master, have washed your feet; ye  
 also ought to wash one another's feet. 15 For I have given you an example, that ye should do  
 as I have done to you. 16 Verily, verily, I say unto you, The servant is not greater than his  
 20 lord; neither he that is sent greater than he that sent him. 17 If ye know these things, happy  
 are ye if ye do them. MJ 125/13.6 Spiritual consciousness puts all men and all things on a  
 common level. In the sight of God there is no great, no small. The principle of life (that is,  
 God immanent in the universe as the great underlying cause of all manifestation) supplies  
 24 the humble, unlearned laborer as fully and as freely as it supplies the most cultured person.  
 Those who "put...on...Christ" (develop a consciousness according to the Christ standard)  
 disregard rank and title.

28 MJ 126/13.7 Some years ago two humble missionary workers who had been in China were  
 received into the home of a wealthy woman in America who was interested in foreign  
 missions. When the hour of departure came, they walked two blocks to the elevated train to  
 save taxi fare. Their hostess, who lived simply and did not even keep an automobile, insisted  
 32 on accompanying them to the station and helped them carry their hand baggage. She had  
 given millions to the cause of health and education in India and China, yet she was  
 completely democratic and simple.

36 MJ 126/13.8 The feet are the willing and patient servants of the body. They go all day at the  
 bidding of the mind, and upon them rest many of the burdens that result from material  
 thoughts. The more we believe in the false importance of matter the greater is the burden  
 laid upon our feet and the more tired they become.

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MJ 126/13.9 By washing the feet of His apostles Jesus denied the race idea of matter as all-  
 important and taught the value of service. Even Peter (spiritual faith) had to be cleansed of  
 his belief in the seeming reality of material conditions. It seems a menial thing to wash  
 44 another's feet, but Jesus taught  
 and exemplified the willingness of divine love to serve in humble ways and thus redeem man  
 from the pride of the flesh.

48 MJ 127/13.10 As through His great love Jesus cleansed our understanding, so should we  
 cleanse the understanding of our fellows. He delegates to His disciples and students of every

age and land the power to cleanse man's mind of false standards of life. This Christ cleansing through love is not only a teaching; it is also a life to be lived. The true teacher of practical Christianity must be a Christian, a follower of Jesus in all His ways. Those who, like Judas, are  
 4 possessed of the adverse mind should receive the same humble service, the same lesson that is given to persons who are true and faithful. Jn. 13:18 I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me. 19 Now I tell you before it come, that, when it is come to pass, ye  
 8 may believe that I am he. 20 Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.

Jn. 13:21 When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily,  
 12 verily, I say unto you, that one of you shall betray me. 22 Then the disciples looked one on another, doubting of whom he spake. 23 Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved. 24 Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake. 25 He then lying on Jesus' breast saith unto him, Lord,  
 16 who is it? 26 Jesus answered, He it is, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon. And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly. 28 Now no man at the table knew for what intent he spake this unto him. 29 For some of them thought,  
 20 because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast; or, that he should give something to the poor. 30 He then having received the sop went immediately out: and it was night. MJ 128/13.11 The Christ symbolized by Jesus is eternally the I AM, though the disciples may not fully understand. The  
 24 Judas faculty, the sum of the unredeemed life forces, is bound to betray until it is spiritualized. Jesus (the Christ) knew that this unredeemed condition was bound to bring about tragedy. The physical life represented by Judas may be ambitious, selfish, proud, tyrannical, but we cannot do without it. The false must be overcome. When faith and love  
 28 ask questions the way for illumination and revelation is opened. Jn. 13:31 Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him. 32 If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him. 33 Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the  
 32 Jews, Whither I go, ye cannot come; so now I say to you. 34 A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. 35 By this shall all men know that ye are my disciples, if ye have love one to another. MJ 128/13.12 When a soul makes complete union with God-Mind there is always an outpouring of the Holy  
 36 Spirit upon it. This is true glorification, the acknowledgment by the Father that the Son is indeed lifted up (glorified).

MJ 129/13.13 Jesus at this point was in a high spiritual state of consciousness; in fact, He had  
 40 made a perfect at-one-ment with the Father. He was aware that even His apostles had not attained His glory. In the meantime love is the great harmonizer, and finally love is the fulfillment of the law. Jn. 13:36 Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me  
 44 afterwards. 37 Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake. 38 Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice. MJ 129/13.14 When Jesus said that He was going away, Peter said he wanted to go with Him. He said he  
 48 would lay down his life for Jesus. But the Master's insight into the state of consciousness represented by Peter gave Him foreknowledge of what would happen. He warned Peter of

his coming failure, and He was prepared for the confusion and scattering of the disciples. He knew that eventually Peter would regain and express the Christ faith and that His band of followers would preserve Christianity for posterity but first they must be spiritually unfolded  
4 as He was.

MJ 130/14.C JOHN: Chapter 14Jn. 14:1 Let not your heart be troubled: ye believe in God, believe also in me. 2 In my Father's house are many mansions: if it were not so, I would have  
8 told you. I go to prepare a place for you. 3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.MJ 130/14.1 We believe in God. It follows logically that we believe also in the manifestation of God, the ideal man. This proposition once accepted, there dawns on the understanding the truth of an  
12 intimate relation existing between Father and Son. The Father, God, "Spirit," is within the Son as the animating principle. The full recognition by man of this indwelling Spirit, as it was in Jesus, makes man the central figure and ruling power in the manifest universe. "The kingdom of God is within you."

16 MJ 130/14.2 "Many mansions" means many abiding places "Mansion" comes from the Latin manere, to remain. The meaning of Jesus was that He was making a permanent abiding place for those who believed in His teaching and accepted Him for what He really was--God  
20 manifest. The idea usually held out is that Jesus was preceding His disciples to heaven, where He would await and welcome them. But there is no such meaning in the text. The permanent abiding place to which Jesus invites His friends is "prepared" by Him: He makes the place Himself, in fact He is the place. "Where I am, there ye may be also:Jn. 14:4 And  
24 whither I go ye know, and the way ye know. 5 Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? 6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. 7 If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. 8  
28 Philip saith unto him, Lord, show us the Father, and it sufficeth us. 9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Show us the Father? 10 Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I  
32 speak not of myself: but the Father that dwelleth in me, he doeth the works. 11 Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.MJ 131/14.3 "Whither I go, ye know the way." The intellectual man, Thomas, claims ignorance and says he does not know the place or the way. Then Jesus reveals the spiritual Truth to  
36 which He has gradually been leading their minds, saying, "I am the way, and the truth, and the life: no one cometh unto the Father, but by me." An understanding of man's spiritual nature reveals his unity with the omnipresent principle of life, the Father. Jesus the Christ is in the Father, and the Father is in man. Who ever sees the spirituality of man in himself or  
40 others sees the Father. The Father principle may be so developed in man that it will move him unerringly in all his ways, and the Father may even speak words through his mouth. When this point is reached the questions of man's unity with the Father principle is wholly removed, the manifestation of wisdom and power in him proving that a higher principle is at  
44 work through him. "Believe me for the very works' sake."

MJ 132/14.4 But Philip (the power of the word) says, "Show us the Father." This faculty must be raised to the realization of the omnipresence of Spirit by an acknowledgment that  
48 the word of the I AM spoken through it is not of the mortal but of God. "The words that I say unto you I speak not of myself: but the Father abiding in me, doeth his works."

Jn. 14:12 Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. 13 And  
4 whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. 14 If ye shall ask any thing in my name, I will do it. MJ 132/14.5 "Whatsoever ye shall ask in my name, that will I do." There is no limit here. "Whatsoever" covers everything. Then why do we not receive at all times when we ask in His name? Because we have not  
8 demonstrated the power of His name. The name stands for the spiritual man, and it is this name or sign of God with us that rewards our faith. Had we a check signed by a well-known financier we should not hesitate to present it at the bank and get the money. The same confidence in the life-giving and success-producing power of the risen Christ must be  
12 established in us. When we reach out into the great invisible spiritual substance all about us and think of ourselves as its expression, confidently expecting it to manifest itself through us, it will do so. If at the first trial we do not succeed, let us keep trying until we do succeed; for the promise can be proved true, "If ye shall ask anything in my name, that will I do." Jn. 14:15  
16 If ye love me, keep my commandments. 16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; 17 Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. 18 I will not leave you comfortless: I will come  
20 to you. 19 Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. 20 At that day ye shall know that I am in my Father, and ye in me, and I in you. 21 He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to  
24 him. 22 Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? 23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. 24 He that loveth me not keepeth not my sayings: and the word which ye  
28 hear is not mine, but the Father's which sent me. MJ 133/14.6 In this Scripture Jesus, representing the I AM, gives assurance of divine cooperation to those who are loyal in thought and word to the Truth. You now know the relation in which you stand to the Father. Spiritually you are one, but to sustain this spiritual relation until it is fully manifested in your  
32 body and environment requires attention. The concrete aspect of Truth, represented by the personality of Jesus, must be taken away before you can understand Truth in its abstract or universal sense. Then withdrawing your attention from the letter or personality and centering it on Truth in its spiritual essence, you find that there is an intelligible side to that  
36 which seems vague and indefinite. The Comforter, the Advocate, the Spirit of truth is omnipresent as divine wisdom and power, which are brought into active touch with our consciousness through our believing in Him. In "the world"--on the phenomenal side--we cannot know this guide and helper, but having learned the truth about the omnipresence of  
40 Spirit, with all the abundance of life, love, Truth, and intelligence through which it is made manifest, we at once begin to realize that the Mighty One dwells with us, and "shall be in you."

44 MJ 134/14.7 The going away of the I AM was apparent to sense consciousness only--the "world beholdeth me no more"--but the larger range of consciousness beholds an expansion of the sense of divine identity and life, "Ye behold me: because I live, ye shall live also." With this expansion of the sense of our divine identity comes a perception of our unity with the  
48 Father, and the absolute identity of our sense-limited I with the universal I AM, the Christ. "In that day ye shall know that I am in my Father, and ye in me, and I in you."

MJ 134/14.8 The question is frequently asked, Is it not presumptuous for us, who have at first no realization of their truth, to make the statements that Jesus made? No, it is not; 4 because in Spirit we are all that He claimed for Himself, and in no other way except affirming this truth can we make it manifest. All who experiment with words find that they generate force in the mind and eventually affect the body. Jesus urged His disciples to believe on Him, to keep His commandments, His sayings, His words, and they went forth and did wonderful 8 works in "the name of...Jesus Christ."

MJ 135/14.9 In this Scripture Jesus says that those who keep His commandments thus show their love for Him and that He will love them and manifest Himself to them. Understanding 12 as we do the affinity that similar thoughts have for one another, we perceive why keeping "my word" and believing "in me" were so powerfully urged by Jesus. He transcended men in His high statements, and His work corresponded to them, and knowing this law that like thoughts and words swiftly seek unity, He took advantage of it to lift us all up to His high 16 standard.

MJ 135/14.10 But we must get out of the "world" or letter before we can touch this spiritual potency. Judas asked why it was that Jesus would manifest Himself to them and not to the 20 world. Jesus' answer is right in line with this mental law of words by which the speaker is put in contact with those who have uttered similar words: "If a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my words: and the word which ye hear is not mine, 24 but the Father's who sent me."

Jn. 14:25 These things have I spoken unto you, being yet present with you. 26 But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach 28 you all things, and bring all things to your remembrance, whatsoever I have said unto you. 27 Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. 28 Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go 32 unto the Father: for my Father is greater than I. 29 And now I have told you before it come to pass, that, when it is come to pass, ye might believe. 30 Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. 31 But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, 36 let us go hence. MJ 136/14.11 The Father is principle. The Son is this Father principle revealed in a creative plan. The Holy Spirit is the executive power of both Father and Son.

MJ 136/14.12 The Holy Spirit is not all of Being, nor the fullness of Christ, but an emanation 40 or "breath" sent forth to do a divine work. Thus circumscribed, the Holy Spirit may in a sense be said to take on the characteristics of personality, but personality that for capacity transcends all man's conceptions.

MJ 136/14.13 The Holy Spirit was before the time of Jesus. However Jesus' life and demonstration gave a new impetus to it. The Holy Spirit or Spirit of truth is man's one sure guide in his spiritual ongoing. An outpouring of the Holy Spirit always brings peace and infinite faith in the Father through the Son. 48

(See John 15:17-27 for further interpretation.)

MJ 137/15.C JOHN: Chapter 15Jn. 15:1 I am the true vine, and my Father is the husbandman. 2 Every branch in me that beareth not fruit he taketh away: and every branch  
4 that beareth fruit, he purgeth it, that it may bring forth more fruit.MJ 137/15.1

Metaphysically stated, the Father is the God-Mind; Jesus is the individual incarnation of that Mind, here called the true vine. "Every branch in me" means the faculties of mind, and the "fruit" is the thought.

8

MJ 137/15.2 The law is that an unused faculty atrophies and withers away. This is true of everything in existence. Inertia and non-use soon bring stagnation, corruption, death, and disintegration. We have accepted this so universally as a fact of nature that its original  
12 character as an intelligent force has been overlooked. All the teaching of the Scriptures is that a failure to use a talent or faculty meets with a reprimand from the Father-Mind. The over-careful servant who buried his talent had it taken away from him and given to the one who had increased his the most. This also has been observed in its negative aspect--a faculty  
16 overused draws its vitality from the others and eventually depletes them seriously, unless they are developed by balanced exercise. This is a law of our being, and we should regard it as an intelligent principle instead of a blind force, as we usually do.Jn. 15:3 Now ye are clean through the word which I have spoken unto you. 4 Abide in me, and I in you. As the branch  
20 cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. 5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. 6 If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and  
24 they are burned. 7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. 8 Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. 9 As the Father hath loved me, so have I loved you: continue ye in my love. 10 If ye keep my commandments, ye shall abide in my love; even as I have kept my  
28 Father's commandments, and abide in his love. 11 These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. 12 This is my commandment, That ye love one another, as I have loved you.MJ 138/15.3 The soul in conscious touch with the Father-Mind and striving to fulfill the divine law brings the power of true words to bear in  
32 the purifying and cleansing of its faculties. "Ye are clean because of the word which I have spoken unto you." The necessity of abiding in the I AM in order to bear much fruit is affirmed. When our faith attaches itself to outer things, instead of the spiritual I AM, it ceases to draw vitality from the one and only source of all life, divine Principle. The only door  
36 to this life is the I AM. This abiding is a conscious centering of the mind in the depths within us by means of repeated affirmations of our faith and trust in it. This day-by-day repeating of affirmations finally opens a channel of intelligent communication with the silent forces at the depths of Being, thoughts and words flow forth from there, and an entirely new source of  
40 power is developed in the man.

MJ 139/15.4 When the thought or "word" of Truth from the supreme I AM of consciousness, becomes an abiding fact in our mind, we need no longer strive in external ways; we have but  
44 to express a deep desire in the soul and it is fulfilled. "Ask whatsoever ye will, and it shall be done unto you."

MJ 139/15.5 This constant affirming, with faith in the I AM within us, more and more  
48 establishes us in command of the real forces of Being. The abiding in the Spirit opens up the various spiritual powers one after the other. Love is a great force that dissolves all the

opposers of true thought and thus smoothes all the obstacles of life. This leads to joy, another positive force that has not been bearing fruit because of the obstructions heaped upon it by our failure to fulfill the law of All-Good. This wonderful kingdom within the soul is developed through the keeping of the "commandments"; that is, the commanding, controlling, and directing of every thought according to the harmonious law of love toward others. There is no occult mystery connected with this development of the soul forces; it is simply thinking and acting in terms of the law of love in our intercourse with our fellow men. Jn. 15:13 Greater love hath no man than this, that a man lay down his life for his friends. 14 Ye are my friends, if ye do whatsoever I command you. 15 Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you. 16 Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you. MJ 140/15.6 In this Scripture we see Jesus realizing that His apostles had made wonderful progress and were functioning on the spiritual plane. Therefore, He no longer considered them of the world but knew definitely that henceforth they were to do the works of Him that sent them. As co-workers with Him, He called them "friends." In all His ministry Jesus taught freedom of the individual. We are not "servants" but agents free to do as we will. Jn. 15:17 These things I command you, that ye love one another. 18 If the world hate you, ye know that it hated me before it hated you. 19 If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. 20 Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. 21 But all these things will they do unto you for my name's sake, because they know not him that sent me. 22 If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin. 23 He that hateth me hateth my Father also. 24 If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father. 25 But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause. 26 But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: 27 And ye also shall bear witness, because ye have been with me from the beginning. MJ 141/15.7 The Comforter or Holy Spirit is the law of God in action, and when thought of in this way it appears to have personality. From this truth the Hebrews got their conception of the personal, tribal God.

MJ 141/15.8 The functions ascribed to the Holy Comforter or Holy Spirit or Spirit of truth imply distinct personal subsistence: He is said to speak, search, select, reveal, reprove, testify, lead, comfort, distribute to every man, know the deep things of God, and He can be known by man only through his spiritual nature.

(See John 14:25-31 for further interpretation.)

MJ 142/16.C JOHN: Chapter 16 Jn. 16:1 These things have I spoken unto you, that ye should not be offended. 2 They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. 3 And these things will they do unto you, because they have not known the Father, nor me. 4 But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these

things I said not unto you at the beginning, because I was with you. 5 But now I go my way to him that sent me; and none of you asketh me, Whither goest thou? 6 But because I have said these things unto you, sorrow hath filled your heart. MJ 142/16.1 Just as Jesus knew He was persecuted and would be persecuted so He knew that His followers would be persecuted. The ignorant persecute those whom they do not understand or revere.

MJ 142/16.2 The Pharisaical or worldly state of mind has no conception of the higher realm within but thinks it governs the whole man and is jealous of any attempt to usurp its power. Hence persecution follows.

MJ 142/16.3 While Jesus knew that His apostles did not fully comprehend all that He said, He was encouraging them to go forth in their spiritual strength and to travel the road that was ahead of them. Jn. 16:7 Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. 8 And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: 9 Of sin, because they believe not on me; 10 Of righteousness, because I go to my Father, and ye see me no more; 11 Of judgment, because the prince of this world is judged. 12 I have yet many things to say unto you, but ye cannot bear them now. 13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. MJ 143/16.4 Jesus understood that the apostles must make their own demonstration and could not lean on Him. Therefore He directed them to the Holy Comforter or Holy Spirit, which is the law of God in action and the one supreme teacher. Eventually this Spirit leads us into all Truth. "One jot or one tittle shall in no wise pass away from the law." Justice and righteousness must be meted out. The Holy Spirit is the Comforter or God's love in action, which like a mother guides and helps and forgives all who seek her. Jn. 16:14 He shall glorify me: for he shall receive of mine, and shall show it unto you. 15 All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall show it unto you. MJ 143/16.5 The Holy Spirit is the dispenser of divine substance, and all prosperity demonstrations are made through Him. The widow's mite was more than the gift of the rich because the widow had blessed it and it was her all. It is not the size of the object but the blessing behind it that counts. Like the little children blessed by Jesus, the mite, being blessed, increases mightily. Jn. 16:16 A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father. 17 Then said some of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father? 18 They said therefore, What is this that he saith, A little while? we cannot tell what he saith. 19 Now Jesus knew that they were desirous to ask him, and said unto them, Do ye inquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me? 20 Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy. 21 A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. 22 And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you. MJ 144/16.6 The Christ always goes into the secret place by Himself in order to hold for greater strength and illumination, and when He attains this strength and illumination He comes out and demonstrates what He has received from the Father. Our thoughts get panicky and don't understand, and each time the Christ withdraws in order to receive new inspiration from God they are sorrowful; but

when He comes forth and demonstrates, their sorrow is turned into joy. Ultimately they will come into the light of Truth and understand what the indwelling Christ demonstrates when He goes into the silence to renew His strength. This is also true of the individual who is trying  
4 to "put on Christ."

MJ 145/16.7 Spiritual perception reveals to us that we are not persons but ideas in the cosmic Mind.

8

MJ 145/16.8 Jesus knew that the hour for His crucifixion was approaching. Crucifixion means the giving up of the whole personality. This was the demonstration that the Master was facing. However, He knew His spiritual power, and He was well aware that He would rise  
12 from the dead, would again be with His disciples, and would be more able than ever to instruct them in the mysteries of Being. "I will see you again."Jn. 16:23 And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. 24 Hitherto have ye asked nothing in my name: ask, and ye shall  
16 receive, that your joy may be full. 25 These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall show you plainly of the Father. 26 At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you: 27 For the Father himself loveth you, because ye have loved me,  
20 and have believed that I came out from God. 28 I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father. 29 His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb. 30 Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that  
24 thou camest forth from God. 31 Jesus answered them, Do ye now believe? 32 Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. 33 These things I have spoken unto you, that in me ye might have peace. In the world ye shall have  
28 tribulation: but be of good cheer; I have overcome the world.MJ 146/16.9 "In that day ye shall ask me no question" means that the apostles would have unfolded to the point where they would understand the laws of Spirit and would be able to read out of the law for themselves.

32

MJ 146/16.10 The "dark sayings" refers to the darkened consciousness that cannot see the true light. But this Scripture indicates that "the night is far spent, and the day is at hand." The apostles are coming into a great illumination and will be able to go direct to the Father  
36 for light and guidance and power. Hitherto the apostles have been students. Now they are to come into a consciousness in which they can tap the great universal reservoir and receive therefrom. They are to realize that Omniscience knows all things, and they have only to unify their consciousness with that of Omnipresence in order to enter into the state where the  
40 true light leads into perfect understanding.

(See John 14:12-14 for further interpretation.)

44 MJ 147/17.C JOHN: Chapter 17Jn. 17:1 These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:  
2 As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. 3 And this is life eternal, that they might know thee the only true God,  
48 and Jesus Christ, whom thou hast sent.MJ 147/17.1 In this Scripture Jesus was asking of the Father as never before. To glorify means to magnify with praise, to enhance with spiritual

splendor to adorn. Jesus was asking for a full and complete unification of His consciousness with that of the Father. Jesus realized that He had been given all authority over the flesh. He was holding the realization not only for His own glorification but also for that of His disciples,

4 Jesus realized that in this union a full understanding of God and His laws would be revealed, which would naturally make clear to Him the way of eternal life. Jn. 17:4 I have glorified thee on the earth: I have finished the work which thou gavest me to do. 5 And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world

8 was. 6 I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. 7 Now they have known that all things whatsoever thou hast given me are of thee. 8 For I have given unto them the words which thou gavest me; and they have received them, and have known surely

12 that I came out from thee, and they have believed that thou didst send me. 9 I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. 10 And all mine are thine, and thine are mine; and I am glorified in them. 11 And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through

16 thine own name those whom thou hast given me, that they may be one, as we are. 12 While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled. 13 And now come I to thee; and these things I speak in the world, that they might have my

20 joy fulfilled in themselves. 14 I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. 15 I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. 16 They are not of the world, even as I am not of the world. 17 Sanctify them through thy truth:

24 thy word is truth. 18 As thou hast sent me into the world, even so have I also sent them into the world. 19 And for their sakes I sanctify myself, that they also might be sanctified through the truth. 20 Neither pray I for these alone, but for them also which shall believe on me through their word; 21 That they all may be one; as thou, Father, art in me, and I in thee, that

28 they also may be one in us: that the world may believe that thou hast sent me. 22 And the glory which thou gavest me I have given them; that they may be one, even as we are one: 23 I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. 24 Father, I will

32 that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. 25 O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. 26 And I have declared unto them thy name, and will declare

36 it: that the love wherewith thou hast loved me may be in them, and I in them. MJ 149/17.2 Jesus must have been the product of a former cycle of time, and He had previously made the perfect union in the invisible with the Father.

40 MJ 149/17.3 In proportion as people understand and have faith in Jesus as their actual Saviour from sin, and in proportion as they are set free from appetite, passion, jealousy, prejudice, and all selfishness, they experience wholeness of mind and body as the result. The ultimate result of this knowledge and of daily practice in overcoming (even as Jesus Himself

44 overcame) will be a new race that will demonstrate eternal life--the lifting up of the whole man--spirit, soul, and body--into the Christ consciousness of oneness with the Father. This is indeed true glorification. By means of the reconciliation, glorification, and at-one-ment that Jesus re-established between God and man we can regain our original estate as sons of God

48 here upon earth.

MJ 149/17.4 To comprehend this glorification requires a deeper insight into creative processes than the average man and woman have attained, not because they lack the ability to understand but because they have submerged their thinking powers in a grosser thought  
4 stratum. So only those who study Being from the standpoint of pure mind can come into an understanding of the transfiguration and of the part that Jesus played in opening the way for humanity to enter into the glory that was theirs before the world was formed.

8 MJ 150/17.5 In its highest form, prayer is an exalted state of consciousness in which self-interest is lost in the desire to do good to everybody. Jesus always prayed the unselfish prayer. There are as many kinds of prayer as there are people in the universe. Those who pray for some personal good have no conception of the ecstasy of those who utterly forget  
12 self in their supplications for the good to be given to others. Yet all kinds of prayers are fulfilled. "Ask whatsoever ye will, and it shall be done unto you."

MJ 150/17.6 Those who spend much time in the Spirit come to be so much in love with it  
16 that they find it hard to endure the selfishness of the world, which they are tempted to leave entirely. Mystics and spiritual adepts withdraw to caves and the wilderness, as far from the haunts of men as they can get, because of the evil they see and feel so vividly. Then it becomes a real struggle to keep the self in the world. It is not right for one who has found  
20 this divine Truth within himself to withdraw from those who are ignorant of it and enjoy his riches alone. We should not think of being taken out of the world, but rather should we strive to keep our faculties from evil.

24 MJ 150/17.7 When we have found our being in God, we are no longer identified with the world; our interest is in spiritual things, and all our prayers are lifted up. "They are not of the world, even as I am not of the world." Through our intense realization of the eternal good and our unity with it we become so saturated with the thought of good that we are  
28 impregnable to evil. Thus we find that the doctrine of sanctification is based on Truth, and that it is possible for us to become so good in purpose that everything we do will turn to good. But we must certainly sanctify ourselves in Christ and persistently send forth the word of purity and unselfishness to every faculty in order to demonstrate it. We must not confine  
32 our prayer for perfection to ourselves alone but make it for them also that believe on Christ "through their word."

MJ 151/17.8 The realization of divine unity is the highest that we can attain. This is true  
36 glory, the blending and merging of the whole being into Divine Mind. "I in them, and thou in me, that they may be perfected into one."

MJ 151/17.9 This merging of God and man does not mean the total obliteration of man's  
40 consciousness but its glorification or expansion into that of the divine. This is taught in Hindu philosophy as the absorption of the soul into Nirvana, which has been erroneously interpreted as the total loss of individual consciousness instead of its majestic expansion.

44 MJ 152/18.C JOHN: Chapter 18Jn. 18:1 When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples. 2 And Judas also, which betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples. 3 Judas then, having received a band of men and officers  
48 from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons. MJ 152/18.1 The name Kidron means "turbid stream." Kidron represents the

current of confused thoughts that sometimes pour in upon us when we try to go into the silence. The "garden" locates the current in the world of universal thought. But this is a small matter compared with the activity of the great personal self in the subjective  
 4 consciousness, Judas, who "knew the place," and took advantage of its darkness to capture the I AM. He came with a "band" (combative thoughts) and "officers from the chief priests and the Pharisees" (the idea of priestly authority and religious guidance from the standpoint of the letter), bearing "lanterns and torches and weapons" (light of the intellect, the torch of  
 8 reason, and the force of circumstances).

MJ 152/18.2 Judas, representing the life principle, at this phase of overcoming is not fully redeemed from carnal thoughts and desires.

12

MJ 152/18.3 When Jesus went "over the brook Kidron" and entered the garden of Gethsemane, He passed in His own consciousness from the without to the within.

16 Jn. 18:4 Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye? 5 They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, stood with them. 6 As soon then as he had said unto them, I am he, they went backward, and fell to the ground. 7 Then asked he them  
 20 again, Whom seek ye? And they said, Jesus of Nazareth. 8 Jesus answered, I have told you that I am he: if therefore ye seek me, let these go their way: 9 That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none. 10 Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear.  
 24 The servant's name was Malchus. 11 Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it? MJ 153/18.4 For the moment the personal will (the officers and soldiers, the executors of man-made laws) is here overcome. The second question is of the personality and milder. Jesus realizes that the time  
 28 has come for Him to prove that the principles of almighty God are invulnerable and must stand. The I AM faced the condition unafraid (Jesus representing the I AM, answered, "I am he").

32 MJ 153/18.5 Your faith in the righteousness of your cause (Peter) may lead you to combat the ruling religious thoughts, and in your impetuosity you resent their counsel (Malchus, counselor) and deny their capacity to receive Truth (cut off the right ear); but good judgment and a broad comprehension of the divine overcoming through which you are passing will  
 36 cause you to adopt pacific means. "Put up the sword into the sheath."

MJ 154/18.6 "The cup which the Father hath given me" is the consciousness of eternal life. This must be attained by a crucifixion, an utter "crossing out," of the personal self, both on its  
 40 objective and subjective planes of volition; hence "they led him to Annas" that other processes of the divine law might be carried out. Jn. 18:12 Then the band and the captain and officers of the Jews took Jesus, and bound him, 13 And led him away to Annas first; for he was father in law to Caiaphas, which was the high priest that same year. 14 Now Caiaphas  
 44 was he, which gave counsel to the Jews, that it was expedient that one man should die for the people. MJ 154/18.7 "The band and the chief captain, and the officers of the Jews" are found in the intellectual realm, and it is before this tribunal that the Christ appears, to be tested and tried. Annas was a leading factor in the persecutions at the time of the ministry  
 48 and crucifixion of Jesus. He represents intellectual opposition to spiritual Truth. His son-in-law Caiaphas, the high priest, represents a ruling religious thought force that is also entirely

intellectual. He belongs to the religious world of forms and ceremonies, the "letter" of the word. The ruthlessness of these men shows how a merely formal religion will persecute and attempt to kill the inner Christ Spirit and all that pertains to it.

4

Jn. 18:15 And Simon Peter followed Jesus, and so did another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest. 16 But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter. 17 Then saith the damsel that kept the door unto Peter, Art not thou also one of this man's disciples? He saith, I am not. 18 And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself. MJ 155/18.8 Simon Peter followed Jesus, and so did another apostle. Simon Peter (symbolizing the faculty of faith) and the "other disciple" (John, symbolizing love) always sustain and support the I AM man in every trial. Jn. 18:19 The high priest then asked Jesus of his disciples, and of his doctrine. 20 Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. 21 Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said. 22 And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so? 23 Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me? 24 Now Annas had sent him bound unto Caiaphas the high priest.

Jn. 18:25 And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also one of his disciples? He denied it, and said, I am not. 26 One of the servants of the high priest, being his kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him? 27 Peter then denied again: and immediately the cock crew. MJ 156/18.9 The high priest who questioned Jesus symbolizes a form of religious thoughts in man that follows the set rule of the letter of the law with little or no thought of its inner spiritual importance. Jesus (here representing the Christ) sets forth the Truth in plain, concise language, which however has no significance of the person functioning on the natural-religious plane of existence. Jn. 18:28 Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover. 29 Pilate then went out unto them, and said, What accusation bring ye against this man? 30 They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee. 31 Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death: 32 That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die. MJ 156/18.10 The Praetorium symbolizes a state of despotism, where force and cruelty and tyranny exist. The Jews symbolizing intellectual spirituality, would because of their religious traditions turn the Jesus over to barbarians to be crucified.

MJ 157/18.11 The Jewish priesthood taught persecution as the unavoidable heritage of their race; even Jesus told His followers that they would suffer persecution when they taught His doctrine. At the age of thirteen a Jewish boy is considered a man ready to meet "persecution" and receives the blessing of the rabbi. Although it is true that the spiritual mind and the mortal are at war, metaphysicians see that the persecution of the Jews in every land is the result of the affirmation of the law of persecution by those with the power of the

word. "Every idle word that men shall speak, they shall give account thereof." Jn. 18:33 Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews? 34 Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me? 35 Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done? 36 Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. 37 Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. 38 Pilate saith unto him, What is truth?

12 And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all. 39 But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews? 40 Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber. MJ 158/18.12 The Jews and the high priests and the officers who represent intellectual religious thought forces continued to work for Jesus' execution because they realized within their hearts that He was indeed a King, and they feared His spiritual power. The point to be considered by every follower of Jesus is His continued assertion that He is a King, right in the face of the desertion of His subjects and His imminent death; "a king! aye, a king! and every inch a king."

MJ 158/18.13 Barabbas was a prisoner charged with insurrection and murder. He was held at Jerusalem, and the Jews demanded that he be released instead of Jesus.

24 MJ 158/18.14 Metaphysically Barabbas represents the adverse consciousness (rebellion and hatred) to which man gives himself when he allows himself to oppose the Christ. Man gives free rein to this adverse consciousness when he would destroy the Christ or true spiritual I AM in himself, since it is through the Christ alone that an overcoming can be gained over the Adversary. This adverse state of thought (Barabbas) is of its father the Devil.

MJ 159/19.C JOHN: Chapter 19 Jn. 19:1 Then Pilate therefore took Jesus, and scourged him. 2 And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, 3 And said, Hail, King of the Jews! and they smote him with their hands. 4 Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. 5 Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man! 6 When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him. 7 The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God. 8 When Pilate therefore heard that saying, he was the more afraid; 9 And went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. 10 Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee? 11 Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin. 12 And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Caesar's friend: whosoever maketh himself a king speaketh against Caesar. 13 When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha. 14 And it was the preparation of the

passover, and about the sixth hour: and he saith unto the Jews, Behold your King! 15 But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar. 16 Then  
4 delivered he him therefore unto them to be crucified.

Jn. 19:17 And they took Jesus, and led him away. 17 And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha: 18 Where they  
8 crucified him, and two others with him, on either side one, and Jesus in the midst. 19 And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. 20 This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin. 21 Then  
12 said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews. 22 Pilate answered, What I have written I have written.

Jn. 19:23 Then the soldiers, when they had crucified Jesus, took his garments, and made four  
16 parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout. 24 They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith,

20 They parted my raiment among them,  
  
and for my vesture they did cast lots.

24 Jn. 19:24 These things therefore the soldiers did. 25 Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. 26 When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! 27 Then saith he to the disciple, Behold thy  
28 mother! And from that hour that disciple took her unto his own home.

Jn. 19:28 After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst. 29 Now there was set a vessel full of vinegar: and they filled  
32 a sponge with vinegar, and put it upon hyssop, and put it to his mouth. 30 When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost. MJ 161/19.1 The contest for supremacy between the intellectual forces, represented by Pilate, and the pseudo-spiritual, represented by the Jews, is portrayed in John  
36 19. Both contenders realize that it is a momentous occasion, and they seek to shift the responsibility for the destruction of the coming King Jesus and His rule. The rabble (sense consciousness) arrays Him in mock royal robes and a crown and cries, "Hail, King of the Jews!" Thus the sense man jeers at religion. To the ruling intellect Jesus has committed no  
40 wrong, and it beholds Him as a morally good man, saying, "Behold, the man!" When the Jews renew their cry of "Crucify him" because He claims to be the Son of God and a temporal ruler who is against Caesar, Pilate is troubled and appeals to Jesus, who replies that His rule is from above. When the Jews urge that Jesus is scheming to undermine and destroy Caesar's  
44 temporal rule Pilate becomes alarmed and calls a rehearing at Gabbatha (in Hebrew, a knoll or hill). We see at once that this signifies a high plane of human understanding.

MJ 161/19.2 Here Pilate (the intellect) again shifts the burden of rule to the Jews (the  
48 claimed spiritual authority) and says, "Shall I crucify your King?" The Jews betray their allegiance to temporal things by replying, "We have no king but Caesar." The decision to

crucify Jesus was a combination of intellect and pseudo spirit and was carried out, as indicated, by the cooperation of those taking part. "Then therefore he {Pilate} delivered him unto them {the Jews} to be crucified," and "the soldiers therefore...crucified Jesus."

4

MJ 162/19.3 The Crucifixion took place at Golgotha, "The place of a skull" (the front brain, the seat of the will and conscious understanding, the throne of the mind, where all ideas are tested and either enthroned or cast out). In the crucifixion of Jesus both Pilate and the Jews  
8 (both the intellect and the ruling Spiritual ideas) unite in casting out the claim that man is the Son of God. Although Jesus (representing the spiritual man) was not allowed to establish His conscious rule in the front brain, He left a great unified doctrine of truth (represented by the seamless garment that the soldiers found they could not separate). So for two thousand  
12 years this Truth has endured and is now being made king in the conscious minds of those who believe. Before the Son of God is enthroned the tables must be turned, the intellect and the pseudo spiritual must be crucified, and the great I AM elevated to the high place.

16 MJ 162/19.4 Jesus paid the supreme tribute to woman when on the cross He recognized her and designated her as the mother and preserver of love, to abide in the home of His beloved disciple John.

20 MJ 162/19.5 Jesus became one of our human family for a purpose, to make it possible for us to attain spiritual consciousness, which we could not do without the example of someone who had attained the goal. That we are sons of God is merely an idea until it has been demonstrated and enthroned in consciousness. Man is a child of evolution, the evolution of  
24 the perfect man implanted in us as by the Father-Mind. We were on the way to final demonstration of the Son of God when we lost our way in the delusions of sense. A guide and helper became absolutely necessary. Jesus assumed this dangerous and humiliating role. He had to become one of us in flesh and intellect, and it is this flesh-and-intellect man  
28 whose career is represented as being consummated in the offer of vinegar made to Him at His last human breath on the cross. So it was not Jesus the man of great ideas that was crucified; it was the flesh-and-intellect man, who cried out, "My God, my God, why hast thou forsaken me?" Jn. 19:31 The Jews therefore, because it was the preparation, that the bodies  
32 should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away. 32 Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. 33 But when they came to Jesus, and saw that he was dead already, they brake not his  
36 legs: 34 But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. 35 And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe. 36 For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken. 37 And again another scripture saith,  
40 They shall look on him whom they pierced. MJ 164/19.6 The "Preparation" refers to the observances preliminary to the celebration of the Jewish Sabbath, or to the festival the day before the Sabbath. Among the Jews there was a law to the effect that a lifeless body should not remain upon the cross on the Sabbath, as this was a day set aside for rest and freedom  
44 from all troubled or contentious thoughts. Hence Jesus' body was ordered removed.

MJ 164/19.7 The Jews asked that the legs of Jesus might be broken and also those of the malefactors that were crucified with Him. Crushing the bones destroyed the last vestige of  
48 life in the body. Jesus appeared to be dead, but the inference is that He still retained contact with the bone marrow from which the blood or life is produced.

MJ 164/19.8 The fact that the demand of the Jews was not executed shows the higher law was at work and not a bone of Jesus' body was broken. The Scripture prophecy was carried  
4 out even to the piercing of His side, the place nearest the heart, the abode of love.

MJ 164/19.9 This whole Scripture reveals how those established in the intellect will seek to kill out the Christ, and also how they are ultimately defeated in His victory over death. Jn.  
8 19:38 And after this Joseph of Arimathaea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took the body of Jesus. 39 And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an  
12 hundred pound weight. 40 Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.

Jn. 19:41 Now in the place where he was crucified there was a garden; and in the garden a  
16 new sepulcher, wherein was never man yet laid. 42 There laid they Jesus therefore because of the Jews' preparation day; for the sepulcher was nigh at hand. MJ 165/19.10 Jesus rested in the tomb of Joseph of Arimathaea. Arimathaea represents an aggregation of thoughts of lofty character, a high state of consciousness in man. Joseph represents a state of  
20 consciousness in which we increase in character along all lines. We not only grow into a broader understanding but we also increase in vitality and substance. Jesus' resting in Joseph's tomb symbolizes the truth that Jesus was resting in the consciousness of vitality and substance, was growing into a broader understanding, and was in truth gathering strength  
24 for the great demonstration over death to follow.

MJ 166/20.C JOHN: Chapter 20 Jn. 20:1 The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulcher, and seeth the stone taken away from the  
28 sepulcher. 2 Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulcher, and we know not where they have laid him. 3 Peter therefore went forth, and that other disciple, and came to the sepulcher. 4 So they ran both together: and the other disciple did outrun  
32 Peter, and came first to the sepulcher. 5 And he stooping down, and looking in, saw the linen clothes lying; yet went he not in. 6 Then cometh Simon Peter following him, and went into the sepulcher, and seeth the linen clothes lie, 7 And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. 8 Then went in also  
36 that other disciple, which came first to the sepulcher, and he saw, and believed. 9 For as yet they knew not the scripture, that he must rise again from the dead. 10 Then the disciples went away again unto their own home.

Jn. 20:11 But Mary stood without at the sepulcher weeping: and as she wept, she stooped down, and looked into the sepulcher, 12 And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. 13 And they say unto her,  
44 Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. 14 And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. 15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will  
48 take him away. 16 Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master. 17 Jesus saith unto her, Touch me not; for I am not yet

ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God. 18 Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her. MJ

4 167/20.1 On the Resurrection morning the friends and followers of Jesus seemed to have forgotten His promise that He would rise from dead, and they looked for His body in the tomb. This incident shows that when the belief in death has overshadowed us, it darkens our understanding; we must pass from under this cloud before we can be conscious of the  
8 presence of awakened life. Mary was searching for her Lord and Master in the tomb even while He was at her side. John and Peter, failing to find Him where they expected Him to be, "went away again unto their own home."

12 MJ 167/20.2 Don't look in the tomb for the one you loved. Spirit is not confined in the chambers of the dead. When we fail to realize the new life in Christ we are sorrowful indeed. It is then that we should turn back to Christ Jesus (the I AM) who stands nearby and who says to the soul, "Why weepest thou? whom seekest thou?" Grief and the search for the lost one  
16 in some external place are then done away with quickly. The ascending thought of the I AM is the saving idea. "I ascend unto my Father and your Father, and my God and your God."

MJ 168/20.3 A resurrection takes place in us every time we thus rise to a realization of the  
20 perpetual indwelling life that connects us with the Father. We leave in the tomb of matter the graveclothes of mortal sense (the sense of being mortal), which are thoughts of man's limitation and inevitable subjection to material laws. Material laws are the laws that man has made for himself and his world.

24 MJ 168/20.4 The I AM is Spirit, but in order to rise into the realm of pure ideas it must not be attached to the clinging affections of the soul. (Jesus said to Mary, "Touch me not.") The two angels, "one at the head, and one at the feet, where the body of Jesus had lain,"  
28 represent the positive words of life that bring spiritual powers to bear that lift the body out of matter into Spirit. These two bright and shining powers are possessed of animated intelligence as they say to the weeping Mary: "Why seek ye the living among the dead? He is not here, but is risen."

32 MJ 168/20.5 The most effective consolation that we can give to those who are immersed in the grief of separation and loss is to deny for them the human belief in death and affirm in thought, word and citations of Scripture the omnipresence of life. This dissipates the flood of  
36 sorrow thoughts that submerges the souls of those who mourn. Jesus did not want the sorrowing Mary thought to touch Him. The spiritual mind does not grieve; it does not look to matter and the limitations of the flesh for life eternal, and it dissipates the thoughts of sorrow by a denial of their reality or power to affect the mind of the Son of God.

40 MJ 169/20.6 Always keep to your highest thoughts and deny every suggestion of sorrow or loss. The children of darkness wear sackcloth and sit in ashes, but the children of light rejoice, look up ("ascend" in every thought to the Father of life and light), and are set free  
44 thereby from the burden of grief and from belief in death and separation. Jn. 20:19 Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. 20 And when he had so said, he showed unto them his hands  
48 and his side. Then were the disciples glad, when they saw the Lord. 21 Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. 22 And when

he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: 23  
 Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain,  
 they are retained. MJ 169/20.7 Christianity began with Jesus Christ, was carried on by the  
 4 apostles and the Seventy whom Jesus sent out two by two; then by other persons as they  
 came into an understanding of Truth. This process of Christianizing will continue until the  
 entire race is redeemed from error. Even so, as our faculties, our senses, and our thoughts  
 learn the truth, they in turn give light and life to the thoughts that are still in darkness. In this  
 8 way the entire man becomes established in immortality, eternal life.

MJ 169/20.8 Jesus Christ commissioned His followers to make disciples of all nations. This  
 commission was given to them on a mountain in Galilee. A mountain always symbolizes  
 12 spiritual elevation or a high place in consciousness. When the spiritually awakened and  
 spiritually taught faculties and thoughts assemble with the I AM in spiritual consciousness,  
 they are sent throughout the entire man, to the very outermost parts of the body  
 consciousness.

16 MJ 170/20.9 In order to make the world Christian individuals must become Christian. The  
 Christ Spirit must enter everyone. The Christ is knocking at the door of every heart, and He  
 will enter when He is invited to come in. The mind that is open to Truth invites Christ to  
 20 enter. When all men are filled with the Christ consciousness, international law will embody  
 the Christ standard and the Christ kingdom will be established in the earth. Jn. 20:24 But  
 Thomas, one of the twelve, called Didymus, was not with them when Jesus came. 25 The  
 other disciples therefore said unto him, We have seen the Lord. But he said unto them,  
 24 Except I shall see in his hands the print of the nails, and put my finger into the print of the  
 nails, and thrust my hand into his side, I will not believe.

Jn. 20:26 And after eight days again his disciples were within, and Thomas with them: then  
 28 came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. 27  
 Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy  
 hand, and thrust it into my side: and be not faithless, but believing. 28 And Thomas  
 answered and said unto him, My Lord and my God. 29 Jesus saith unto him, Thomas,  
 32 because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet  
 have believed.

Jn. 20:30 And many other signs truly did Jesus in the presence of his disciples, which are not  
 36 written in this book: 31 But these are written, that ye might believe that Jesus is the Christ,  
 the Son of God; and that believing ye might have life through his name. MJ 171/20.10  
 Thomas is the apostle of Jesus who represents the understanding faculty of the natural man.  
 Understanding and will function or should function in unison; each has its center of activity in  
 40 the front brain, the forehead.

MJ 171/20.11 Among the apostles of Jesus Thomas stood for the head, representing the  
 reason and intellectual perception. Jesus did not ignore Thomas's demand for physical  
 44 evidence of His identity but respected it. He convinced Thomas by corporeal evidence that  
 there had been a body resurrection and that it was not a ghost body that he saw but the  
 same body that had been crucified, as was evidenced by the wounds that Thomas saw and  
 felt.

48

MJ 171/20.12 The peace of Jesus came through the knowledge that there is no reality in death but that life is from everlasting to everlasting. He had proved His power to overcome the last enemy, death, and therefore He was established in "the peace of God, which passeth  
4 all understanding."

MJ 171/20.13 Jesus manifested Himself to the Eleven, and He upbraided them for disbelieving the accounts of His resurrection. Apparently the resurrection of Jesus is a great  
8 mystery, and to those who read the Bible in the letter and have no discernment of the power of Spirit to transform the body it must remain a mystery. The question often is asked whether or not we believe that Jesus rose from the dead with the same flesh body in which He walked the earth and, if so, what became of that body.  
12

MJ 172/20.14 In former times believers accepted it as a miracle and made no attempt to explain the law by which it was accomplished, but blind faith is not so popular in the church as it once was, and skeptics are more bold. The school of "high criticism" is openly attacking  
16 Bible occurrences that it cannot account for under natural law. Thinking people are seeking a comprehensive explanation of the so-called miracles of the Bible. They wish to know how Jesus did His mighty works, including the resurrection of His body. The historical account makes clear that the flesh body that had been crucified was the body that Jesus had after His  
20 resurrection.

MJ 172/20.15 That Jesus knew how to restore life to dead organs is evidenced by His healing of paralytics, blind people, and in three cases by raising those who had died. He knew a way  
24 of restoring life that others living in His age did not know. He tried to explain it to His disciples and companions, but they did not understand. He told them that He would come to life again, but they seemed to have no comprehension of what He was saying. They thought He was talking to them about the Temple at Jerusalem, but He was talking of His body  
28 temple, which He could lay down and take up at will.

MJ 172/20.16 It is not at all surprising that the very near friends of Jesus were filled with astonishment and fear when they found that He was not in the tomb where they had laid  
32 Him. They could not understand that for years He has been training His soul to accomplish this very thing. He had spent whole nights in prayer, and through the intensity of His devotions had made union with Divine Mind. This union was so full and so complete that His whole being was flooded with spiritual life, power, and substance and the wisdom to use  
36 them in divine order. In this manner He projected the divine-body idea, and through it His mortal body was transformed into an immortal body. This was accomplished before the Crucifixion, and Jesus knew that He had so strengthened His soul that it would restore His body, no matter how harshly the body might be used by destructive man.  
40

MJ 173/20.17 Jesus had obtained power on the three planes of consciousness: the spiritual, the psychical, and the material. After His resurrection He held His body on the psychical and the astral planes for forty days, and then translated it to the spiritual, where it exists to this  
44 day as a body of ethereal substance directed and controlled by His thought and mind force. Having a body of spiritually electrified atoms, Jesus is able to quicken the bodies of people who attract His presence by believing in Him; He radiates a glorious life that energizes those who believe in His power.  
48

MJ 173/20.18 By positive affirmations we must all appropriate this same Christ life, substance, and Truth as ours individually and as the very foundation and substance of our body.

4

MJ 173/20.19 Thousands in this day have found the law that Jesus demonstrated and the inner meaning of the Truth that He taught. They are working, praying, denying, affirming, concentrating, willing. They are in all ways building up the perfect-idea body, transforming  
8 flesh corruptible into substance incorruptible. Thus they are following Jesus in the regeneration. When they have renewed every organ and every part both within and without, and have put away all evidences of old age, the world at large will begin to accept their claims as true: That the destiny of all men is to transform the body of flesh into a body  
12 of Spirit and thus immortalize it. In this manner death is to be overcome and the earth made the dwelling place of immortal men.

MJ 174/20.20 This process of revealing and making use of the hidden forces of nature has  
16 already begun in the use of electricity, the radio, X rays, radar, and other invisible energies. The discovery that the atom has an electrical center was the first scientific break into omnipresent spiritual life. This life will be exploited by men until they exhaust the capacity of the machines they build to utilize it; then they will look for more efficient agents, which they  
20 will find in the development of the human body. Man's body directed by his mind is the only dynamo that can generate life and control it. Men can now build machines that smash the atom and liberate its latent forces, but the released energy can destroy the machinery and even the bodies of those who set it free.

24

MJ 174/20.21 Nature has within her all the elements necessary to construction of heaven here on the earth and in the ether surrounding the earth. It won't be long before we shall be constructing houses in the air, but we must first learn how to levitate our body, as did Jesus;  
28 then resurrection will be part of our spiritual evolution and we shall know experimentally what Jesus meant by His death and resurrection, also just where He lives at the present time and what is required of us before we can meet Him in the heavens.

MJ 176/21.C JOHN: Chapter 21Jn. 21:1 After these things Jesus showed himself again to the disciples at the sea of Tiberias; and on this wise showed he himself. 2 There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples. 3 Simon Peter saith unto them, I go a fishing. They  
36 say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing. 4 But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus. 5 Then Jesus saith unto them, Children, have ye any meat? They answered him, No. 6 And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not  
40 able to draw it for the multitude of fishes. 7 Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him, (for he was naked,) and did cast himself into the sea. 8 And the other  
44 disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes. 9 As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread. 10 Jesus saith unto them, Bring of the fish which ye have now caught. 11 Simon Peter went up, and drew the net to land full of  
48 great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken. 12 Jesus saith unto them, Come and dine. And none of the disciples durst ask

him, Who art thou? knowing that it was the Lord. 13 Jesus then cometh, and taketh bread, and giveth them, and fish likewise. 14 This is now the third time that Jesus showed himself to his disciples, after that he was risen from the dead.

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MJ 177/21.1 When the disciples had toiled all night in their fishing boats without results, Jesus suddenly appeared on the shore and called to them, "Cast the net on the right side of the boat, and ye shall find." The result was 153 large fishes, so heavy that the net could not  
8 be lifted into the boat, yet it did not break. Man's mind is the net that catches thoughts, which are the basis of external conditions. The sea is the mental realm in which man exists. Toil of all kinds is a combination of mental and physical exertion. When the mind is exalted toil is easy. By using his mind man invents machinery that relieves him from wearying  
12 muscular labor. In a larger way the spiritual man uses his mind and takes advantage of divine guidance to lighten his toil.

MJ 177/21.2 The net of man's thought works hard and long in the darkness of human  
16 understanding and gains but little, but once the Christ Mind is perceived and obeyed the net is cast on the "right side," and success follows. The "right side" is the side on which man realizes the truth that inexhaustible resources are always present and can be made manifest by those who exercise their faith in that direction.

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MJ 177/21.3 Whoever seeks supply through Spirit and submits his cause to the law of justice and righteousness always succeeds. The reason why men fail to demonstrate the many promises of divine support is that they cling to some selfish or unjust thought. "Seek ye first  
24 his kingdom, and his righteousness; and all these things shall be added unto you."

MJ 177/21.4 The bread and fish that Jesus provided on the shore represents the supply of Spirit for the needs of the body. Not only does the Father provide for man in the natural  
28 world, as by the draught of fishes, but in the invisible world of substance are elements that correspond to the material things. Bread symbolizes the substance of the omnipresent Christ body and fish the capacity of increase that goes with it. Fish are the most prolific of all living things and aptly exemplify the ability of increase inherent in the Christ substance. Jn. 21:15  
32 So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. 16 He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him,  
36 Feed my sheep. 17 He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep. Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself,  
40 and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. 19 This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me. 20 Then Peter, turning about, seeth the disciple whom Jesus loved  
44 following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee? 21 Peter seeing him saith to Jesus, Lord, and what shall this man do? 22 Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me. 23 Then went this saying abroad among the brethren, that that disciple should not die: yet  
48 Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee?

Jn. 21:24 This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true.

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Jn. 21:25 And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.MJ 179/21.5 Three times Jesus asked Simon Peter, "Lovest thou me?" Peter's spiritual advancement hinged on his possession of love, and the test of love is its willingness to serve. It is quite evident that Jesus was trying to teach Peter that if he loved truly he would serve.

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12 MJ 179/21.6 Faith must be established in love and must work by love; and every faculty of man must be established in love and work by love if perfect harmony and good are to be realized. Faith established in love and working by love will remain steadfast at all times, under all circumstances; it will be our sustaining power during our every hour of need.

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MJ 179/21.7 In verse 18 of this chapter Jesus explains further what He meant by His questioning. Faith (Peter), when it first begins to awaken to the Christ ideal, sees the unlimited possibilities that are presented in this new life; it realizes that it can bring into manifestation anything that may be desired. In its more mature state it realizes the necessity for service in a universal sense. The giving up of the personal self (with the consequent working from a universal standpoint) is the death whereby we are to glorify God. However, laying hold of Spirit and its power should accompany the denial of self.

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MJ 180/21.8 Faith (symbolized by Peter) is the faculty on which depends continuous supply; hence Peter is challenged with the thought of love toward Christ three times. Faith must be in loving communion with the Christ Mind in order to draw down to the thoughts (sheep) the necessary supply. Man does not live by bread alone but by words and thoughts from God. These come into consciousness through mental and spiritual laws. Peter's three successive affirmations of love represent fulfillment of the close Christ union in spirit, soul, and body. Faith at the beginning is wistful, vigorous, vacillating, but in its maturity it gives itself wholly to Spirit and is willing to die to self. This is the "manner of death" by which faith glorifies God: being absorbed into the Divine Mind.

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MJ 180/21.9 Through repeated affirmations of love toward Christ, man develops a consciousness of divine love that abides at the heart center and fills the whole body with ecstasy. This consciousness is "the disciple whom Jesus loved."

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MJ 180/21.10 Jesus revealed the mind of the Father. This mind is the life and intelligence of man as well as the substance that provides for all his needs. This providing power of the Father, Jesus brought out prominently, and He showed in various ways how easy it is to obtain supply by trusting God. This teaching is not an encouragement to man to be idle, but rather to be active and trustful, constantly looking to Spirit instead of matter as the source of his good.

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MJ 181/21.11 The actual resurrection of Jesus in a body that corresponds to the physical is not a subject open to debate by the followers of Jesus Christ. The historical evidence is ample to convince any unprejudiced mind. However, the study of the constituent parts of man, his spirit, soul, and body, reveals man's innate capacity to overcome the disintegrating

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effects of error thinking and living, and his ability, by conforming to the standards laid down by Jesus, to destroy the seeds of death and implant health and eternal life in his body.

- 4 MJ 181/21.12 To the oft-repeated question "If Jesus resurrected His physical body why is He not visible here among us?" we would say that Jesus overcame the sins that caused our original fall from the perfect body of the Adamic man to the diseased and dying body in which the race is now existing. When we have purified our mind and body and cast out every
- 8 evil thought, our body will become transparent to human sight, as is Jesus' body. The idea that a transparent body is thin air, a ghost, is wholly wrong. Science says that the invisible electrical units composing the atom are millions of times more powerful than any visible thing. When the atomic energy in the atomic bomb was released great cities were
- 12 destroyed. Jesus told His followers that when they were gathered in that upper room in Jerusalem the Holy Spirit would descend upon them with power; and they were transformed from ignorant men into linguists of unbelievable ability.
- 16 MJ 182/21.13 Paul says, "Be ye transformed by the renewing of your mind." When we accomplish this transformation we shall see Jesus as He is and as we must all be in the resurrection from the dead and dying body in which we are now functioning. This is not to be accomplished by a great miracle at some appointed time in the future, but day by day we
- 20 shall be resurrected out of the darkness of sense into the glorious light of Spirit.