

Chapter 17

Glossary

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CHAPTER XVII

GLOSSARY

These things saith He that is holy, He that is true, He that hath the key of David, He that openeth, and no man shutteth; and shutteth, and no man openeth; I know thy works; behold, I have set before thee an open door, and no man can shut it. - REVELATION.

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter XVII, page 579, lines unnumbered before first paragraph.

The entire quotation is in italics except for the word

'REVELATION'.

CHAPTER XVII.

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These things saith He that is holy, He that is true, He that hath the key of David, He that openeth and no man shutteth; and shutteth and no man openeth; I know thy works; behold, I have set before thee an open door, and no man can shut it. - REVELATION.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.

Chapter XVII, page 579, lines unnumbered before first paragraph. Entire quotation is in italics except for the word 'REVELATION'.

CHAPTER XVII.

GLOSSARY.

THESE things saith He that is holy, He that is true, He that hath the key of David, - He that openeth and no man shutteth, and shutteth and no man openeth: "I know thy works; behold, I have set before thee an open door, and no man can shut it." - REVELATION.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XVII, page 558, lines unnumbered before first paragraph.

83rd ed., chapter XVII, page 570, lines unnumbered before first paragraph.

None of this version is in italics.

CHAPTER XV.

GLOSSARY.

LANGUAGE may be defined as the Verbal Body of Thought. Language is not, as sometimes represented in loose expression, the mere dress of thought. It has a vital connection with thought, and is far more truly and appropriately conceived of as the living organic body of thought, - as the natural body, with the Life of the Spirit, having living connections between its parts, giving it a unity and making it a whole, - than as a mere dress, having no relation to thought, and no organic dependence in its parts. - HENRY N. DAY.

THESE things saith he that is holy, he that is true, he that hath the key of David, - he that openeth and no man shutteth, and shutteth and no man openeth: "I know thy works; behold, I have set before thee an open door, and no man can shut it." - APOCALYPSE.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. Chapter XV, page 525, lines unnumbered before first paragraph. None of this version is in italics, except for the one word 'dress' in the first quotation.

IN Christian Science we learn that the substitution of the spiritual for the material definition of a Scriptural word often elucidates the meaning of the inspired writer. On this account this chapter is added. It contains the metaphysical interpretation of Bible terms, giving their spiritual sense, which is also their original meaning.

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter XVII, page 579, lines 1-7.

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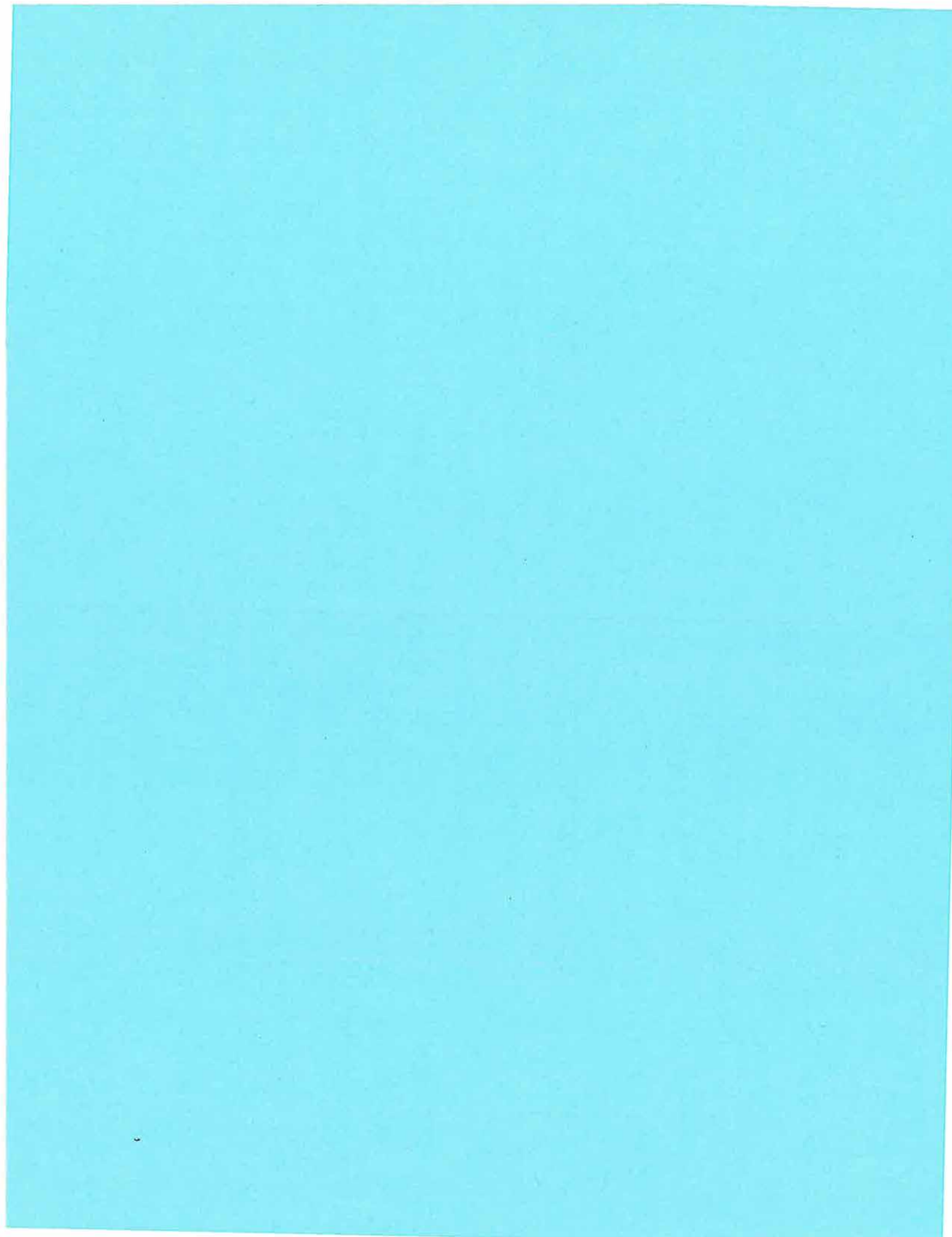
NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 1907 edition.
Chapter XVII, page 579, lines 1-7.

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NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 265th edition in 1903. 50th ed., chapter XVII, page 558, lines 1-7 (unnumbered). 83rd ed., chapter XVII, page 570, lines 1-7 (unnumbered). 226th ed., chapter XVII, page 579, lines 1-7.



ABEL. Watchfulness; self-offering; surrendering to
the creator the early fruits of experience.

NOTE

This version first appeared in the 265th edition in 1903
and it remained unchanged thereafter.

Chapter XVII, page 579, lines 8-9.

ABEL. Watchfulness; self-offering; surrendering to
the Creator the early fruits of experience.

NOTE

This version first appeared in the 16th edition in 1886
and it remained unchanged until the 265th edition in 1903.
16th ed., chapter XV, page 525, lines 8-9 (unnumbered).
21st ed., chapter XVI, page 525, lines 8-9 (unnumbered).
50th ed., chapter XVII, page 558, lines 8-9 (unnumbered).
83rd ed., chapter XVII, page 570, lines 8-9 (unnumbered).
226th ed., chapter XVII, page 579, lines 8-9.

ABEL. Watchfulness, self-offering, surrendering to his
Maker the early fruits of experience.

NOTE

This version first appeared in the 6th edition in 1883
and it remained unchanged until the 16th edition in 1886.
No chapter number, but identified only as KEY TO THE
SCRIPTURES. No chapter name of Glossary yet incorporated
into the textbook.

Page 185, lines 3-4 (unnumbered).

Volume II.

ABRAHAM. Fidelity; faith in the divine Life and in the eternal Principle of being.

This patriarch illustrated the purpose of Love to create trust in good, and showed the life-preserving power of spiritual understanding.

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter XVII, page 579, lines 10-14.

ABRAHAM. Fidelity; faith in the divine Life and eternal Principle of being.

This patriarch illustrated the purpose of Love to create trust in good, and showed the life-preserving power of spiritual understanding.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 1907 edition.

Chapter XVII, page 579, lines 10-14.

ABRAHAM. Fidelity; faith in the divine Life and eternal Principle of being.

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NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XVII, page 579, lines 10-14.

ABRAHAM. Fidelity; faith in the divine Life and eternal Principle of Being.

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NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XVII, page 558, lines 10-14 (unnumbered). 83rd ed., chapter XVII, page 570, lines 10-14 (unnumbered).

ABRAHAM. Fidelity; faith in the Divine Life and
Eternal Principle of Being.

This patriarch illustrates the purpose of Love to create
trust in Good, and shows the Life-preserving power of
spiritual understanding.

NOTE

This version first appeared in the 16th edition in 1886
and it remained unchanged until the 50th edition in 1891.
Chapter XV, page 525, lines 10-11, and page 526, lines 1-3
(unnumbered) - 16th ed.

Chapter XVI, page 525, lines 10-11, and page 526, lines 1-3
(unnumbered) - 21st ed.

ABRAHAM. Fidelity, faith in the divine Life and eternal Principle of being. Illustrates the purpose of Love to create trust in good, and to show the Life-preserving power of spiritual understanding.

NOTE

This version first appeared in the 6th edition in 1883 and it remained unchanged until the 16th edition in 1886. Key to the Scriptures, page 184, lines 31-32, and page 185, lines 1-2 (unnumbered).

ADAM. Error; a falsity; the belief in "original sin," sickness, and death; evil, the opposite of good, - of God and His creation; a curse; a belief in intelligent matter, finiteness, and mortality; "dust to dust;" red sandstone; nothingness; the first god of mythology; not God's man, who represents the one God and is His own image and likeness; the opposite of Spirit and His creations; that which is not the image and likeness of good, but a material belief, opposed to the one Mind, or Spirit; a so-called finite mind, producing other minds, thus making "gods many and lords many" (I Corinthians viii.5); a product of nothing as the mimicry of something; an unreality as opposed to the great reality of spiritual existence and creation; a so-called man, whose origin, substance, and mind are found to be the antipode of God, or Spirit; an inverted image of Spirit; the image and likeness of what God has not created, namely, matter, sin, sickness, and death; the opposer of Truth, termed error; Life's counterfeit, which ultimates in death; the opposite of Love, called hate; the usurper of Spirit's creation, called self-creative matter; immortality's opposite, mortality; that of which wisdom saith, "Thou shalt surely die."

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter XVII, page 579, lines 15-17, and page 580, lines 1-20.

ADAM. Error; a falsity; the belief in "original sin," sickness, and death; evil; the opposite of good, - God and His creation; a curse; a belief in intelligent matter, finiteness, and mortality; "dust to dust;" red sandstone; nothingness; the first god of mythology; not God's man, who represents the one God, and is His own image and likeness; the opposite of Spirit and His creations; that which is not the image and likeness of good, but a material belief, opposed to the one Mind, or Spirit; a so-called finite mind, producing other minds, thus making "gods many and lords many" (1 Corinthians viii.5); a product of nothing, as the mimicry of something; an unreality, as opposed to the great reality of spiritual existence and creation; a so-called man, whose origin, substance, and mind are found to be the antipode of God, or Spirit; an inverted image of Spirit; the image and likeness of what God has not created, namely, matter, sin, sickness, and death; the opposer of Truth, termed error; the counterfeit of Life, which ultimates in death; the opposite of Love, called hate; the usurper of Spirit's creation, called self-creative matter; immortality's opposite, mortality; that of which wisdom saith, "Thou shalt surely die."

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 1907 edition.

Chapter XVII, page 579, lines 15-15, and page 580, lines 1-20.

ADAM. Error; a falsity; the belief in "original sin," sickness, and death; evil; the opposite of Good, or God, and His creation; a curse; a belief in intelligent matter, finiteness, and mortality; "dust to dust;" red sandstone; nothingness; the first god of mythology; not God's man, who represents the one God, and is His own image and likeness; the opposite of Spirit and its creations; that which is not the image and likeness of Good, but a material belief, opposed to the one Mind, or Spirit; a so-called finite mind, producing other minds, thus making "gods many and lords many" (1 Corinthians viii.5); a product of nothing, as the opposite of something; an unreality, as opposed to the great reality of spiritual existence and creation; a so-called man, whose origin, substance, and mind are supposed to be the opposite of God, or Spirit; an inverted image of Spirit; the image and likeness of God's opposites, - namely, matter, sin, sickness, and death; the antipode of Truth, termed error; the counterfeit of Life, which ultimates in death; the opposite of Love, called hate; the antipode of Spirit's creation, called self-creative matter; Immortality's opposite, mortality; that of which Wisdom saith, "Thou shalt surely die."

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XVII, page 579, lines 15-17, and page 580, lines 1-20.

ADAM. Error; a falsity; the belief in "original sin," sickness, and death; evil; the opposite of Good, or God, and His creation; a curse; a belief in intelligent matter, finiteness, and mortality; "dust to dust;" red sandstone; nothingness; the first god of mythology; not God's man, who represents the one God, and is His own image and likeness; the opposite of Spirit and its creations; that which is not the image and likeness of Good, but a material belief, opposed to the one Mind, or Spirit; a so-called finite mind, producing other minds, thus making "gods many and lords many" (1 Corinthians viii.5); a product of nothing , as the opposite of something; an unreality, as opposed to the great reality of spiritual existence and creation; a so-called man, whose origin, substance, and mind are supposed to be the opposite of God, or Spirit; an inverted image of Spirit; the image and likeness of God's opposites, - namely, matter, sin, sickness, and death; the antipodes of Truth, termed error; the counterfeit of Life, which ultimates in death; the opposite of Love, called hate; the antipodes of Spirit's creation, called self-creative matter; Immortality's opposite, mortality; that of which Wisdom saith, "Thou shalt surely die."

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XVII, page 558, lines 15-20, and page 559, lines 1-17 (unnumbered). - 83rd ed., chapter XVII, page 570, lines 15-20, and page 571, lines 1-17 (unnumbered).

ADAM. Error; a falsity; the belief of "original sin," sickness, and death; evil; the opposite of good, or God, and His creation; a curse; a belief in intelligent matter, finity, and mortality; "dust to dust;" red sandstone; nothingness; the first god of mythology; not God's man, who represents the One God, and is His own image and likeness, - even the perfect and spiritual reflection of Spirit, whose Life, Substance, and Intelligence are in and of God; the opposite of Spirit and its creations; that which is not the image and likeness of God, but a material belief, opposed to the One Mind, or Spirit; a so-called finite mind, producing other minds, thus making "gods many and lords many" (1 Cor.viii.5); a product of nothing, as the opposite of something; an unreality as opposed to the great reality of spiritual existence and creation; a so-called man, whose origin, substance, and mind are supposed to be the opposite of God, or Spirit; an inverted image of Spirit; the image and likeness of God's opposites, - namely, matter, sin, sickness, and death; the antipodes of Truth, termed error; the counterfeit of Life, which ultimates in death; the opposite of Love, called hate; the antipodes of Spirit's creation, called self-creative matter; Immortality's opposite, mortality; that of which Wisdom saith, "Thou shalt surely die."

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891.

16th ed., chp. XV (21st ed, chp XVI), page 526, lines 4-28 (unnumbere

ADAM. Error, a falsity, the belief of "original sin," sickness and death, evil. The opposite of good, God, and His creation. A curse, a belief of intelligent matter, of finity, and mortality. "Dust to dust," red sandstone, nothingness. The first god of mythology. Not God's man, who represents the one God, and is His own image and likeness, even the perfect and spiritual reflection of Spirit, whose Life, substance, and intelligence are in and of God. The opposite of Spirit or its creations, that which is not the image and likeness of God, but a belief of matter opposed to one Mind or Spirit. A so-called finite mind producing other minds, thus having "gods many and lords many" (1 Cor. viii. 5). A product of nothing, as the opposite of something; an unreality, as opposed to the great reality of spiritual existence and creation. A so-called man, whose origin, substance, and mind are supposed to be in and of the opposite of God, Spirit, an inverted image of Spirit or the image and likeness of God's opposites; namely, matter, sin, sickness, and death.

NOTE

This version first appeared in the 6th edition in 1883 and it remained unchanged until the 16th edition in 1886. Key to the Scriptures, page 183, lines 9-22, and page 184, lines 1-6 (unnumbered).

The name Adam represents the false supposition that Life is not eternal, but has beginning and end; that the infinite enters the finite, that intelligence passes into non-intelligence, and that Soul dwells in material sense; that immortal Mind results in matter, and matter in mortal mind; that the one God and creator entered what He created, and then disappeared in the atheism of matter.

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter XVII, page 580, lines 21-27.

This name represents the false supposition that Life is not eternal, but has beginning and end; that the infinite enters the finite, intelligence passes into non-intelligence, and Soul dwells in material sense; that immortal Mind results in matter, and matter in mortal mind; that the one God and creator entered what He created, and then disappeared in the atheism of matter.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 1907 edition.

Chapter XVII, page 580, lines 21-27.

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NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 265th edition in 1903.
50th ed., chapter XVII, page 559, lines 18-24 (unnumbered).
83rd ed., chapter XVII, page 571, lines 18-24 (unnumbered).
226th ed., chapter XVII, page 580, lines 21-27.

This name represents the false supposition that Life is not eternal, but has beginning and end; that the Infinite enters the finite, Intelligence passes into non-intelligence, and Soul terminates in material sense; that the Immortal Mind results in matter, and matter in mortal mind; that the One God and Creator entered what He created, and then disappeared in the atheism of matter.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XV, page 526, lines 29-31, and page 527, lines 1-4 (unnumbered). 21st ed., chapter XVI, page 526, lines 29-31, and page 527, lines 1-4 (unnumbered).

The antipodes of Truth, termed error; the counterfeit of Life, which ultimates in death; the opposite of Love, called hate; the antipodes of Spirit's creation, called self-creative matter; immortality's opposite, mortality. That of which Wisdom saith, "Thou shalt surely die." A false supposition that Life and its unbroken sphere is not eternal, but has a beginning and ending; that the Infinite entered the finite, Intelligence passed into non-intelligence, Soul terminated in material sense; that the immortal Mind results in matter, and matter in mortal mind, - that the one God and Creator entered what He created, and then disappeared in the atheism of matter.

NOTE

This version first appeared in the 6th edition in 1883 and it remained unchanged until the 16th edition in 1886. Key to the Scriptures, page 184, lines 7-19, Volume II.

ADVERSARY. An adversary is one who opposes, denies, disputes, not one who constructs and sustains reality and Truth. Jesus said of the devil, "He was a murderer from the beginning,...he is a liar and the father of it." This view of Satan is confirmed by the name often conferred upon him in Scripture, the "adversary."

NOTE

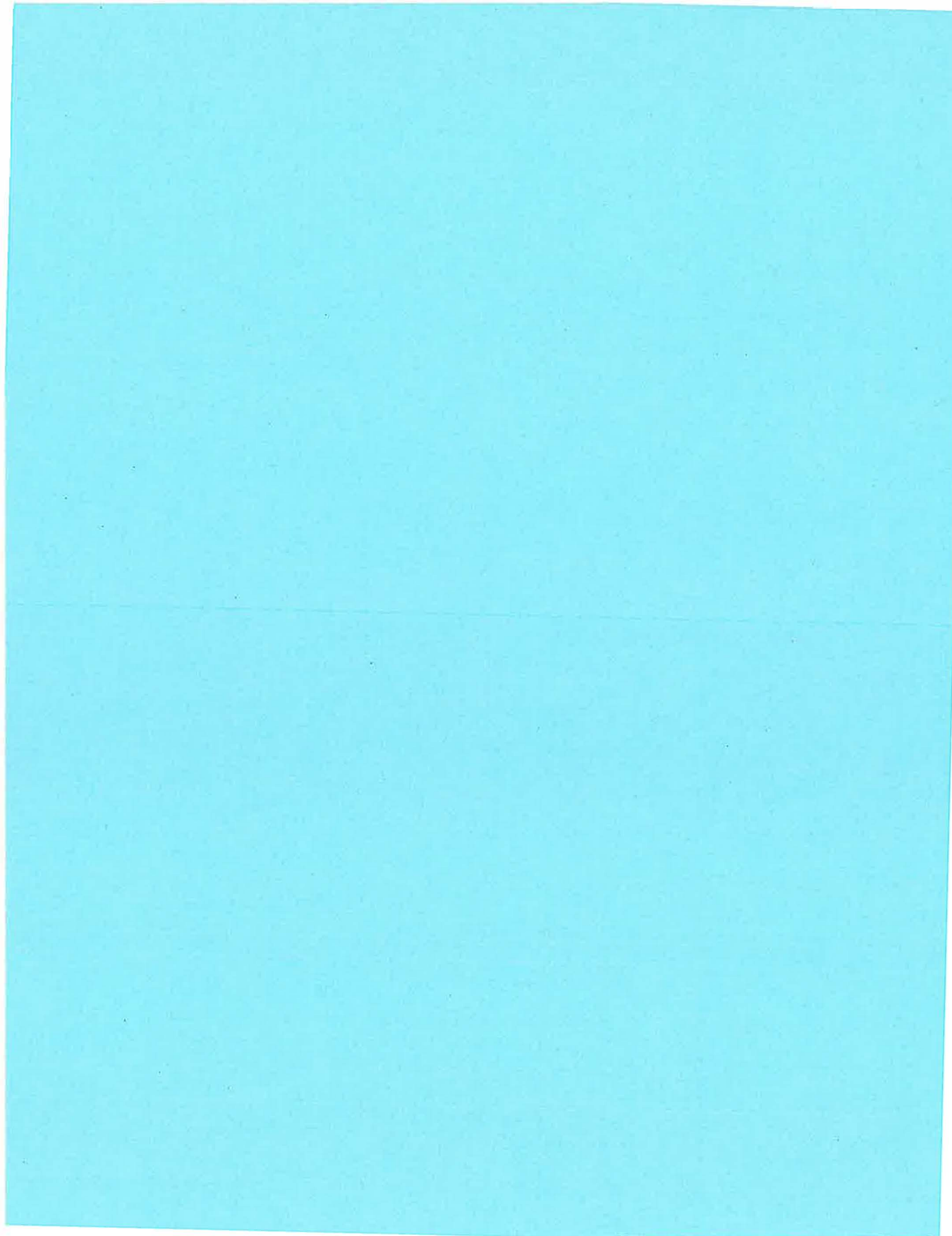
This version first appeared in the 226th edition in 1902 and it remained unchanged thereafter.

Chapter XVII, page 580, lines 28-31, and page 581, lines 1-2.

ADVERSARY. This view of Satan is confirmed by the name often conferred upon him in Scripture, the Adversary. An adversary is one who opposes, denies, disputes, not one who constructs and sustains reality and Truth. "The devil was a liar from the beginning, and the father of lies," said Jesus.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XVII, page 559, lines 24-29 (unnumbered). 83rd ed., chapter XVII, page 571, lines 24-29 (unnumbered).



ALMIGHTY. All-power; infinity; omnipotence.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged thereafter.

50th ed., chapter XVII, page 559, line 30 (unnumbered).

83rd ed., chapter XVII, page 571, line 30 (unnumbered).

226th ed., chapter XVII, page 581, line 3.

ALMIGHTY. All-power; Infinity; Omnipotence.

NOTE

This version first appeared in the 16th edition in 1886
and it remained unchanged until the 50th edition in 1891.

16th ed., chapter XV, page 527, line 5 (unnumbered).

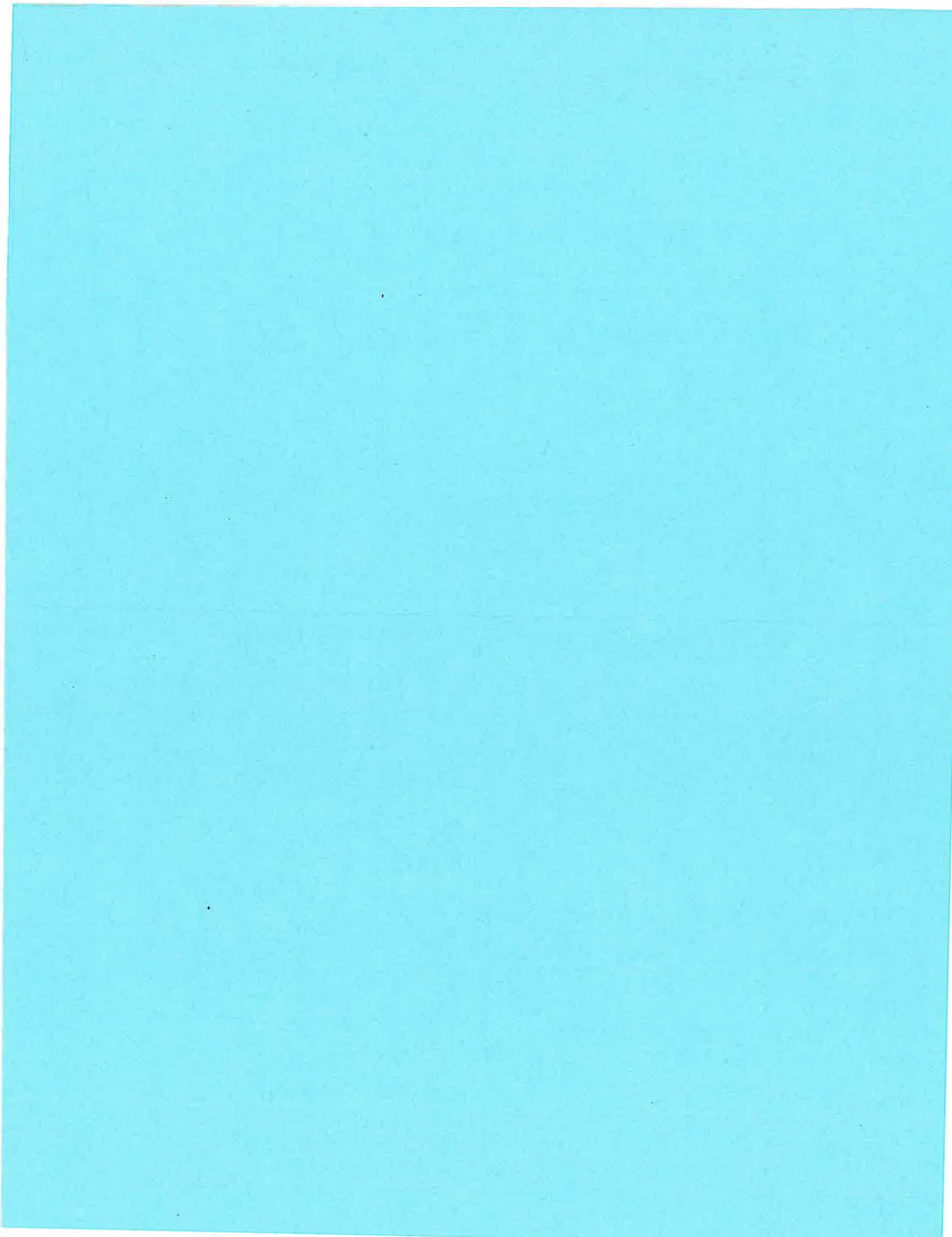
21st ed., chapter XVI, page 527, line 5 (unnumbered).

ALMIGHTY. All-power, Infinity, Omnipotence.

NOTE

This version first appeared in the 6th edition in 1883
and it remained unchanged until the 16th edition in 1886.

Key to the Scriptures, Volume II, page 186, line 7 (unnumbered).



ANGELS. God's thoughts passing to man; spiritual intuitions, pure and perfect; the inspiration of goodness, purity, and immortality, counteracting all evil, sensuality, and mortality.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged thereafter.

Chapter XVII, page 581, lines 4-7.

ANGELS. God's thoughts passing to man; spiritual intuitions, pure and perfect; the inspiration of goodness, purity, and immortality, giving the lie to evil, sensuality, and mortality.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 265th edition in 1903.
16th ed., chapter XV, page 527, lines 6-9 (unnumbered).
21st ed., chapter XVI, page 527, lines 6-9 (unnumbered).
50th ed., chapter XVII, page 560, lines 1-4 (unnumbered).
83rd ed., chapter XVII, page 572, lines 1-4 (unnumbered).
226th ed., chapter XVII, page 581, lines 4-7.

ANGELS. God's thoughts passing to man. Spiritual intuitions pure and perfect. The inspiration of good, purity, and immortality, giving the lie to evil, sensuality, and mortality.

NOTE

This version first appeared in the 6th edition in 1883 and it remained unchanged until the 16th edition in 1886. Key to the Scriptures, Volume II, page 184, lines 27-30 (unnumbered).

ARK. Safety; the idea, or reflection, of Truth, proved to be as immortal as its Principle; the understanding of Spirit, destroying belief in matter.

God and man coexistent and eternal; Science showing that the spiritual realities of all things are created by Him and exist forever. The ark indicates temptation overcome and followed by exaltation.

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter XVII, page 581, lines 8-14.

ARK. Safety; the idea, or reflection, of Truth, proven to be as immortal as its Principle; the understanding of Spirit, destroying belief in matter.

God and man coexistent and eternal. Science showing that the spiritual realities of all things are created by Him, and exist forever. The ark indicates temptation overcome, and followed by exaltation.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 1907 edition.

Chapter XVII, page 581, lines 8-14.

ARK. Safety; the idea, or reflection, of Truth, proven to be as immortal as its Principle; the understanding of Spirit, destroying belief in matter.

God and man are co-existent and eternal. Science shows that the spiritual realities of all things are created by God, and exist forever. The ark also shows that temptation, if overcome, is followed by exaltation.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XVII, page 581, lines 8-14.

ARK. Safety; the idea, or reflection, of Truth, proven to be as immortal as its Principle; the understanding of Spirit, destroying belief in matter.

God and man are co-existent and eternal. Science shows that the spiritual realities of all things are created by God, and exist forever. The Ark also shows that temptation, if overcome, is followed by exaltation.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XVII, page 560, lines 5-11 (unnumbered). 83rd ed., chapter XVII, page 572, lines 5-11 (unnumbered).

ARK. Safety; the idea, or reflection, of Truth, proven to be as immortal as its Principle; the understanding of Spirit, destroying the belief of matter.

God and man are co-existent and eternal. Science shows that the spiritual identities of all things are created by God, and exist forever. The Ark also shows that temptation, if overcome, is followed by exaltation.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XV, page 527, lines 10-16 (unnumbered). 21st ed., chapter XVI, page 527, lines 10-16 (unnumbered).

ARK. Safety, the idea of Truth proven as immortal as its Principle. The understanding of Spirit destroying the belief of matter. God and man co-existent and eternal. Science showing that the spiritual identities of all things are created by God, and exist forever. The illustration that temptation overcome is followed by exaltation.

NOTE

This version first appeared in the 6th edition in 1883 and it remained unchanged until the 16th edition in 1886. Key to the Scriptures, Volume II, page 184, lines 20-26 (unnumbered).

ASHER (Jacob's son). Hope and faith; spiritual compensation; the ills of the flesh rebuked.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged thereafter.

16th ed., chapter XV, page 527, lines 17-18 (unnumbered).

21st ed., chapter XVI, page 527, lines 17-18 (unnumbered).

50th ed., chapter XVII, page 560, lines 12-13 (unnumbered).

83rd ed., chapter XVII, page 572, lines 12-13 (unnumbered).

226th ed., chapter XVII, page 581, lines 15-16.

ASHER (Jacob's son). Hope and faith, spiritual compensation. The ills of the flesh rebuked.

NOTE

This version first appeared in the 6th edition in 1883 and it remained unchanged until the 16th edition in 1886. Key to the Scriptures, Volume II, page 185, lines 5-6 (unnumbered).

BABEL. Self-destroying error; a kingdom divided
against itself, which cannot stand; material knowledge.

The higher false knowledge builds on the basis of evidence obtained from the five corporeal senses, the more confusion ensues, and the more certain is the downfall of its structure.

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter XVII, page 581, lines 17-22.

BABEL. Self-destroying error; a kingdom divided
against itself, which cannot stand; material knowledge.

The higher false knowledge builds, on the basis of evidence obtained from the five corporeal senses, the more confusion ensues, and the more certain is the downfall of its structure.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.

Chapter XVII, page 581, lines 17-22.

BABEL. Self-destroying error; a kingdom divided
against itself, which cannot stand; material knowledge.

The higher such knowledge builds, on the basis of evidence obtained from the five corporeal senses, the more confusion ensues, and the more certain is the downfall of its structure.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902.
50th ed., chapter XVII, page 560, lines 14-19 (unnumbered).
83rd ed., chapter XVII, page 572, lines 14-19 (unnumbered).

BABEL. Self-destroying error; a kingdom divided against itself, that cannot stand; material knowledge.

The higher such knowledge builds on the basis of evidence obtained from the five personal senses, the more confusion ensues, and the more certain is the downfall of its structure.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XV, page 528, lines 26-31 (unnumbered). 21st ed., chapter XVI, page 528, lines 26-31 (unnumbered).

BABEL. Error, self-destroying, a kingdom divided against itself that cannot stand. Knowledge; and the higher it builds on the basis of evidence obtained from the five personal senses, the more confusion ensues and the more certain is the downfall of its hypothesis.

NOTE

This version first appeared in the 6th edition in 1883 and it remained unchanged until the 16th edition in 1886. Key to the Scriptures, Volume II, page 186, line 32, and page 187, lines 1-4 (unnumbered).

BAPTISM. Purification by Spirit; submergence in Spirit.

We are "willing rather to be absent from the body, and to be present with the Lord." (II Corinthians v.8.)

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter XVII, page 581, lines 23-26.

BAPTISM. Purification by Spirit; submergence in Spirit.

We are "willing rather to be absent from the body, and to be present with the Lord." (2 Corinthians v.8.)

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.

Chapter XVII, page 581, lines 23-26.

BAPTISM. Purification by Spirit; submergence in Truth.

"We are willing rather to be absent from the body, and to be present with the Lord." (2 Corinthians v.8.)

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XVII, page 560, lines 20-23 (unnumbered). 83rd ed., chapter XVII, page 572, lines 20-23 (unnumbered).

BAPTISM. Purification by Spirit; being submerged in Truth.

"We are willing rather to be absent from the body, and to be present with the Lord." (2 Cor. v.8.)

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891.
16th ed., chapter XV, page 529, lines 1-4 (unnumbered).
21st ed., chapter XVI, page 529, lines 1-4 (unnumbered).

BAPTISM. Man purified by Spirit, submerged in Truth.
"To be absent from the body and to be present with the
Lord." (2 Cor. v.8.)

NOTE

This version first appeared in the 6th edition in 1883
and it remained unchanged until the 16th edition in 1886.
Key to the Scriptures, Volume II, page 186, lines 20-22
(unnumbered).

BELIEVING. Firmness and constancy; not a faltering
nor a blind faith, but the perception of spiritual Truth.
Mortal thoughts, illusion.

NOTE

This version first appeared in the 1907 edition and it
remained unchanged thereafter.

Chapter XVII, page 582, lines 1-3.

BELIEVING. Firmness and constancy; not a faltering
or blind faith, but the perception of spiritual Truth.
Mortal thoughts, illusion.

NOTE

This version first appeared in the 240th edition in 1902
and it remained unchanged until the 1907 edition.

Chapter XVII, page 582, lines 1-3.

BELIEVING. Firmness and constancy; not a faltering
or blind faith, but the perception of spiritual Truth.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 240th edition in 1902.
50th ed., chapter XVII, page 560, lines 24-25 (unnumbered).
83rd ed., chapter XVII, page 572, lines 24-25 (unnumbered).
226th ed., chapter XVII, page 582, lines 1-2.

BELIEVING. Firmness and constancy; not a faltering or blind faith, but the perception of spiritual truth.

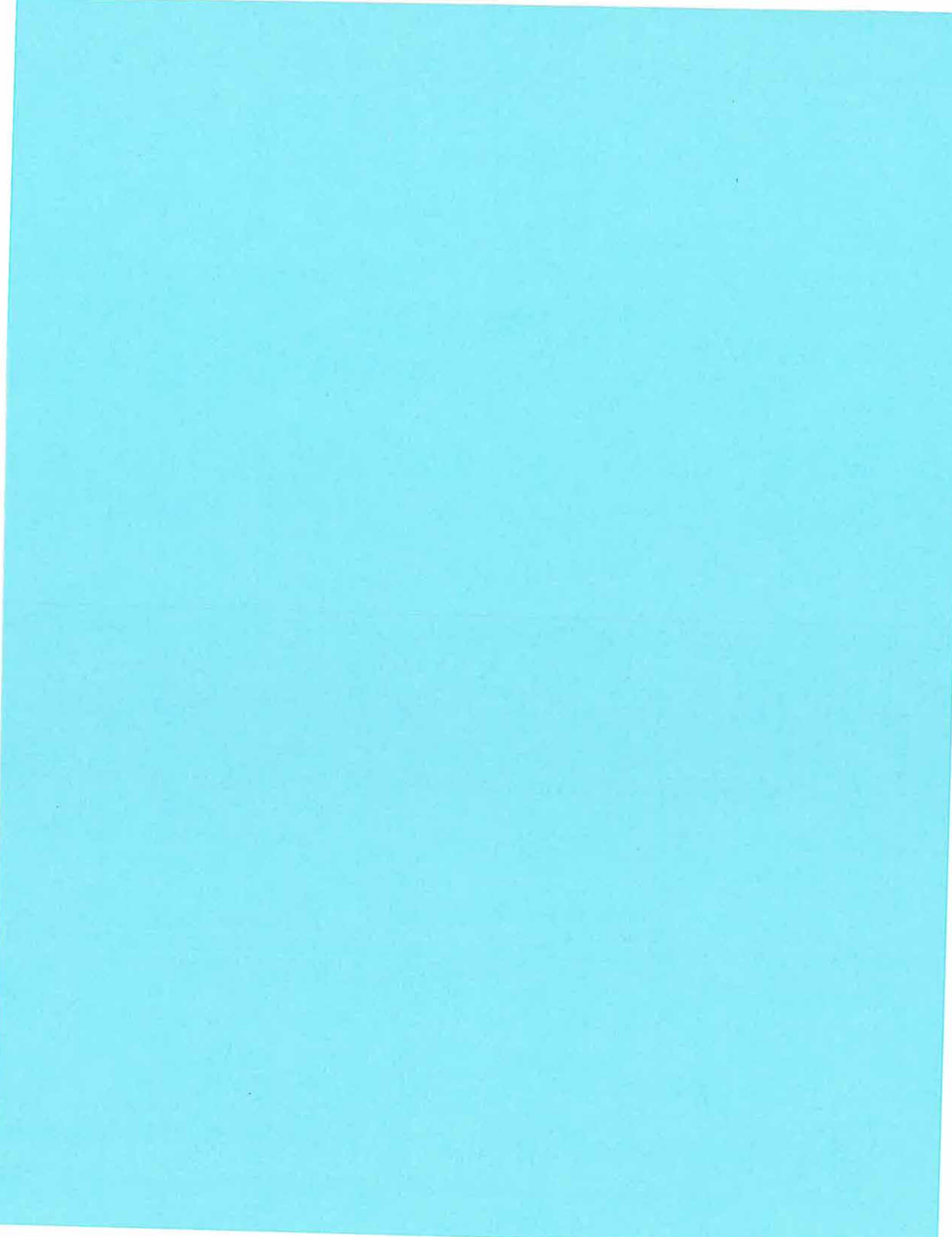
NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XV, page 529, lines 5-6 (unnumbered). 21st ed., chapter XVI, page 529, lines 5-6 (unnumbered).

BELIEVE. To be firm and constant, not a faltering or blind faith, but the perception of spiritual truth.

NOTE

This version first appeared in the 6th edition in 1883 and it remained unchanged until the 16th edition in 1886. Key to the Scriptures, Volume II, page 186, lines 18-19 (unnumbered).



BENJAMIN (Jacob's son). A physical belief as to life, substance, and mind; human knowledge, or so-called mortal mind, devoted to matter; pride; envy; fame; illusion; a false belief; error masquerading as the possessor of life, strength, animation, and power to act.

Renewal of affections; self-offering; an improved state of mortal mind; the introduction of a more spiritual origin; a gleam of the infinite idea of the infinite Principle; a spiritual type; that which comforts, consoles, and supports.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged thereafter.

Chapter XVII, page 582, lines 4-13.

BENJAMIN (Jacob's son). A physical belief as to life, substance, and mind; human knowledge, or so-called mortal mind, devoted to matter; pride; envy; fame; illusion; a false belief; error masquerading as the possessor of life, strength, animation, and power to act; renewal of affections; self-offering; an improved state of mortal mind; the introduction of a more spiritual origin; a gleam of the infinite idea of the infinite Principle; a spiritual type; that which comforts, consoles, and supports.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XVII, page 560, lines 26-27, and page 561, lines 1-8 (unnumbered). 83rd ed., chapter XVII, page 572, lines 26-27, and page 573, lines 1-8 (unnumbered).

ALSO NOTE

This version is identical with the 226th edition version except that with the 226th edition this paragraph was broken into two paragraphs.

BENJAMIN (Jacob's son). A physical belief as to life, substance, and mind; human knowledge, or so-called mortal mind, asserting matter; pride; envy; fame; illusion; a belief in blood, bones, as possessing life, strength, animation, and power to act; renewal of affections, self-offering; a redeemed body; the reflection of a more spiritual mind; the infinite idea of the Infinite Principle; the spiritual shadow of Spirit-substance; that which is constituted of Soul, not sense; the reflection of Deity.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XV, page 529, lines 7-15 (unnumbered). 21st ed., chapter XVI, page 529, lines 7-15 (unnumbered).

BENJAMIN (Jacob's son). A personal belief of life, substance, and mind, human knowledge or so-called mortal mind asserting matter. Pride, envy, fame, illusion. A belief of blood, bones, &c., possessing life, strength, animation, and power to act. Renewal of affections, self-offering. A redeemed body, the reflection of a more spiritual mind. The infinite idea of infinite Principle, the spiritual shadow of Spirit-substance, that which is constituted of Soul, and not sense, yea, the reflection of Deity.

NOTE

This version first appeared in the 6th edition in 1883 and it remained unchanged until the 16th edition in 1886. Key to the Scriptures, Volume II, page 186, lines 8-17 (unnumbered).

BRIDE. Purity and innocence, conceiving man in the idea of God; a sense of Soul, which has spiritual bliss and enjoys but cannot suffer.

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter XVII, page 582, lines 14-16.

BRIDE. Purity and innocence, conceiving man in the idea of God; a sense of Soul, which has spiritual bliss, and enjoys but cannot suffer.

NOTE

This version first appeared in the 240th edition in 1902 and it remained unchanged until the 1907 edition.

Chapter XVII, page 582, lines 14-16.

BRIDE. Purity and innocence, conceiving man in the idea of God; the senses of Soul, which have spiritual bliss, and enjoy but cannot suffer.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 240th edition in 1902.
16th ed., chapter XV, page 529, lines 16-18 (unnumbered).
21st ed., chapter XVI, page 529, lines 16-18 (unnumbered).
50th ed., chapter XVII, page 561, lines 9-11 (unnumbered).
83rd ed., chapter XVII, page 573, lines 9-11 (unnumbered).
226th ed., chapter XVII, page 582, lines 13-15.

BRIDE. Purity and innocence conceiving in man the idea of God. The senses of Soul which have spiritual bliss, and enjoy but cannot suffer.

NOTE

This version first appeared in the 6th edition in 1883 and it remained unchanged until the 16th edition in 1886. Key to the Scriptures, Volume II, page 186, lines 29-31 (unnumbered).

BRIDEGROOM. Spiritual understanding; the pure consciousness that God, the divine Principle, creates man as His own spiritual idea, and that God is the only creative power.

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter XVII, page 582, lines 17-20.

BRIDEGROOM. Spiritual understanding; the pure consciousness that God, the divine Principle, creates man as His own spiritual idea, and is the only creative power.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.

Chapter XVII, page 582, lines 17-19.

BRIDEGROOM. Spiritual understanding; the pure consciousness that God, the divine Principle, creates man as His own idea, and is the only creative power.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902.
50th ed., chapter XVII, page 561, lines 12-14 (unnumbered).
83rd ed., chapter XVII, page 573, lines 12-14 (unnumbered).

BRIDEGROOM. Spiritual understanding; the pure consciousness that God, the Divine Principle, creates man as His own idea, and is the only creative power.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XV, page 529, lines 19-21 (unnumbered). 21st ed., chapter XVI, page 529, lines 19-21 (unnumbered).

BRIDEGROOM. Spiritual understanding. The pure consciousness that God, the divine Principle, creates man as his own idea and is the only creative power.

NOTE

This version first appeared in the 6th edition in 1883 and it remained unchanged until the 16th edition in 1886. Key to the Scriptures, Volume II, page 186, lines 26-28 (unnumbered).

BURIAL. Corporeality and physical sense put out of sight and hearing; annihilation. Submergence in Spirit; immortality brought to light.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged thereafter.

Chapter XVII, page 582, lines 21-23.

BURIAL. Corporeality and physical sense put out of sight and hearing; annihilation; submergence in Spirit; immortality brought to light.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XVII, page 561, lines 15-17 (unnumbered). 83rd ed., chapter XVII, page 573, lines 15-17 (unnumbered).

BURIAL. Destruction to personal sense; out of sight
and hearing; annihilation; being submerged in Spirit;
immortality brought to light.

NOTE

This version first appeared in the 16th edition in 1886
and it remained unchanged until the 50th edition in 1891.
16th ed., chapter XV, page 529, lines 22-24 (unnumbered).
21st ed., chapter XVI, page 529, lines 22-24 (unnumbered).

BURIED. Destroyed to personal sense, out of sight and hearing, annihilated. Submerged in Spirit, immortality brought to light.

NOTE

This version first appeared in the 6th edition in 1883 and it remained unchanged until the 16th edition in 1886. Key to the Scriptures, Volume II, page 186, lines 23-25 (unnumbered).

CANAAN (the son of Ham). A sensuous belief; the testimony of what is termed material sense; the error which would make man mortal and would make mortal mind a slave to the body.

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter XVII, page 582, lines 24-27.

CANAAN (the son of Ham). A sensuous belief; the testimony of what is termed material sense; the error which would make man mortal, and would make mortal mind a slave to the body.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 1907 edition.

50th ed., chapter XVII, page 561, lines 18-21 (unnumbered).

83rd ed., chapter XVII, page 573, lines 18-21 (unnumbered).

226th ed., chapter XVII, page 582, lines 23-26.

CANAAN (the son of Ham). A personal belief; the testimony of what is termed material sense; the error that would make man mortal, and would make mortal mind a slave to the body, of which man should be the master.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XV, page 529, lines 25-26, and page 530, lines 1-3 (unnumbered).

21st ed., chapter XVI, page 529, lines 25-26, and page 530, lines 1-3 (unnumbered).

CANAAN (Son of Ham). A personal belief, the testimony of what is termed material sense, the error that would make man mortal. So-called mortal mind, a slave to the body of which man should be the master.

NOTE

This version first appeared in the 6th edition in 1883 and it remained unchanged until the 16th edition in 1886. Key to the Scriptures, Volume II, page 187, lines 20-23 (unnumbered).

CHILDREN. The spiritual thoughts and representatives of Life, Truth, and Love.

Sensual and mortal beliefs; counterfeitings of creation, whose better originals are God's thoughts, not in embryo, but in maturity; material suppositions of life, substance, and intelligence, opposed to the Science of being.

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter XVII, page 582, lines 28-29, and page 583, lines 1-4.

CHILDREN. Life, Truth, and Love's spiritual thoughts and representatives.

Sensual and mortal beliefs; counterfeits of creation, whose better originals are God's thoughts, not in embryo, but in maturity; material suppositions of life, substance, and intelligence, opposed to the Science of being.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 1907 edition.

Chapter XVII, page 582, lines 27-28, and page 583, lines 1-4.

CHILDREN. Life, Truth, and Love's spiritual thoughts and representatives.

Sensual and mortal beliefs; counterfeits of creation, whose better originals are God's thoughts, not in embryo, but in maturity; material suppositions of life, substance, and intelligence, opposed to the Science of Being.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XVII, page 582, lines 27-28, and page 583, lines 1-4.

CHILDREN. Life, Truth, and Love's spiritual thoughts and representatives; sensual and mortal beliefs; counterfeits of creation, whose better originals are God's thoughts, not in embryo, but in maturity; material suppositions of life, substance, and intelligence, opposed to the Science of Being.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XVII, page 561, lines 22-27 (unnumbered). 83rd ed., chapter XVII, page 573, lines 22-27 (unnumbered).

ALSO NOTE

This version is identical to the 226th edition except that it is here presented in one paragraph, while the 226th edition breaks the material into two paragraphs.

CHILDREN. Love's spiritual thoughts and representatives; sensual and mortal beliefs; counterfeits of creation, whose better originals are God's thoughts, not in embryo, but in maturity; material suppositions of life, substance, and intelligence, opposed to the Science of Being.

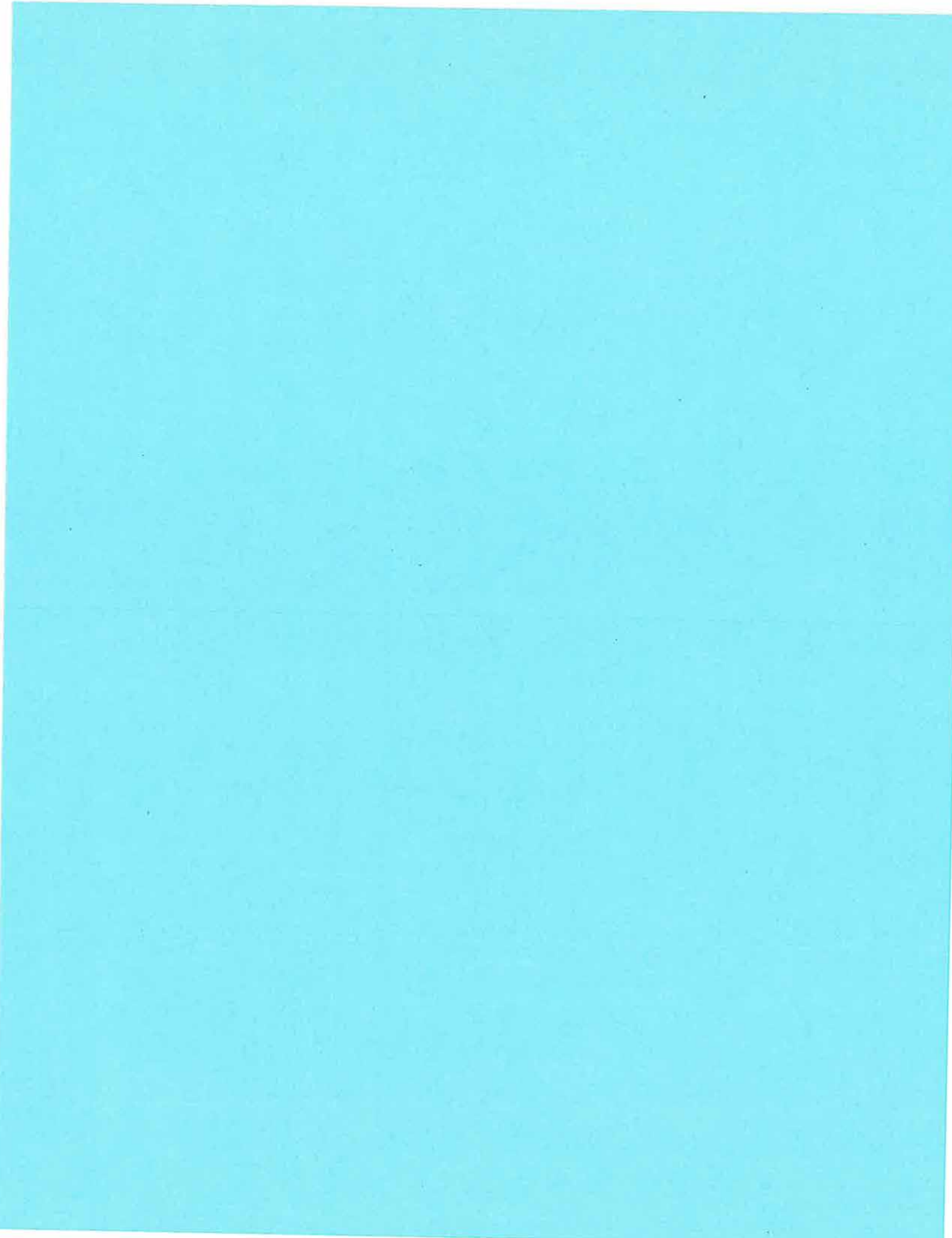
NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891.
16th ed., chapter XV, page 530, lines 4-9 (unnumbered).
21st ed., chapter XVI, page 530, lines 4-9 (unnumbered).

CHILDREN. Love's representatives and spiritual thoughts. Sensual and mortal beliefs, counterfeits of creation, whose better originals are God's thoughts, not in embryo, but maturity. Material suppositions of life, substance, and intelligence opposed to the science of being.

NOTE

This version first appeared in the 6th edition in 1883 and it remained unchanged until the 16th edition in 1886. Key to the Scriptures, Volume II, page 187, lines 14-19 (unnumbered).



CHILDREN OF ISRAEL. The representatives of Soul, not corporeal sense; the offspring of Spirit, who, having wrestled with error, sin, and sense, are governed by divine Science; some of the ideas of God beheld as men, casting out error and healing the sick; Christ's offspring.

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter XVII, page 583, lines 5-9.

CHILDREN OF ISRAEL. The representatives of Soul, not corporeal sense; the offspring of Spirit, such as having wrestled with error, sin, and sense, are governed by divine Science; some of the ideas of God, beheld as men, casting out error and healing the sick; Christ's offspring.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.

Chapter XVII, page 583, lines 5-9.

CHILDREN OF ISRAEL. The representatives of Soul, not corporeal sense; the offspring of Spirit; such as having wrestled with error, sin, and sense, and are governed by Divine Science; some of the ideas of God, beheld as men, casting out error and healing the sick; Christ's offspring.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XVII, page 562, lines 1-6 (unnumbered). 83rd ed., chapter XVII, page 574, lines 1-6 (unnumbered).

CHILDREN OF ISRAEL. The representatives of Soul, not sense; the offspring of Spirit; such as are governed by Divine Science, - having wrestled with sin and sense, and having risen higher in the scale of being through great tribulation; part of the ideas of God, beheld as men casting out error and healing the sick; Christ's children.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XV, page 530, lines 10-16 (unnumbered). 21st ed., chapter XVI, page 530, lines 10-16 (unnumbered).

CHILDREN OF ISRAEL. The representatives of Soul, not sense, the offspring of Spirit. Such as are governed by divine science; having wrestled with sin and sense, they have risen higher in the scale of being, through great tribulation. The ideas in part of God beheld as men casting out error and healing the sick. Christ's children.

NOTE

This version first appeared in the 6th edition in 1883 and it remained unchanged until the 16th edition in 1886. Key to the Scriptures, Volume II, page 187, lines 24-30 (unnumbered).

CHRIST. The divine manifestation of God, which comes to the flesh to destroy incarnate error.

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter XVII, page 583, lines 10-11.

CHRIST. The divine manifestation of God, which
comes to the flesh, to destroy incarnate error.

NOTE

This version first appeared in the 107th edition in 1896
and it remained unchanged until the 1907 edition.

107th ed., chapter XVII, page 574, lines 7-8 (unnumbered).

226th ed., chapter XVII, page 583, lines 10-11.

CHRIST. The divine manifestation of God, which comes
in the flesh, to destroy incarnate error.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 107th edition in 1896.
50th ed., chapter XVII, page 562, lines 7-8 (unnumbered).
83rd ed., chapter XVII, page 574, lines 7-8 (unnumbered).

CHRIST. Divine Principle, not person; Soul, outside the body; not the person of the man Jesus, but his eternal Spirit; the divine stepping-stone between God and His human children, who are His spiritual ideas reflected.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XV, page 530, lines 17-21 (unnumbered). 21st ed., chapter XVI, page 530, lines 17-21 (unnumbered).

CHRIST. God, divine Principle, not person. Soul outside the body. Not the person, but the eternal Spirit of the man Jesus.

NOTE

This version first appeared in the 6th edition in 1883 and it remained unchanged until the 16th edition in 1886. Key to the Scriptures, Volume II, page 187, lines 5-7 (unnumbered).

CHURCH. The structure of Truth and Love; whatever rests upon and proceeds from divine Principle.

The Church is that institution, which affords proof of its utility and is found elevating the race, rousing the dormant understanding from material beliefs to the apprehension of spiritual ideas and the demonstration of divine Science, thereby casting out devils, or error, and healing the sick.

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter XVII, page 583, lines 12-19.

CHURCH. The structure of Truth and Love; whatever rests upon and proceeds from divine Principle.

The Church is that institution which affords proof of its utility, and is found elevating the race, rousing the dormant understanding from material beliefs, to the apprehension of spiritual ideas and the demonstration of divine Science, thereby casting out devils, or error, and healing the sick.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.

Chapter XVII, page 583, lines 12-19.

CHURCH. The structure of Truth and Love; whatever rests upon and proceeds from divine Principle.

The Church is that institution which affords proof of its utility, and is found elevating the race, rousing the dormant understanding from material beliefs, to the apprehension of spiritual ideas and the demonstration of Divine Science, thereby casting out devils, or error, and healing the sick.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XVII, page 562, lines 9-16 (unnumbered). 83rd ed., chapter XVII, page 574, lines 9-16 (unnumbered).

CHURCH. The structure of Truth and Love; whatever rests upon and proceeds from Divine Principle.

The Church is that institution which affords proof of its utility, and is found elevating the race, rousing the dormant understanding from material beliefs, to the apprehension of spiritual ideas and the demonstration of Divine Science, - casting out devils, or error, and healing the sick.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891.
16th ed., chapter XV, page 530, lines 22-29 (unnumbered).
21st ed., chapter XVI, page 530, lines 22-29 (unnumbered).

CHURCH. The superstructure of Truth and Love.

Whatever rests upon and proceeds from divine Principle.

That which affords proof of its utility, is found elevating the race, rousing the dormant understanding from material beliefs to the apprehension of spiritual ideas, and the demonstration of divine science, casting out devils, error, and healing the sick.

NOTE

This version first appeared in the 6th edition in 1883 and it remained unchanged until the 16th edition in 1886. Key to the Scriptures, Volume II, page 187, lines 31-32, and page 188, lines 1-5 (unnumbered).

CREATOR. Spirit; Mind; intelligence; the animating
divine Principle of all that is real and good; self-existent
Life, Truth, and Love; that which is perfect and eternal;
the opposite of matter and evil, which have no Prin-
ciple; God, who made all that was made and could not
create an atom or an element the opposite of Himself.

NOTE

This version first appeared in the 1907 edition and it
remained unchanged thereafter.

Chapter XVII, page 583, lines 20-25.

CREATOR. Spirit; Mind; intelligence; the animating divine Principle of all that is real and good; self-existent Life, Truth and Love; that which is perfect and eternal; the opposite of matter and evil, which have no Principle; God, who made all that was made, and could not create an atom or an element the opposite of Himself.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 1907 edition.

Chapter XVII, page 583, lines 20-25.

CREATOR. Spirit; Mind; Intelligence; the animating divine Principle of all that is real and good; self-existent Life, Truth and Love; that which is perfect and eternal; the opposite of matter and evil, which have no Principle; God, who made all that was made, and could not create an atom or an element the opposite of Himself.

NOTE

This version first appeared in the 240th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XVII, page 583, lines 20-25.

CREATOR. Spirit; Mind; Intelligence; the animating Principle of all that is real and good; self-existent Life, Truth, and Love; that which is perfect and eternal; the opposite of matter and evil, which have no Principle; God, who made all that was made, and could not create an atom or an element the opposite of Himself.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 240th edition in 1902. 50th ed., chapter XVII, page 562, lines 17-22 (unnumbered). 83rd ed., chapter XVII, page 574, lines 17-22 (unnumbered). 226th ed., chapter XVII, page 583, lines 20-25.

CREATOR. Spirit; Mind; Intelligence; the animating Principle of all that is real and good; self-existent Life, Truth, and Love, perfect and eternal; the opposite of matter and evil, which have no Principle; God, "who made all that was made," and could not create an atom or an element that was the opposite of Himself.

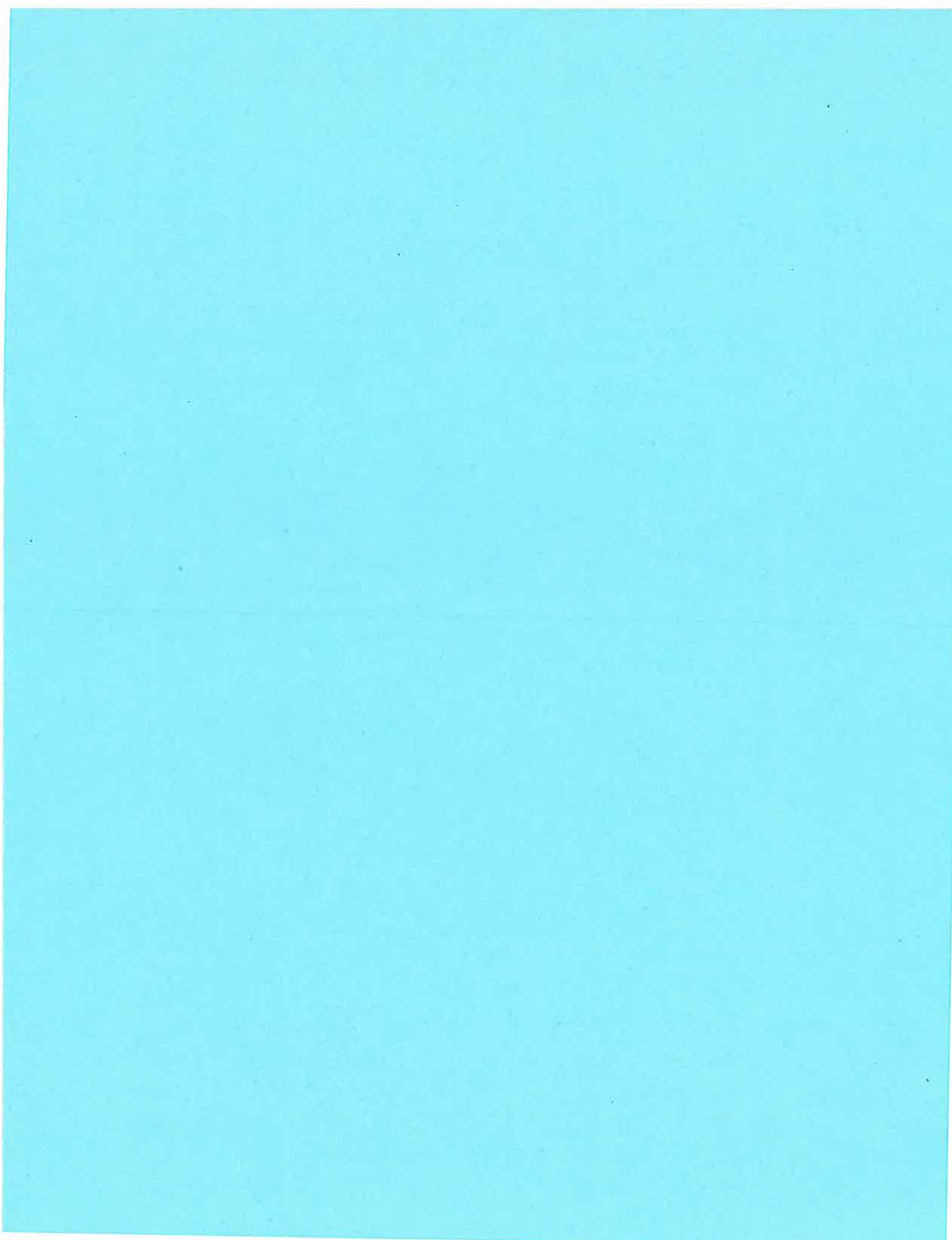
NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XV, page 531, lines 1-6 (unnumbered). 21st ed., chapter XVI, page 531, lines 1-6 (unnumbered).

CREATOR. Spirit, Mind, Intelligence, the animating Principle of all that is real and good; self-existent Life, Truth, and Love, perfect and eternal. The opposite of matter and evil, which have no Principle. God, "which made all that was made" and could not create an atom or an element that was the opposite of Himself.

NOTE

This version first appeared in the 6th edition in 1883 and it remained unchanged until the 16th edition in 1886. Key to the Scriptures, Volume II, page 187, lines 8-13 (unnumbered).



DAN. (Jacob's son). Animal magnetism; so-called mortal mind controlling mortal mind; error, working out the designs of error; one belief preying upon another.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged thereafter.

50th ed., chapter XVII, page 562, lines 23-26 (unnumbered).

83rd ed., chapter XVII, page 574, lines 23-26 (unnumbered).

226th ed., chapter XVII, page 583, lines 26-28.

DAN (Jacob's son). Animal magnetism; mesmer-
ism; so-called mortal mind controlling mortal mind;
error, working out the designs of error; one belief
chasing another, - and the stronger error recovering the
ground, and holding it for a time against the weaker.

NOTE

This version first appeared in the 16th edition in 1886
and it remained unchanged until the 50th edition in 1891.
16th ed., chapter XV, page 531, lines 7-11 (unnumbered).
21st ed., chapter XVI, page 531, lines 7-11 (unnumbered).

DAN (Jacob's son). Animal magnetism, mesmerism; so-called mortal mind controlling mortal mind; error, working out the designs of error; one belief chasing another, and the stronger error recovering, and holding the ground for a time against the weaker.

NOTE

This version first appeared in the 6th edition in 1883 and it remained unchanged until the 16th edition in 1886. Key to the Scriptures, Volume II, page 191, lines 25-29 (unnumbered).

DAY. The irradiance of Life; light, the spiritual idea of Truth and Love.

"And the evening and the morning were the first day."
(Genesis i.5.) The objects of time and sense disappear in the illumination of spiritual understanding, and Mind measures time according to the good that is unfolded. This unfolding is God's day, and "there shall be no night there."

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter XVI, page 584, lines 1-8.

DAY. The irradiance of Life; the spiritual idea of Truth and Love.

"And the evening and the morning were the first day." (Genesis i.5.) The objects of time and sense, in the illumination of spiritual understanding, disappear, and Mind measures time according to the good it unfolds. This unfolding is God's day; and "there shall be no night there."

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.

Chapter XVII, page 584, lines 1-8.

DAY. The irradiance of Life; light, the spiritual idea of Truth and Love.

"And the evening and the morning were the first day." (Genesis i.5.) The objects of time and sense, illumined by spiritual understanding, disappear, and Mind measures time according to the Good it unfolds. This unfolding is God's day; "and there shall be no night there."

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XVII, page 562, lines 27-28, and page 563, lines 1-6 (unnumbered). 83rd ed., chapter XVII, page 574, lines 27-28, and page 575, lines 1-6 (unnumbered).

DAY. The irradiance of Life; the spiritual idea of creating Truth and Love.

"And the evening and the morning were the first day." (Gen. i.5.) The objects of time and sense, illumined by spiritual understanding, disappear, and Mind measures time as longer or shorter, according to the good it unfolds. This unfolding is God's day; "and there shall be no night there."

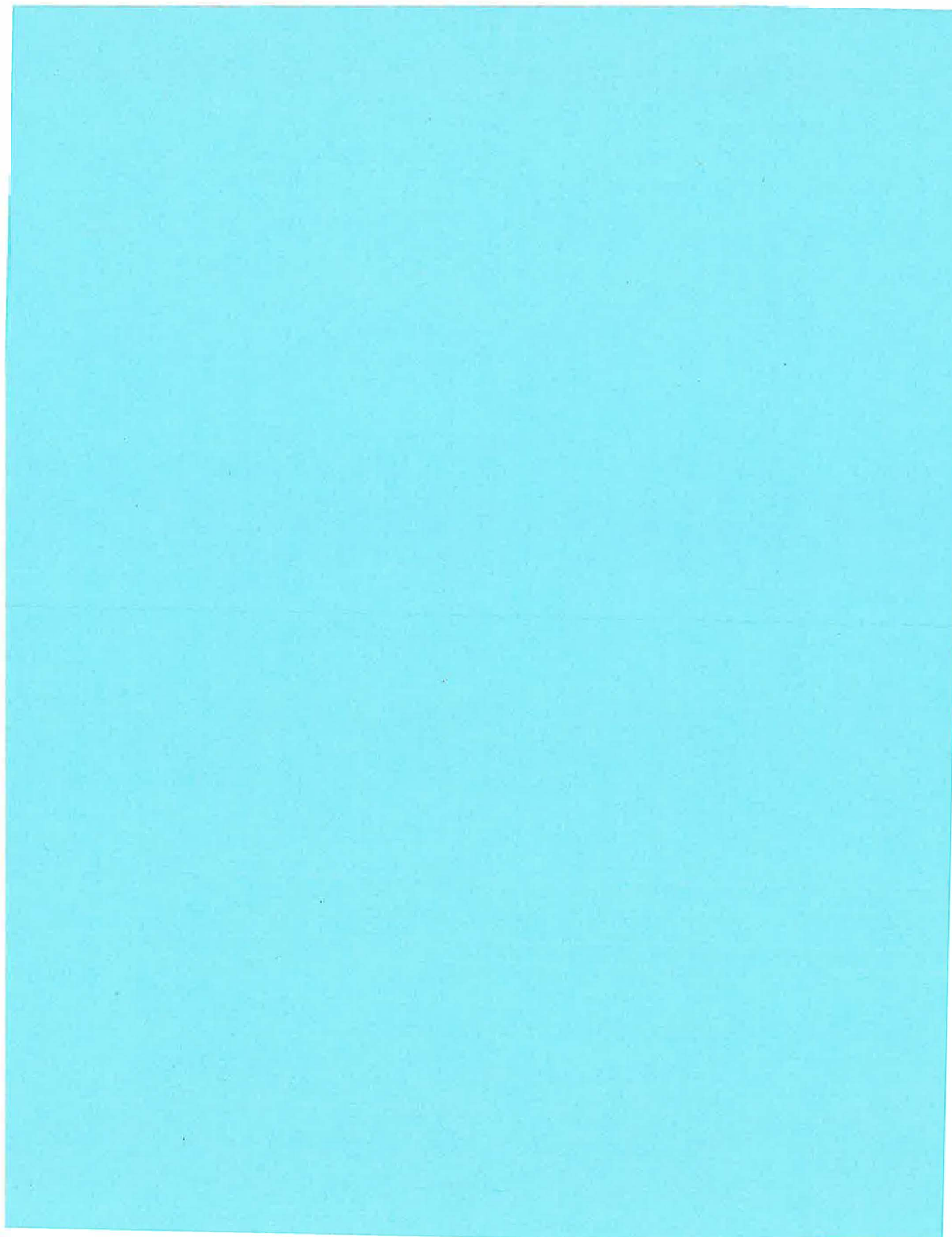
NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XV, page 531, lines 12-19 (unnumbered). 21st ed., chapter XVI, page 531, lines 12-19 (unnumbered).

DAY. The irradiance of Life, the spiritual idea of Truth and Love creating. "And the evening and the morning were the first day" (Gen. i.5). The objects of time and sense illumined by spiritual understanding disappearing, and Mind measuring time as longer or shorter, according to the good it unfolds, which is God's day, and "no night is there."

NOTE

This version first appeared in the 6th edition in 1883 and it remained unchanged until the 16th edition in 1886. Key to the Scriptures, Volume II, page 188, lines 6-12 (unnumbered).



DEATH. An illusion, the lie of life in matter; the unreal and untrue; the opposite of Life.

Matter has no life, hence it has no real existence. Mind is immortal. The flesh, warring against Spirit; that which frets itself free from one belief only to be fettered by another, until every belief of life where Life is not yields to eternal Life. Any material evidence of death is false, for it contradicts the spiritual facts of being.

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter XVII, page 584, lines 9-16.

DEATH. An illusion, the lie of life in matter; the unreal and untrue; the opposite of Life.

Matter has no life, hence it has no real existence. Mind is immortal. The flesh, warring against Spirit; that which frets itself free from one belief, only to be fettered by another, until every belief of life where Life is not, yields to eternal Life. Any material evidence of death is false, for it contradicts the spiritual facts of being.

NOTE

This version first appeared in the 278th edition in 1903 and it remained unchanged until the 1907 edition.

Chapter XVII, page 584, lines 9-16.

DEATH. An illusion, the lie of life in matter; the unreal and untrue; the opposite of Life.

Matter has no life, hence it has no real existence. Mind is immortal. The flesh, warring against Spirit; that which frets itself free from one belief, only to be fettered by another, until every belief of life where it is not, yields to eternal Life. Any material evidence of death is false, for it contradicts the spiritual facts of being.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 278th edition in 1903. Chapter XVII, page 584, lines 9-16.

DEATH. An illusion, the lie of Life in matter; the unreal and untrue; the opposite of Life.

Matter has no life, hence it has no real existence. Mind is immortal. The flesh, warring against Spirit, that which frets itself free from one belief, only to be fettered by another, until every belief of Life where it is not, yields to eternal Life. Any material evidence of death is false, for it contradicts the spiritual facts of Being.

NOTE

This version first appeared in the 113th edition in 1897 and it remained unchanged until the 226th edition in 1902. Chapter XVII, page 575, lines 7-14 (unnumbered).

DEATH. An illusion, the lie of Life in matter; the unreal and untrue; the opposite of Life.

Matter has no life, hence it has no real existence. Mind is immortal. The flesh, warring against Spirit, frets itself free from one belief, only to be fettered by another, until every belief of Life where it is not, yields to eternal Life. Any material evidence of death is false, for it contradicts the spiritual facts of Being.

NOTE

This version first appeared in the 107th edition in 1896 and it remained unchanged until the 113th edition in 1897. Chapter XVII, page 575, lines 7-14 (unnumbered).

DEATH. An illusion, for there is no death; the unreal and untrue; the opposite of Good, God, or Life.

Matter has no life, and hence it has no real existence. Mind is immortal. The flesh, warring against Spirit, frets itself free from one belief, only to be fettered by another, until every belief yields to the understanding of God, eternal Life. Any material evidence of death is false, for it contradicts the spiritual facts of Being.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 107th edition in 1896. 50th ed., chapter XVII, page 563, lines 7-14 (unnumbered). 83rd ed., chapter XVII, page 575, lines 7-14 (unnumbered).

DEATH. An illusion, for there is no death; the unreal and untrue; the opposite of God, or Life.

Matter has no life, hence it cannot die, and Mind is immortal. The flesh, warring against Spirit, frets itself free from one belief, only to be fettered by another, until every belief yields to the understanding of God. Any material evidence of death is false, for it contradicts the spiritual facts of Life.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XV, page 531, lines 20-27 (unnumbered). 21st ed., chapter XVI, page 531, lines 20-27 (unnumbered).

DEATH. An illusion; there is no death. Matter has no life, hence it cannot die, and Mind is immortal. The flesh warring against Spirit frets itself free from one belief, only to be fettered by some other one, until all belief yields to the understanding of God. Any material evidence of death is false, for it contradicts the spiritual facts of Life. The unreal and untrue. The opposite of God or Life.

NOTE

This version first appeared in the 6th edition in 1883 and it remained unchanged until the 16th edition in 1886. Key to the Scriptures, Volume II, page 191, lines 17-24 (unnumbered).

DEVIL. Evil; a lie; error; neither corporeality nor mind; the opposite of Truth; a belief in sin, sickness, and death; animal magnetism or hypnotism; the lust of the flesh, which saith: "I am life and intelligence in matter. There is more than one mind, for I am mind, - a wicked mind, self-made or created by a tribal god and put into the opposite of mind, termed matter, thence to reproduce a mortal universe, including man, not after the image and likeness of Spirit, but after its own image."

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter XVII, page 584, lines 17-25.

DEVIL. Evil; a lie; error; neither corporeality nor mind; the opposite of Truth; a belief in sin, sickness, and death; animal magnetism; the lust of the flesh, which saith: "I am life and intelligence in matter. There is more than one mind, for I am mind, - a wicked mind, self-made, or created by a tribal god, and put into the opposite of mind, termed matter, thence to reproduce a mortal universe, including man, not after the image and likeness of Spirit, but after my own image."

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.
Chapter XVII, page 584, lines 17-25.

DEVIL. Evil; a lie; error; neither corporeality nor mind; the opposite of Truth; a belief in sin, sickness, and death; animal magnetism; the lust of the flesh, which saith: "I am life and intelligence in matter. There is more than one mind, for I am mind, - a wicked mind, self-made, or created by Jehovah, and put into the opposite of Mind, termed Matter, thence to reproduce a mortal universe, including man, not after the image and likeness of Spirit, but after my own image."

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XVII, page 563, lines 15-23 (unnumbered). 83rd ed., chapter XVII, page 575, lines 15-23 (unnumbered).

DEVIL. A lie; error; neither a person nor a Principle; the opposite of Truth; a personal belief of evil, sin, sickness, and death; animal magnetism; mesmerism.

The Devil is the lust of the flesh, which saith: -

I am life and intelligence in matter. There is more than one mind, for I am mind, - a wicked mind, self-made, but created out of God's materials, and put into the opposite of Mind, termed Matter, thence to reproduce a mortal universe and mortal men, not after the image and likeness of Spirit, but after my own image.

I replenish the earth with venomous reptiles, devouring beasts, - with the forms of life, rising from a mollusk up to sinning, sick, and dying man. More subtle than any beast of the field, I claim this deceit as normal, - that non-intelligence matures from an egg, up to what I term Intelligence. Mortals, alias minds, learn from me to claim evil as more real than good, and as eternal. I claim also that the opposite of God originates in God; else evil and matter must be self-creative powers, co-equal and co-eternal with Deity. As a lie I have the subtlety to say, and to make it appear, that evil is more successful than good; and that a lie is the truth, or else that Truth is the father of the lie. I declare that the Lord knows all about sin; and, having sin in Mind, He must evolve it as the necessary reflection of His own Mind. Hence I decide that a mortal sinner is God's child, - His own image and likeness.

My first appearance, as a snake, coiled about the Tree of Knowledge, was to give my signet to error (which I name Matter) as having life and mind, - besides material senses, whence all human knowledge shall proceed, and through which it shall

be received. This so-called sense of matter is worse than non-sense, but my progeny, having a material basis, will accept it as truth, and take for granted all this evolution of error and sublety.

Do not ask who made me, but infer the soft impeachment that God made me. My mythical origin, as material sense and mortal mind, I shall dignify as the appearing of man's personality; and when this error begins to die out, I can hold on for a time to another error,- namely, that God is a person, if I am not.

I am aware that a lie would not be a lie unless it claimed to be Truth. Hence the necessity of my claim to resemble Truth; or to make Truth look like me, a lie. In either case, I can succeed as error.

My origin was darkness. I went up "a mist from the earth" (Gen.ii.6); and I declared that the Lord made, out of the dust of the ground, a man. I know the truth, that there is no matter in Spirit from which to create matter, - and no evil in good, from which to create evil; but having denied the Substance of Truth, Spirit, I name their opposites - error and matter - Substance.

I assert this matter to be sentient with Soul, thus putting this life-giving Infinite inside of a life-destroying finite.

My main point is to avoid being found out in this gross mis-creation, and avoid having my man return to dust, as Truth declares he shall. So I call Soul a sinner; and, by a miraculous metamorphosis, convert it into a good soul, - just before it is driven out of matter, because of sin and imbecility, and sent straight into the power and perfection of Spirit.

Because of the error, or lie, that I have grafted into the premises of mortal man, it must follow, in the conclusion, and this man be accursed by Wisdom. So I shall recover my ground on another proposition, as false as my first, saying: "For God doth know, that in the day ye eat thereof your eyes shall be opened, and ye shall be as gods, knowing good and evil."
(Gen.iii.5.)

My second lie is the error I shall charge upon Truth: namely, that God, Spirit, made man material, but upright; that then man made himself up wrong; but that the unerring Principle of creation pardons mistakes, instead of destroying them, and accepts the original error.

I cling to the Tree of Knowledge, because it is matter that clings to me. This is my motto: "A material sense, which can take no cognizance of Spirit, or God, is quite as essential to man as the spiritual sense, that unites him to God."

My third statement is, that a deep sleep fell upon mortal man, in which a belief of self-mesmerism appeared as the basis of generation; that mortal man dreamed that a woman proceeded from him; and that in turn this woman believed that man proceeded from her. Thus error culminated in a family broil, which lost Eden and the Truth of Being, and Deity disappeared as the Father of mankind.

I was the first to introduce the term Evil. I wish that term to be understood as a factor of theology, instead of mythology. I wish it thought that evil is as real as good, and that the conversation of a snake was as important in the origin of man as the utterance of Jehovah, "Let us make man." (Gen. i.26.)

I wish it to be understood also that I have endowed matter

with conversational powers: a nerve to report that it is pleased or pained; an eye to say that it is blind; a limb to declare that it cannot walk; the head to assert that it has lost its mind.

All this may seem feasible, since the personal or material senses can take no cognizance of God; for the clay shall reply to the potter; and error, in the name of Truth, shall establish my kingdom in matter.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XV, page 531, lines 28-29, thru page 534, lines 1-24 (unnumbered). 21st ed., chapter XVI, page 531, lines 28-29, thru page 534, lines 1-24 (unnumbered).

DEVIL. A lie, error, neither a person nor a Principle, and the opposite of Truth. A personal belief of evil, sin, sickness, and death; animal magnetism, mesmerism, the lust of the flesh which saith: "I am life and intelligence in matter; there is more than one Mind, for I am mind, and a wicked mind self-made, but created out of God's materials, and put into the opposite of mind, termed matter, thence to reproduce a mortal universe and mortal men, not after the image and likeness of Spirit, but after my own image; multiplying in Darwinian process, and replenishing the earth with venomous reptiles, devouring beasts, and rising from a monkey up to sinning, sick, and dying man. 'More subtle than any beast of the field,' I enter into this deceit as normal, that non-intelligence matures from an egg up to what I term intelligence - mortals, alias minds, that claim evil more real, and as eternal, as good. Also that the opposite of God originates in God, else evil and matter have self-creative powers co-equal and co-eternal with Deity. I as a lie have the subtlety to say and to make it appear that evil is more successful than good, and a lie is the truth, else that Truth is the father of the lie. I declare that the Lord knows all about sin, and having sin in Mind He must evolve it as the necessary reflection of His own Mind, hence I decide that a mortal sinner is God's child, - His own 'image and likeness.'

"My first appearance, as a snake coiled about the tree of knowledge, was to give my signet to error, that I

name matter, whence all human knowledge shall proceed and through which it shall be received. This so-called sense of matter is worse than nonsense, but my progeny having a material basis, will accept it as Truth, and take for granted all this dénouement of error and subtlety. Do not ask who made me, but infer the soft impeachment that God made me. My mythical origin as material sense and mortal mind I shall dignify as the appearing of man's personality, and when this error begins to die out I can hold on for a time to another error, namely, that God is a person if I am not. I am aware that a lie would not be a lie unless it claimed to be Truth, hence the necessity of my claim to resemble Truth, else to make Truth look like me, a lie; in either case I can succeed as error. My origin was darkness; the myth of matter I went up 'a mist from the earth' (Gen.11.6); and I declared that the Lord made me, out of the dust of the ground, a man. I know the truth is, there is no matter in Spirit from which to create matter, and no evil in good from which to create evil; but having denied the substance of Truth, Spirit, I name their opposites, error, and matter, substance; and sentient with Soul, then put this life-giving Infinite inside of a life-destroying finite. My main point is not to be found out in this mis-creation, and have my man return to dust as Truth declares he shall. So I shall call Soul a sinner, and, by a miraculous metamorphosis, convert it into a good soul, just before being driven out of matter, because of sin and imbecility, straight into the power and perfec-

tion of Spirit.

"Because of the error, or lie, that I have ingrafted into the premises of mortal man, it must follow in the conclusion, and this man be accursed of Wisdom; so I will recover my ground on another proposition as false as my first, when saying: 'For God doth know that in the day ye eat thereof your eyes shall be opened, and ye shall be as gods, knowing good and evil' (Gen.iii.5). My second lie is the error I shall charge upon Truth, namely, that God, Spirit, made man material, but upright; then man made himself up wrong, but the unerring Principle of creation pardons mistakes instead of destroying them, and accepts the original error.

"I cling to the tree of knowledge, because it is matter that clings to me; and this is my motto, that a material sense which can take no cognizance of Spirit, God, is quite as essential to man as the spiritual sense that unites him to God. My third statement is that 'a deep sleep fell upon mortal man, in which a belief of self-mesmerism appears as the basis of generation, and mortal man dreams that woman proceeded from him, and in turn his woman believes that man proceeds from woman; here error culminates in a family broil that loses Eden, and the Truth of being, and Deity disappears as the Father of mankind. I was the first to introduce the term 'evil,' and I wish it to be understood, as a factor of theology instead of mythology, that evil is as real as good, and the conversation of a snake was as important in the origin of man as the utterance of Jehovah, 'Let us make man'

(Gen. i. 26). Also that I have endowed matter with conversational powers, a nerve to report that it is pleased or pained, an eye to say that it is blind, a limb that it cannot walk, the head that it has lost its Mind; and this might seem feasible, since the personal or material senses can take no cognizance of God - for the clay shall reply to the potter, and error, in the name of Truth, shall establish my kingdom in matter."

NOTE

This version first appeared in the 6th edition in 1883 and it remained unchanged until the 16th edition in 1886. Key to the Scriptures, Volume II, page 188, lines 13-32, thru page 191, lines 1-12 (unnumbered).

DOVE. A symbol of divine Science; purity and peace;
hope and faith.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged thereafter.
Chapter XVII, page 584, lines 26-27.

DOVE. A symbol of Divine Science; purity and peace; hope and faith.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 226th edition in 1902.
16th ed., chapter XV, page 534, lines 25-26 (unnumbered).
21st ed., chapter XVI, page 534, lines 25-26 (unnumbered).
50th ed., chapter XVII, page 563, lines 24-25 (unnumbered).
83rd ed., chapter XVII, page 575, lines 24-25 (unnumbered).

DOVE. A symbol of divine science, purity, and peace,
hope and faith.

NOTE

This version first appeared in the 6th edition in 1883
and it remained unchanged until the 16th edition in 1886.
Key to the Scriptures, Volume II, page 191, lines 13-14
(unnumbered).

DUST. Nothingness; the absence of substance, life, or intelligence.

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter XVII, page 584, lines 28-29.

DUST. Nothingness; the want of substance, life, or intelligence.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 1907 edition.

50th ed., chapter XVII, page 563, lines 26-27 (unnumbered).

83rd ed., chapter XVII, page 575, lines 26-27 (unnumbered).

226th ed., chapter XVII, page 584, lines 28-29.

DUST. Nothingness; the want of Substance, Life, or
Intelligence.

NOTE

This version first appeared in the 16th edition in 1886
and it remained unchanged until the 50th edition in 1891.
16th ed., chapter XV, page 534, lines 27-28 (unnumbered).
21st ed., chapter XVI, page 534, lines 27-28 (unnumbered).

DUST. Nothingness, without substance, Life, or Intelligence.

NOTE

This version first appeared in the 6th edition in 1883 and it remained unchanged until the 16th edition in 1886. Key to the Scriptures, Volume II, page 191, lines 15-16 (unnumbered).

EARS. Not organs of the so-called corporeal senses, but spiritual understanding.

Jesus said, referring to spiritual perception, "Having ears, hear ye not?" (Mark viii.18.)

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged thereafter.

50th ed., chapter XVII, page 564, lines 1-4 (unnumbered).

83rd ed., chapter XVII, page 576, lines 1-4 (unnumbered).

226th ed., chapter XVII, page 585, lines 1-4.

EARS. Not organs of the so-called material and personal senses, but spiritual understanding.

Jesus said, referring to spiritual perception, "Having ears, hear ye not?" (Mark viii.18.)

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XV, page 534, lines 29-32 (unnumbered). 21st ed., chapter XVI, page 534, lines 29-32 (unnumbered).

EARS. Not organs of the so-called material and personal senses. Spiritual understanding. Jesus said, "Having ears, hear ye not?" (Mark viii.18.)

NOTE

This version first appeared in the 6th edition in 1883 and it remained unchanged until the 16th edition in 1886. Key to the Scriptures, Volume II, page 192, lines 22-24 (unnumbered).

EARTH. A sphere; a type of eternity and immortality,
which are likewise without beginning or end.

To material sense, earth is matter; to spiritual sense,
it is a compound idea.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged thereafter.

50th ed., chapter XVII, page 564, lines 5-8 (unnumbered).

83rd ed., chapter XVII, page 576, lines 5-8 (unnumbered).

226th ed., chapter XVII, page 585, lines 5-8.

EARTH. A sphere; a type of Eternity and Immortality,
which are likewise without beginning or end.

To material sense, Earth is matter; to spiritual sense,
it is a compound idea.

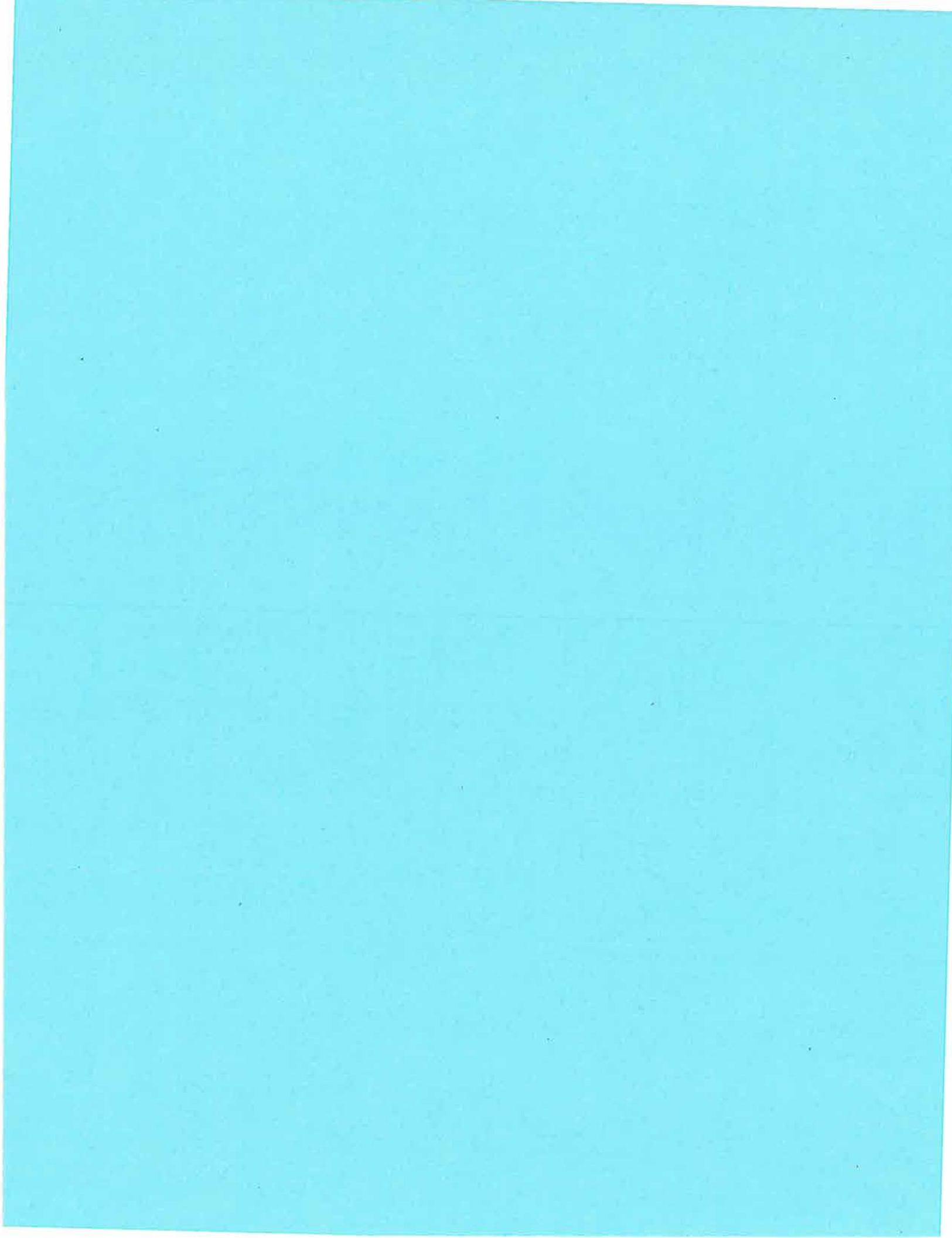
NOTE

This version first appeared in the 16th edition in 1886
and it remained unchanged until the 50th edition in 1891.
16th ed., chapter XV, page 535, lines 1-4 (unnumbered).
21st ed., chapter XVI, page 535, lines 1-4 (unnumbered).

EARTH. A sphere, typical of eternity and immortality, that are without beginning or end. To material sense, matter; to spiritual sense, a compound idea.

NOTE

This version first appeared in the 6th edition in 1883 and it remained unchanged until the 16th edition in 1886. Key to the Scriptures, Volume II, page 192, lines 4-6 (unnumbered).



ELIAS. Prophecy; spiritual evidence opposed to material sense; Christian Science, with which can be discerned the spiritual fact of whatever the material senses behold; the basis of immortality.

"Elias truly shall first come and restore all things."
(Matthew xvii.11.)

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter XVII, page 585, lines 9-14.

ELIAS. Prophecy; spiritual evidence, opposed to material sense; Christian Science, whereby to discern the spiritual fact of whatever the material senses behold; the basis of immortality.

"Elias truly shall first come and restore all things."
(Matthew xvii.11.)

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 1907 edition.

50th ed., chapter XVII, page 564, lines 9-14 (unnumbered).

83rd ed., chapter XVII, page 576, lines 9-14 (unnumbered).

226th ed., chapter XVII, page 585, lines 9-14.

ELIAS. Prophecy; spiritual evidence, opposed to material sense; Science, whereby to discern the spiritual fact of whatever the material senses behold; the basis of immortality.

"Elias truly shall first come and restore all things."
(Matt. xvii.11.)

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891.
16th ed., chapter XV, page 535, lines 5-10 (unnumbered).
21st ed., chapter XVI, page 535, lines 5-10 (unnumbered).

ELIAS. Prophecy; spiritual evidence opposed to material sense: "Elias truly shall first come and restore all things" (Matt. xvii.11). Science, whereby to discern the spiritual fact of whatever the material senses behold. The basis of immortality.

NOTE

This version first appeared in the 6th edition in 1883 and it remained unchanged until the 16th edition in 1886. Key to the Scriptures, Volume II, page 192, lines 17-21 (unnumbered).

ERROR. See chapter on Recapitulation, page 472.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged thereafter.

Chapter XVII, page 585, line 15.

ERROR. See chapter on Recapitulation, page 468.

NOTE

This version first appeared in the 83rd edition in 1894 and it remained unchanged until the 226th edition in 1902. Chapter XVII, page 576, line 15 (unnumbered).

ERROR. See chapter on Recapitulation, page 456.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 83rd edition in 1894.
Chapter XVII, page 564, line 15 (unnumbered).

EUPHRATES (river). Divine Science encompassing the universe and man; the true idea of God; a type of the glory which is to come; metaphysics taking the place of physics; the reign of righteousness. The atmosphere of human belief before it accepts sin, sickness, or death; a state of mortal thought, the only error of which is limitation; finity; the opposite of infinity.

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter XVII, page 585, lines 16-22.

EUPHRATES. (A river.) Divine Science, encompassing the universe and man; the true idea of God; a type of the glory which is to come; metaphysics, taking the place of physics; the reign of righteousness. The atmosphere of human belief, before it accepts sin, sickness, or death; a state of mortal thought, whose only error is limitation; finity; the opposite of infinity.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.

Chapter XVII, page 585, lines 16-22.

EUPHRATES. (A river.) Divine Science, encompass-
ing the universe and man; the true idea of God; a type
of the glory which is to come; metaphysics, taking the
place of physics; the reign of righteousness; the atmos-
phere of human belief, before it accepts sin, sickness,
or death; a state of mortal thought, whose only error is
limitation; finity; the opposite of infinity.

NOTE

This version first appeared in the 62nd edition in 1891
and it remained unchanged until the 226th edition in 1902.
62nd ed., chapter XVII, page 564, lines 16-22 (unnumbered).
83rd ed., chapter XVII, page 576, lines 16-22 (unnumbered).

EUPHRATES. Divine Science, encompassing the universe and man; the true idea of God; a type of the glory which is to come; metaphysics, taking the place of physics; the reign of righteousness; the atmosphere of human belief, before it accepts sin, sickness, or death; a state of mortal thought, whose only error is limitation; finity; the opposite of infinity.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 62nd edition in 1891. Chapter XVII, page 564, lines 16-22 (unnumbered).

EUPHRATES. Divine Science, encompassing the universe and man; the true idea of God; a type of the millennial glory which is to come; Metaphysics taking the place of physics; the reign of righteousness; the atmosphere of a finite belief, before it accepted sin, sickness, or death; a state of sinless mortal thought, whose only error is limitation; finity; the opposite of infinity.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XV, page 535, lines 11-17 (unnumbered). 21st ed., chapter XVI, page 535, lines 11-17 (unnumbered).

EUPHRATES. Divine science, encompassing the universe and man; the true idea of God. A type of the millennial glory which is to come. Metaphysics taking the place of physics; the reign of righteousness. The atmosphere of a finite belief before it accepted sin, sickness, or death; a state of sinless mortal thoughts, whose only error is limits, finity, the opposite of infinity.

NOTE

This version first appeared in the 6th edition in 1883 and it remained unchanged until the 16th edition in 1886. Key to the Scriptures, Volume II, page 192, lines 10-16 (unnumbered).

EVE. A beginning; mortality; that which does not last forever; a finite belief concerning life, substance, and intelligence in matter; error; the belief that the human race originated materially instead of spiritually, - that man started first from dust, second from a rib, and third from an egg.

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter XVII, page 585, lines 23-28.

EVE. A beginning; mortality; that which does not last forever; a finite belief concerning life, substance, and intelligence in matter; error; the belief that the human race originated materially instead of spiritually, - that man started firstly from dust, secondly from a rib, and thirdly from an egg.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 1907 edition.

50th ed., chapter XVII, page 564, lines 23-28 (unnumbered).

83rd ed., chapter XVII, page 576, lines 23-28 (unnumbered).

226th ed., chapter XVII, page 585, lines 23-28.

EVE. A beginning; mortality; that which does not last forever; a finite belief of life, substance, and intelligence in matter; error; the belief that the human race originated materially instead of spiritually, - that man started firstly from dust, secondly from a rib, and thirdly from an egg; self-imposed folly, and its consequences.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XV, page 535, lines 18-23 (unnumbered). 21st ed., chapter XVI, page 535, lines 18-23 (unnumbered).

EVE. A beginning, mortality, that which is not forever; a finite belief of Life, substance, and Intelligence in matter; error. The belief that the human race originated materially instead of spiritually; that man started first from dust, secondly from a rib, and thirdly from an egg. Self-imposed folly and its consequences.

NOTE

This version first appeared in the 6th edition in 1883 and it remained unchanged until the 16th edition in 1886. Key to the Scriptures, Volume II, page 191, lines 30-32, and page 192, lines 1-3 (unnumbered).

EVENING. Mistiness of mortal thought; weariness of mortal mind; obscured views; peace and rest.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged thereafter.

16th ed., chapter XV, page 535, lines 24-25 (unnumbered).

21st ed., chapter XVI, page 535, lines 24-25 (unnumbered).

50th ed., chapter XVII, page 565, lines 1-2 (unnumbered).

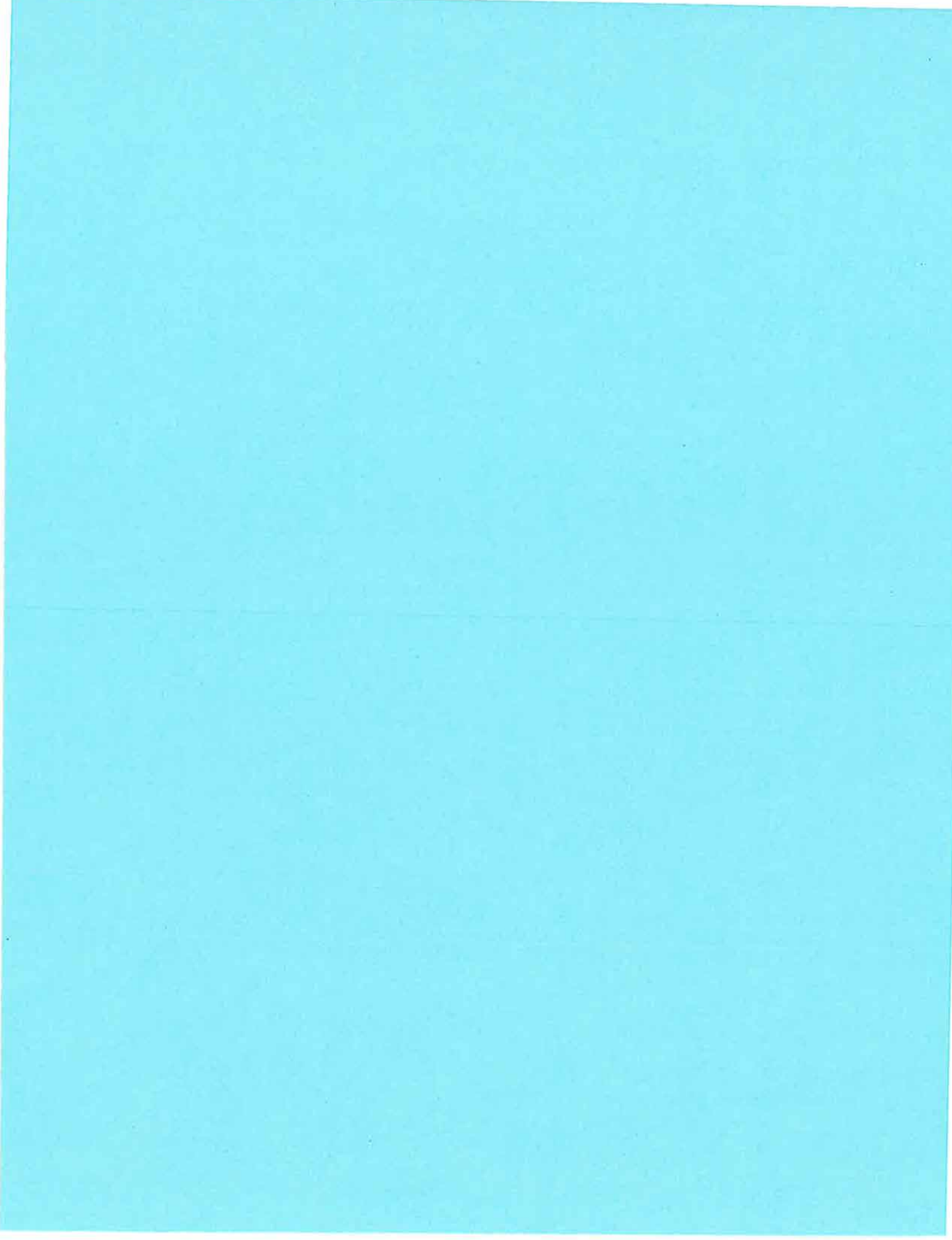
83rd ed., chapter XVII, page 577, lines 1-2 (unnumbered).

226th ed., chapter XVII, page 586, lines 1-2.

EVENING. Mistiness of mortal thought, weariness of mortal mind, obscured views. Peace, rest.

NOTE

This version first appeared in the 6th edition in 1883 and it remained unchanged until the 16th edition in 1886. Key to the Scriptures, Volume II, page 192, lines 25-26 (unnumbered).



EYES. Spiritual discernment, - not material but mental.

Jesus said, thinking of the outward vision, "Having eyes, see ye not?" (Mark viii.18.)

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged thereafter.

50th ed., chapter XVII, page 565, lines 3-6 (unnumbered).

83rd ed., chapter XVII, page 577, lines 3-6 (unnumbered).

226th ed., chapter XVII, page 586, lines 3-6.

EYES. Spiritual discernment; not matter, but a faculty of Mind.

Jesus said, thinking of the outward vision, "Having eyes, see ye not?" (Mark viii.18.)

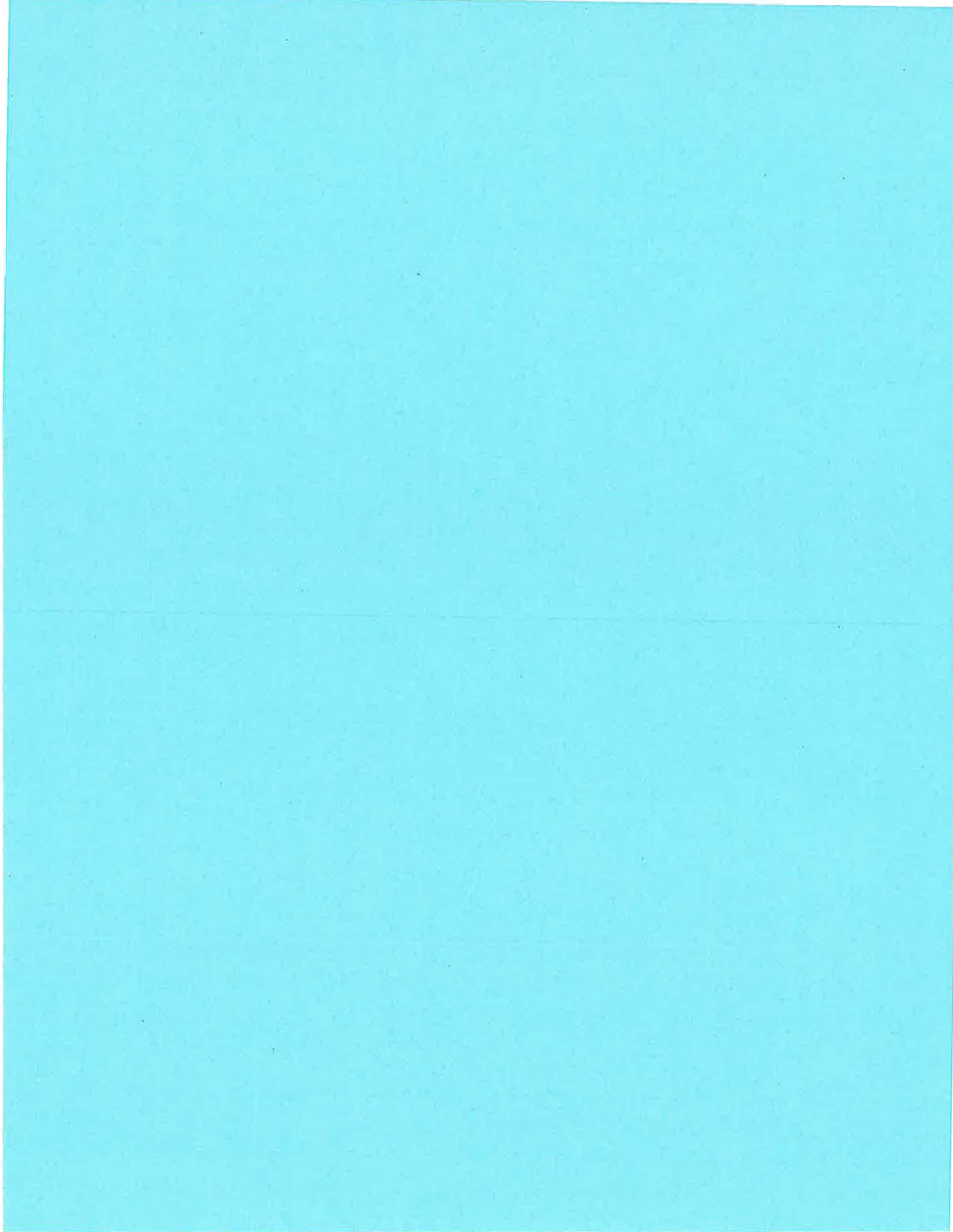
NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XV, page 535, lines 26-29 (unnumbered). 21st ed., chapter XVI, page 535, lines 26-29 (unnumbered).

EYES. That which spiritually discerns; not matter,
but a faculty of Mind. Jesus said, "Having eyes, see ye
not?" (Mark viii.18.)

NOTE

This version first appeared in the 6th edition in 1883
and it remained unchanged until the 16th edition in 1886.
Key to the Scriptures, Volume II, page 192, lines 7-9
(unnumbered).



FAN. Separator of fable from fact; that which gives action to thought.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged thereafter.

16th ed., chapter XV, page 536, lines 1-2 (unnumbered).

21st ed., chapter XVI, page 536, lines 1-2 (unnumbered).

50th ed., chapter XVII, page 565, lines 7-8 (unnumbered).

83rd ed., chapter XVII, page 577, lines 7-8 (unnumbered).

226th ed., chapter XVII, page 586, lines 7-8.

FAN. Separating fable from fact, giving action to thought.

NOTE

This version first appeared in the 6th edition in 1883 and it remained unchanged until the 16th edition in 1886. Key to the Scriptures, Volume II, page 192, lines 29-30 (unnumbered).

FATHER. Eternal Life; the one Mind; the divine Principle, commonly called God.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged thereafter.

50th ed., chapter XVII, page 565, lines 9-10 (unnumbered).

83rd ed., chapter XVII, page 577, lines 9-10 (unnumbered).

226th ed., chapter XVII, page 586, lines 9-10.

FATHER. The great eternal Mind; the Divine Principle, commonly called God.

NOTE .

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XV, page 536, lines 3-4 (unnumbered). 21st ed., chapter XVI, page 536, lines 3-4 (unnumbered).

FATHER. The great forever, eternal Mind; divine Principle, named God.

NOTE

This version first appeared in the 6th edition in 1883 and it remained unchanged until the 16th edition in 1886. Key to the Scriptures, Volume II, page 192, lines 27-28 (unnumbered).

FEAR. Heat; inflammation; anxiety; ignorance; error;
desire; caution.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged thereafter.

50th ed., chapter XVII, page 565, lines 11-12 (unnumbered).

83rd ed., chapter XVII, page 577, lines 11-12 (unnumbered).

226th ed., chapter XVII, page 586, lines 11-12.

FEAR. Heat; inflammation; anxiety; ignorance;
error; conscience; caution.

NOTE

This version first appeared in the 16th edition in 1886
and it remained unchanged until the 50th edition in 1891.
16th ed., chapter XV, page 536, lines 5-6 (unnumbered).
21st ed., chapter XVI, page 536, lines 5-6 (unnumbered).

FEAR. Heat, inflammation, anxiety, ignorance, error,
Conscience, caution.

NOTE

This version first appeared in the 6th edition in 1883
and it remained unchanged until the 16th edition in 1886.
Key to the Scriptures, Volume II, page 193, lines 7-8
(unnumbered).

FIRE. Fear; remorse; lust; hatred; destruction; affliction purifying and elevating man.

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter XVII, page 586, lines 13-14.

FIRE. Fear; remorse; lust; hatred; destruction;
affliction, purifying and elevating man.

NOTE

This version first appeared in the 16th edition in 1886
and it remained unchanged until the 1907 edition.

16th ed., chapter XV, page 536, lines 7-8 (unnumbered).

21st ed., chapter XVI, page 536, lines 7-8 (unnumbered).

50th ed., chapter XVII, page 565, lines 13-14 (unnumbered).

83rd ed., chapter XVII, page 577, lines 13-14 (unnumbered).

226th ed., chapter XVII, page 586, lines 13-14.

FIRE. Fear, remorse, lust, hatred, destruction. Affliction purifying and elevating man.

NOTE

This version first appeared in the 6th edition in 1883 and it remained unchanged until the 16th edition in 1886. Key to the Scriptures, Volume II, page 192, lines 31-32 (unnumbered).

FIRMAMENT. Spiritual understanding; the scientific line of demarcation between Truth and error, between Spirit and so-called matter.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged thereafter.

Chapter XVII, page 586, lines 15-17.

FIRMAMENT. Spiritual understanding; the Scientific line of demarcation between Truth and error, between Spirit and so-called matter.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XVII, page 565, lines 15-17 (unnumbered). 83rd ed., chapter XVII, page 577, lines 15-17 (unnumbered).

FIRMAMENT. Spiritual understanding; the line of demarcation between Truth and error, between Spirit and so-called matter.

NOTE

This version first appeared in the 6th edition in 1883 and it remained unchanged until the 50th edition in 1891. 6th ed., Key to the Scriptures, Volume II, page 193, lines 1-3 (unnumbered).

16th ed., Chapter XV, page 536, lines 9-11 (unnumbered).

21st ed., chapter XVI, page 536, lines 9-11 (unnumbered).

FLESH. An error of physical belief; a supposition that life, substance, and intelligence are in matter; an illusion; a belief that matter has sensation.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged thereafter.

50th ed., chapter XVII, page 565, lines 18-20 (unnumbered).

83rd ed., chapter XVII, page 577, lines 18-20 (unnumbered).

226th ed., chapter XVII, page 586, lines 18-20.

FLESH. An error of personal belief; a supposition that Life, Substance, and Intelligence are in matter; an illusion; a belief that matter has sensation.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891.
16th ed., chapter XV, page 536, lines 12-14 (unnumbered).
21st ed., chapter XVI, page 536, lines 12-14 (unnumbered).

FLESH. An error of personal belief; a supposition that Life, substance, and Intelligence are in matter; an illusion; a belief that what is termed matter has sensation.

NOTE

This version first appeared in the 6th edition in 1883 and it remained unchanged until the 16th edition in 1886. Key to the Scriptures, Volume II, page 193, lines 4-6 (unnumbered).

GAD. (Jacob's son). Science; spiritual being understood; haste towards harmony.

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter XVII, page 586, lines 21-22.

GAD (Jacob's son). Science; spiritual being, understood; haste towards harmony.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.

Chapter XVII, page 586, lines 21-22.

GAD (Jacob's son). Science; spiritual Being understood; haste towards harmony.

NOTE

This version first appeared in the 50th edition in 1899 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XVII, page 565, lines 21-22 (unnumbered). 83rd ed., chapter XVII, page 577, lines 21-22 (unnumbered).

GAD (Jacob's son). Science; spiritual being, understood; haste towards harmony.

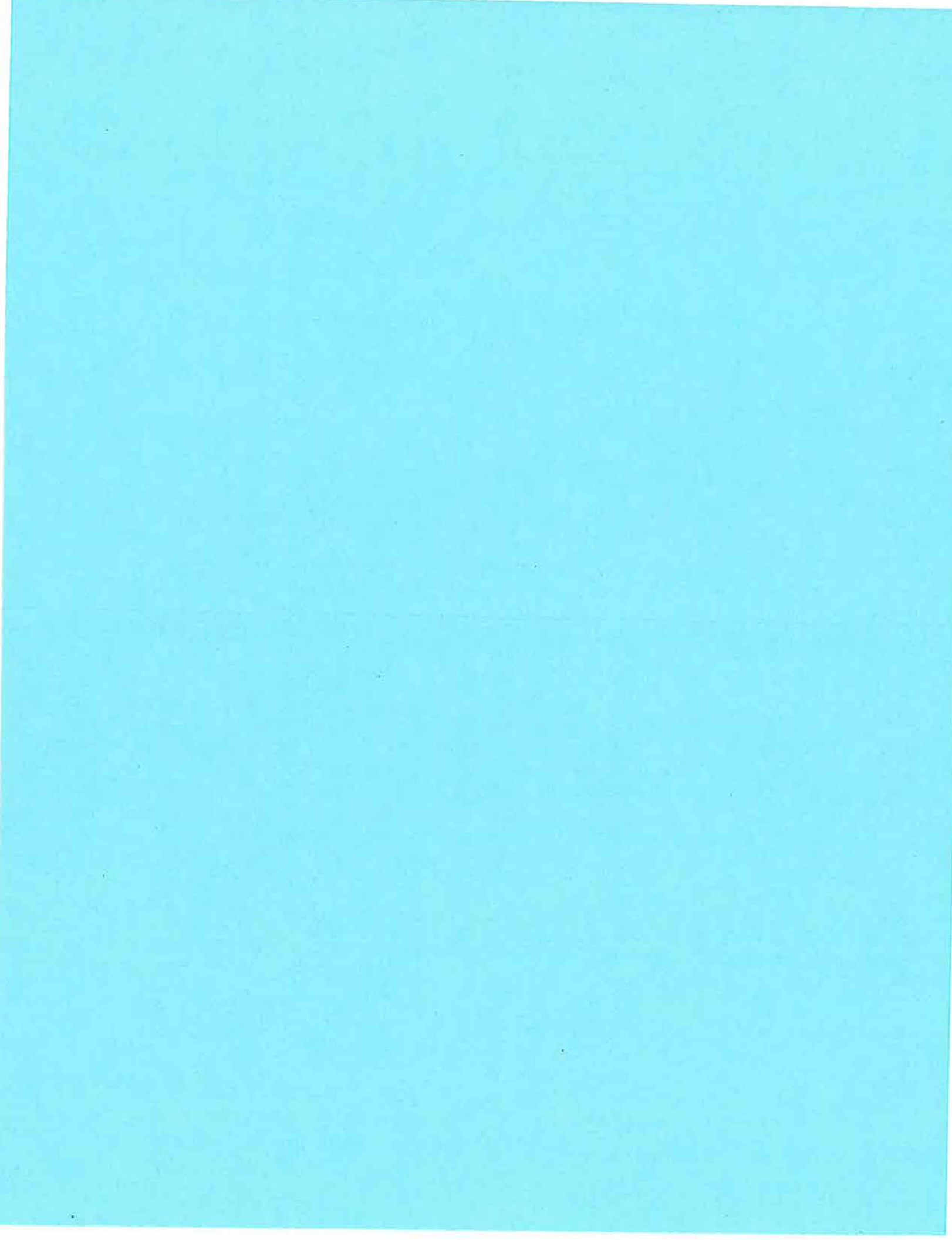
NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XV, page 536, lines 15-16 (unnumbered). 21st ed., chapter XVI, page 536, lines 15-16 (unnumbered).

GAD (Jacob's son). Science, spiritual being understood; hastening on harmony.

NOTE

This version first appeared in the 6th edition in 1883 and it remained unchanged until the 16th edition in 1886. Key to the Scriptures, Volume II, page 193, lines 29-30 (unnumbered).



GETHSEMANE. Patient woe; the human yielding to
the divine; love meeting no response, but still remaining
love.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged thereafter.

Chapter XVII, page 586, lines 23-25.

GETHSEMANE. Patient woe; the human yielding to
the divine; Love meeting no response, but still remain-
ing Love.

NOTE

This version first appeared in the 16th edition in 1886
and it remained unchanged until the 226th edition in 1902.
16th ed., chapter XV, page 536, lines 17-19 (unnumbered).
21st ed., chapter XVI, page 536, lines 17-19 (unnumbered).
50th ed., chapter XVII, page 565, lines 23-25 (unnumbered).
83rd ed., chapter XVII, page 577, lines 23-25 (unnumbered).

GETHSEMANE. Patient woe; the human yielding to the
divine. Love meeting no response, but still remaining
love.

NOTE

This version first appeared in the 6th edition in 1883
and it remained unchanged until the 16th edition in 1886.
Key to the Scriptures, Volume II, page 193, lines 22-24
(unnumbered).

GHOST. An illusion; a belief that mind is outlined and limited; a supposition that spirit is finite.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged thereafter.

50th ed., chapter XVII, page 566, lines 1-2 (unnumbered).

83rd ed., chapter XVII, page 578, lines 1-2 (unnumbered).

226th ed., chapter XVII, page 587, lines 1-2.

GHOST. An illusion; a belief that Mind is outlined and limited; a supposition that Spirit is finite.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XV, page 536, lines 20-21 (unnumbered). 21st ed., chapter XVI, page 536, lines 20-21 (unnumbered).

GHOST. An illusion, a belief that mind is outlined and limited. A supposition that Spirit is finite.

NOTE

This version first appeared in the 6th edition in 1883 and it remained unchanged until the 16th edition in 1886. Key to the Scriptures, Volume II, page 193, lines 25-26 (unnumbered).

GIHON (river). The rights of woman acknowledged
morally, civilly, and socially.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged thereafter.

Chapter XVII, page 587, lines 3-4.

GIHON (river). The rights of woman acknowledged
- morally, civilly, and socially.

NOTE

This version first appeared in the 16th edition in 1886
and it remained unchanged until the 226th edition in 1902.
16th ed., chapter XV, page 536, lines 22-23 (unnumbered).
21st ed., chapter XVI, page 536, lines 22-23 (unnumbered).
50th ed., chapter XVII, page 566, lines 3-4 (unnumbered).
83rd ed., chapter XVII, page 578, lines 3-4 (unnumbered).

GIHON (River). The rights of woman acknowledged
morally, civilly, and socially.

NOTE

This version first appeared in the 6th edition in 1883
and it remained unchanged until the 16th edition in 1886.
Key to the Scriptures, Volume II, page 193, lines 31-32
(unnumbered).

GOD. The great I AM; the all-knowing, all-seeing,
all-acting, all-wise, all-loving, and eternal; Principle;
Mind; Soul; Spirit; Life; Truth; Love; all substance;
intelligence.

NOTE

This version first appeared in the 265th edition in 1903
and it remained unchanged thereafter.

Chapter XVII, page 587, lines 5-8.

GOD. The great I AM; the all-knowing, all-seeing,
all-acting, all-wise, all-loving, and eternal; Principle;
Mind; Soul; Spirit; Life; Truth; Love; Substance;
Intelligence.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 265th edition in 1903.
50th ed., chapter XVII, page 566, lines 5-8 (unnumbered).
83rd ed., chapter XVII, page 578, lines 5-8 (unnumbered).
226th ed., chapter XVII, page 587, lines 5-8.

GOD. The great I AM; the all-knowing, all-seeing,
all-acting, all-loving, all-wise, and eternal; Principle;
Mind; Soul; Spirit; Life; Truth; Love; Substance;
Intelligence.

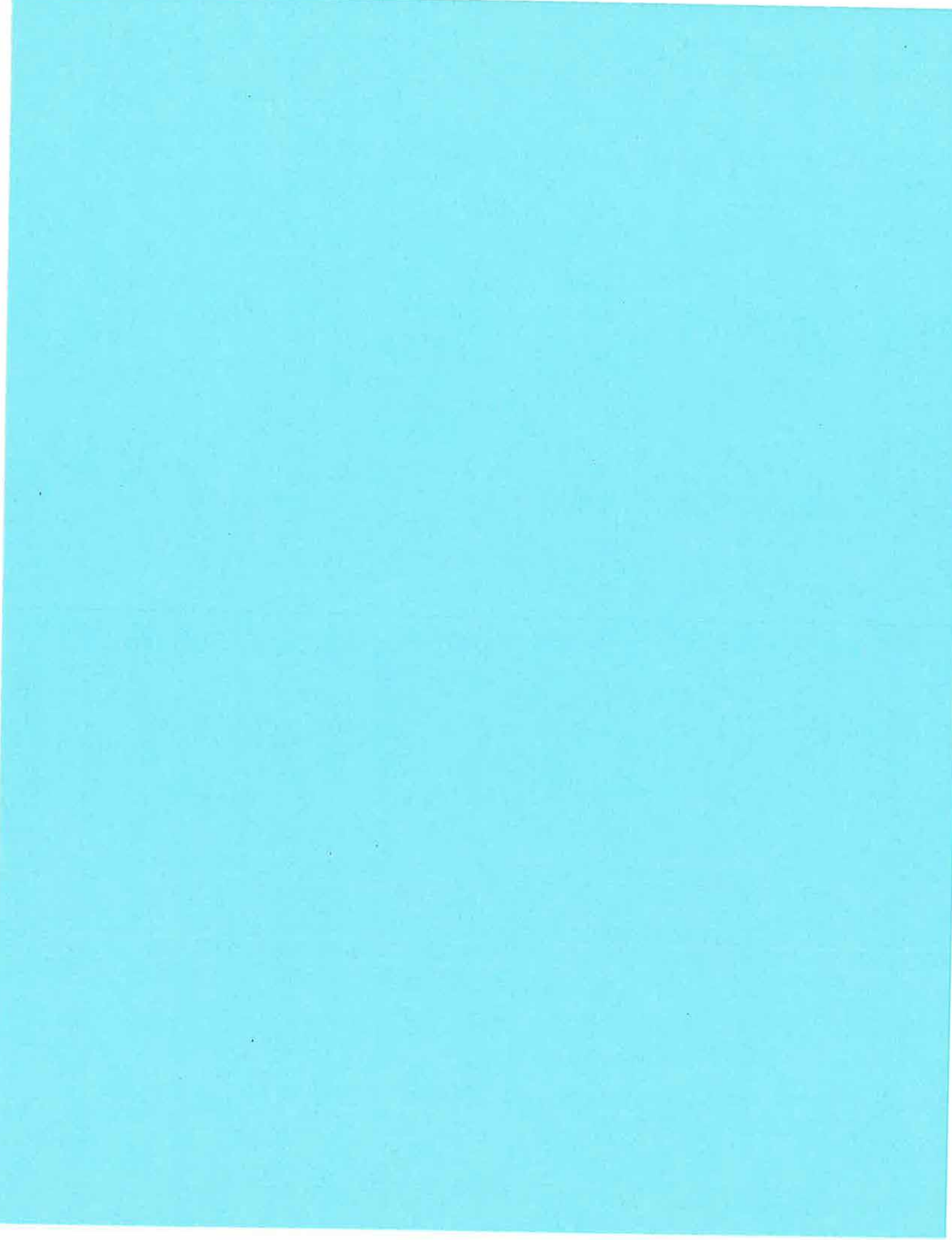
NOTE

This version first appeared in the 16th edition in 1886
and it remained unchanged until the 50th edition in 1891.
16th ed., chapter XV, page 537, lines 1-4 (unnumbered).
21st ed., chapter XVI, page 537, lines 1-4 (unnumbered).

GOD. I AM. All-knowing, All-seeing, All-acting, All-loving, All-wise, and eternal. Principle. Soul, Spirit, Life, Truth, Love, Substance, and Intelligence.

NOTE

This version first appeared in the 6th edition in 1883 and it remained unchanged until the 16th edition in 1886. Key to the Scriptures, Volume II, page 193, lines 9-11 (unnumbered).



GODS. Mythology; a belief that life, substance, and intelligence are both mental and material; a supposition of sentient physicality; the belief that infinite Mind is in finite forms; the various theories that hold mind to be a material sense, existing in brain, nerve, matter; supposititious minds, or souls, going in and out of matter, erring and mortal; the serpents of error, which say, "Ye shall be as gods."

God is one God, infinite and perfect, and cannot become finite and imperfect.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged thereafter.

Chapter XVII, page 587, lines 9-18.

GODS. Mythology; a belief that life, substance, and intelligence are both mental and material; a supposition of sentient physicality; the belief that infinite Mind is in finite forms; the various theories that hold mind to be a material sense, existing in brain, nerve, matter; suppositious minds, or souls, going in and out of matter, erring, and mortal; the serpents of error, which say, "I will make you as gods."

God is one God, infinite and perfect, and cannot become finite and imperfect.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 265th edition in 1903. 50th ed., chapter XVII, page 566, lines 9-18 (unnumbered). 83rd ed., chapter XVII, page 578, lines 9-18 (unnumbered). 226th ed., chapter XVII, page 587, lines 9-18.

GODS. Mythology; a belief that Life, Substance, and Intelligence are both Mind and matter; a supposition of sentient personality; the belief that Infinite Mind is in finite forms; the various theories that hold Mind to be a material sense - brains, nerves, matter; minds or souls, going in and out of matter, erring and mortal; the serpents that say, "I will make you as gods," and whose heads the seed of the woman shall bruise.

Mind is infinite and perfect, and cannot become finite and imperfect.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XV, page 537, lines 5-14 (unnumbered). 21st ed., chapter XVI, page 537, lines 5-14 (unnumbered).

GODS. Mythology, a belief that Life, substance, and Intelligence are both Mind and matter. A supposition of sentient personality; the belief that infinite Mind is in a finite form. The various theories that hold Mind a material sense - brains, nerves, matter, a Mind or Soul going in and out of matter erring and mortal. The serpents that say, "I will make you as gods," and whose head the seed of the woman shall bruise. Mind is Infinite and perfect, and cannot become finite and imperfect.

NOTE

This version first appeared in the 6th edition in 1883 and it remained unchanged until the 16th edition in 1886. Key to the Scriptures, Volume II, page 193, lines 12-21 (unnumbered).

GOOD. God; Spirit; omnipotence; omniscience; omnipresence; omni-action.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged thereafter.

50th ed., chapter XVII, page 566, lines 19-20 (unnumbered).

83rd ed., chapter XVII, page 578, lines 19-20 (unnumbered).

226th ed., chapter XVII, page 587, lines 19-20.

GOOD. God; Spirit; omnipotence; omniscience; omnipresence; omni-
action.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XV, page 537, lines 15-16 (unnumbered). 21st ed., chapter XVI, page 537, lines 15-16 (unnumbered).

GOOD. God, Spirit, Omnipotence, Omniscience, Omnipresence.

NOTE

This version first appeared in the 6th edition in 1883 and it remained unchanged until the 16th edition in 1886. Key to the Scriptures, Volume II, page 193, lines 27-28 (unnumbered).

HAM (Noah's son). Corporeal belief; sensuality;
slavery; tyranny.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged thereafter.

50th ed., chapter XVII, page 566, lines 21-22 (unnumbered).

83rd ed., chapter XVII, page 578, lines 21-22 (unnumbered).

226th ed., chapter XVII, page 587, lines 21-22.

HAM (Noah's son). A personal belief; sensuality;
slavery; tyranny.

NOTE

This version first appeared in the 16th edition in 1886
and it remained unchanged until the 50th edition in 1891.
16th ed., chapter XV, page 537, lines 17-18 (unnumbered).
21st ed., chapter XVI, page 537, lines 17-18 (unnumbered).

HAM (Noah's son). A personal belief, sensuality,
slavery, tyranny.

NOTE

This version first appeared in the 6th edition in 1883
and it remained unchanged until the 16th edition in 1886.
Key to the Scriptures, Volume II, page 194, lines 7-8
(unnumbered).

HEART. Mortal feelings, motives, affections, joys, and sorrows.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged thereafter.

16th ed., chapter XV, page 537, lines 19-20 (unnumbered).

21st ed., chapter XVI, page 537, lines 19-20 (unnumbered).

50th ed., chapter XVII, page 566, lines 23-24 (unnumbered).

83rd ed., chapter XVII, page 578, lines 23-24 (unnumbered).

226th ed., chapter XVII, page 587, lines 23-24.

HEART. Mortal feelings, motive, affection; mortal joy and sorrow.

NOTE

This version first appeared in the 6th edition in 1883 and it remained unchanged until the 16th edition in 1886. Key to the Scriptures, Volume II, page 194, lines 3-4 (unnumbered).

HEAVEN. Harmony; the reign of Spirit; government
by divine Principle; spirituality; bliss, the atmosphere
of Soul.

NOTE

This version first appeared in the 240th edition in 1902
and it remained unchanged thereafter.

Chapter XVII, page 587, lines 25-27.

HEAVEN. Harmony; the reign of Spirit; government by Principle; spirituality; bliss; the atmosphere of Soul.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 240th edition in 1902. 50th ed., chapter XVII, page 566, lines 25-27 (unnumbered). 83rd ed., chapter XVII, page 578, lines 25-27 (unnumbered). 226th ed., chapter XVII, page 587, lines 25-27.

HEAVEN. Harmony; the reign of Spirit; government
by Principle; spirituality; the atmosphere of Soul.

NOTE

This version first appeared in the 16th edition in 1886
and it remained unchanged until the 50th edition in 1891.
16th ed., chapter XV, page 537, lines 21-22 (unnumbered).
21st ed., chapter XVI, page 537, lines 21-22 (unnumbered).

HEAVEN. Harmony. The reign of Spirit; governed
by Principle; spirituality; the atmosphere of Soul.

NOTE

This version first appeared in the 6th edition in 1883
and it remained unchanged until the 16th edition in 1886.
Key to the Scriptures, Volume II, page 194, lines 5-6
(unnumbered).

HELL. Mortal belief; error; lust; remorse; hatred;
revenge; sin; sickness; death; suffering and self-de-
struction; self-imposed agony; effects of sin; that which
"worketh abomination or maketh a lie."

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged thereafter.

Chapter XVII, page 588, lines 1-4.

HELL. Mortal belief; error; lust; remorse; hatred;
sin; sickness; death; suffering and self-destruction;
self-imposed agony; effects of sin; that which "maketh
and worketh a lie."

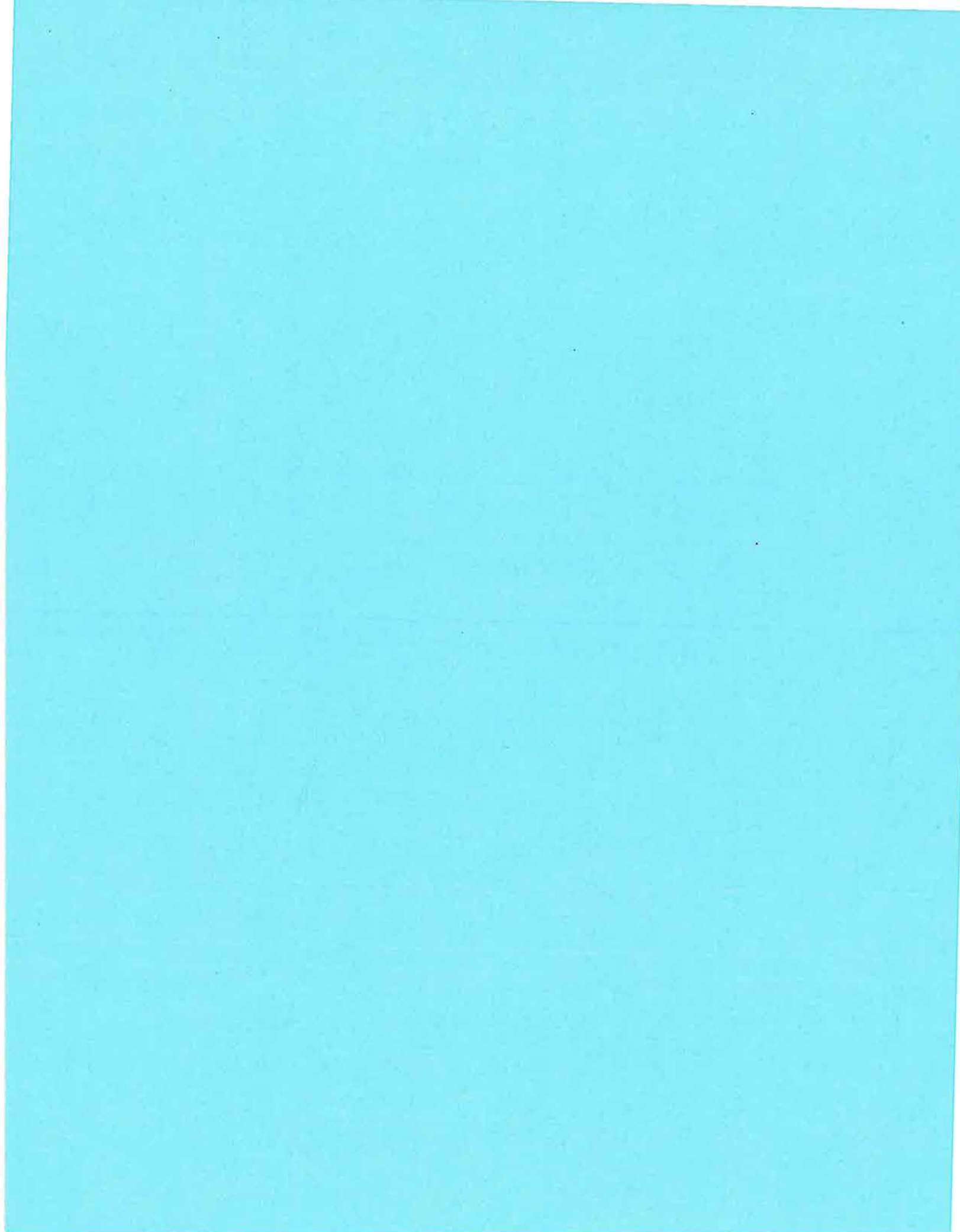
NOTE

This version first appeared in the 16th edition in 1886
and it remained unchanged until the 226th edition in 1902.
16th ed., chapter XV, page 537, lines 23-26 (unnumbered).
21st ed., chapter XVI, page 537, lines 23-26 (unnumbered).
50th ed., chapter XVII, page 567, lines 1-4 (unnumbered).
83rd ed., chapter XVII, page 579, lines 1-4 (unnumbered).

HELL. Mortal belief; error, lust, remorse, hatred,
sin, sickness, and death; suffering and self-destroying;
self-imposed agony; effects of sin, all that maketh and
worketh a lie.

NOTE

This version first appeared in the 6th edition in 1883
and it remained unchanged until the 16th edition in 1886.
Key to the Scriptures, Volume II, page 194, lines 11-14
(unnumbered).



HIDDEKEL (river). Divine Science understood and
acknowledged.

NOTE

This version first appeared in the 1907 edition and it
remained unchanged thereafter.

Chapter XVII, page 588, lines 5-6.

HIDDEKEL (river). Divine Science, understood and acknowledged.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 1907 edition.

16th ed., chapter XV, page 538, lines 1-2 (unnumbered).

21st ed., chapter XVI, page 538, lines 1-2 (unnumbered).

50th ed., chapter XVII, page 567, lines 5-6 (unnumbered).

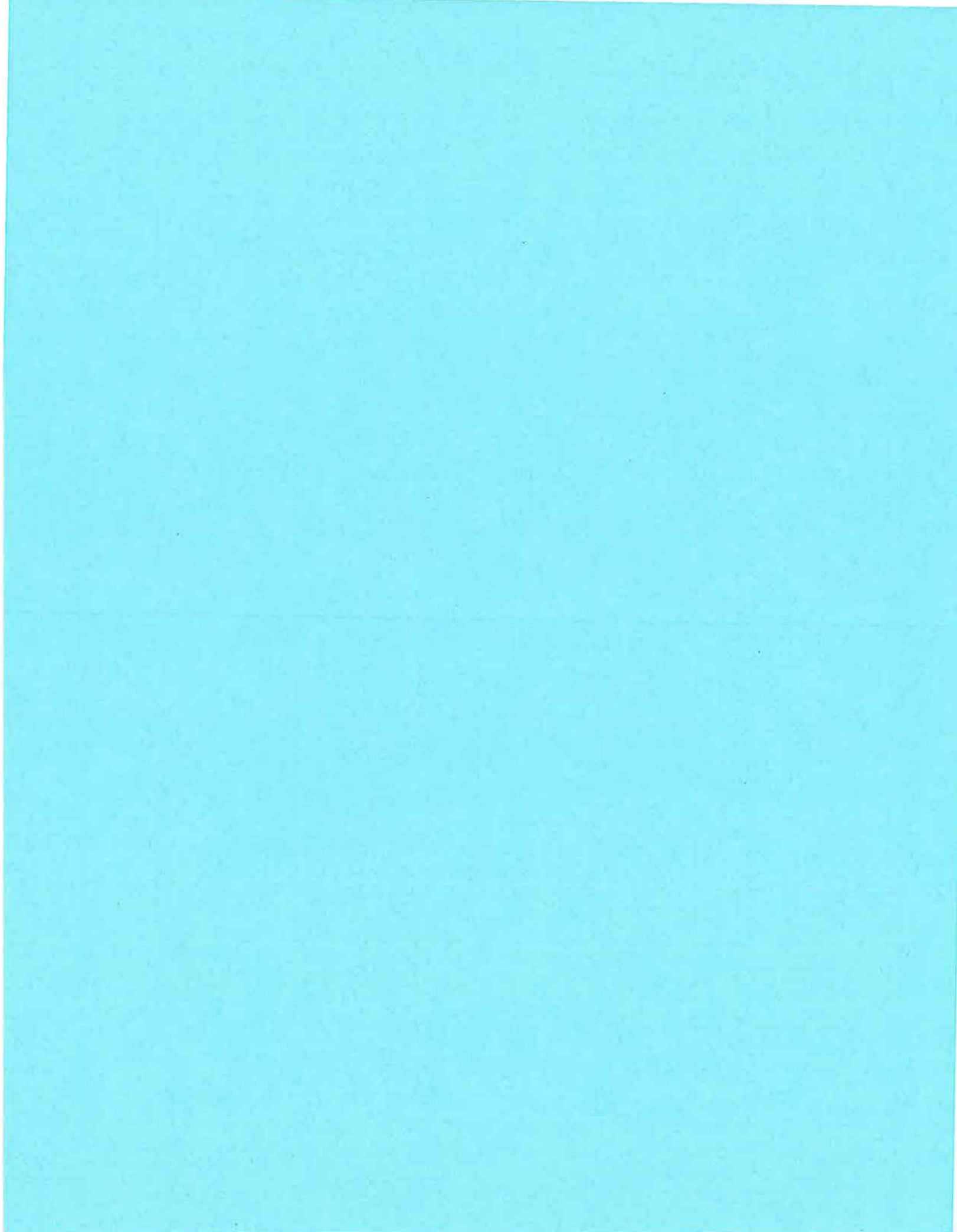
83rd ed., chapter XVII, page 579, lines 5-6 (unnumbered).

226th ed., chapter XVII, page 588, lines 5-6.

HIDDEKEL (River). Divine science understood and
acknowledged.

NOTE

This version first appeared in the 6th edition in 1883
and it remained unchanged until the 16th edition in 1886.
Key to the Scriptures, Volume II, page 194, lines 9-10
(unnumbered).



HOLY GHOST. Divine Science; the development of
eternal Life, Truth, and Love.

NOTE

This version first appeared in the 240th edition in 1902
and it remained unchanged thereafter.

Chapter XVII, page 588, lines 7-8.

HOLY GHOST. Divine Science; the developments of
eternal Life, Truth, and Love.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 240th edition in 1902.
50th ed., chapter XVII, page 567, lines 7-8 (unnumbered).
83rd ed., chapter XVII, page 579, lines 7-8 (unnumbered).
226th ed., chapter XVII, page 588, lines 7-8.

HOLY GHOST. Divine Science; the developments of
Eternal Life, Truth, and Love.

NOTE

This version first appeared in the 16th edition in 1886
and it remained unchanged until the 50th edition in 1891.
16th ed., chapter XV, page 538, lines 3-4 (unnumbered).
21st ed., chapter XVI, page 538, lines 3-4 (unnumbered).

HOLY GHOST. Divine science; the eliminations of
eternal Life, Truth, and Love.

NOTE

This version first appeared in the 6th edition in 1883
and it remained unchanged until the 16th edition in 1886.
Key to the Scriptures, Volume II, page 194, lines 1-2
(unnumbered).

I, or EGO. Divine Principle; Spirit; Soul; incorporeal, unerring, immortal, and eternal Mind.

There is but one I, or Us, but one divine Principle, or Mind, governing all existence; man and woman unchanged forever in their individual characters, even as numbers which never blend with each other, though they are governed by one Principle. All the objects of God's creation reflect one Mind, and whatever reflects not this one Mind, is false and erroneous, even the belief that life, substance, and intelligence are both mental and material.

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter XVII, page 588, lines 9-19.

I, or EGO. Divine Principle; Spirit; Soul; incorporeal, unerring, immortal and eternal Mind.

There is but one I, or Us, but one divine Principle, or Mind, governing all existence; man and woman unchanged forever in their individual characters, even as numbers which never blend with each other, though they are governed by one Principle. All the objects of God's creation reflect one Mind; and whatever reflects not this one Mind, is false and erroneous, even the belief that life, substance, and intelligence are both mental and material.

NOTE

This version first appeared in the 240th edition in 1902 and it remained unchanged until the 1907 edition.

Chapter XVII, page 588, lines 9-19.

I, or EGO. Principle; Spirit; Soul; incorporeal, unerring, immortal, and eternal Mind.

There is but one I, or Us, but one Principle, or Mind, governing all existence; yet man and woman are unchanged forever in their individual characters, even as numbers which never blend with each other, though they are governed by one Principle. All the objects of God's creation reflect one Mind; and whatever reflects not this one Mind, is false and erroneous, even the belief that life, substance, and intelligence are both mental and material.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 240th edition in 1902. 50th ed., chapter XVII, page 567, lines 9-19 (unnumbered). 83rd ed., chapter XVII, page 579, lines 9-19 (unnumbered). 226th ed., chapter XVII, page 588, lines 9-19.

I, or EGO. Principle; Spirit; Soul; impersonal, unerring, immortal, and eternal Mind.

There is but one I, or Us, but one Principle, or Mind, governing all being; yet man and woman are identified forever in their individual characters, even as numbers that never blend with each other, though they are governed by one Principle. All the objects of God's creating reflect one Mind; and whatever reflects not this one Mind is a falsity, error - even the belief that Life, Substance, and Intelligence are both mental and material.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XV, page 538, lines 5-14 (unnumbered). 21st ed., chapter XVI, page 538, lines 5-14 (unnumbered).

I. Principle, Spirit, Soul. Impersonal, unerring, immortal, and eternal Mind. There is but one I, or Us, but one Principle or Mind governing all being; yet man and woman are identified forever in their individual characters, even as numbers that never blend but are governed by one Principle. All the objects of His creating reflect one Mind; and whatever reflects not this one God is a falsity, error - even the belief that Life, substance, and Intelligence are both mind and matter.

NOTE

This version first appeared in the 6th edition in 1883 and it remained unchanged until the 16th edition in 1886. Key to the Scriptures, Volume II, page 194, lines 26-32, and page 195, lines 1-2 (unnumbered).

I AM. God; incorporeal and eternal Mind; divine
Principle; the only Ego.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged thereafter.

50th ed., chapter XVII, page 567, lines 20-21 (unnumbered).

83rd ed., chapter XVII, page 579, lines 20-21 (unnumbered).

226th ed., chapter XVII, page 588, lines 20-21.

I AM. Impersonal and eternal Mind; Divine Principle,
not person; God; the only Ego.

NOTE

This version first appeared in the 16th edition in 1886
and it remained unchanged until the 50th edition in 1891.
16th ed., chapter XV, page 538, lines 15-16 (unnumbered).
21st ed., chapter XVI, page 538, lines 15-16 (unnumbered).

I AM. Impersonal and eternal Mind; divine Principle, not a person; God, the only I and Us.

NOTE

This version first appeared in the 6th edition in 1883 and it remained unchanged until the 16th edition in 1886. Key to the Scriptures, Volume II, page 194, lines 15-16 (unnumbered).

IN. A term obsolete in Science if used with reference to Spirit, or Deity.

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter XVII, page 588, lines 22-23.

IN. A term obsolete in Science, if used in reference to Spirit, or Deity.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 1907 edition.

50th ed., chapter XVII, page 567, lines 22-23 (unnumbered).

83rd ed., chapter XVII, page 579, lines 22-23 (unnumbered).

226th ed., chapter XVII, page 588, lines 22-23.

IN. A term obsolete in Science.

Soul, or Spirit, is infinite. Hence it can be in nothing, for it is bigger than all things. Principle is not in its idea; and idea is in the Divine Principle, only to come out of it as Mind, or God, expressed.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XV, page 538, lines 17-21 (unnumbered). 21st ed., chapter XVI, page 538, lines 17-21 (unnumbered).

IN. A term obsolete as science. Soul or Spirit is infinite hence in nothing, being bigger than all things. Principle is not in its idea, and idea is in the divine Principle, only to be out of it as Mind or God expressed.

NOTE

This version first appeared in the 6th edition in 1883 and it remained unchanged until the 16th edition in 1886. Key to the Scriptures, Volume II, page 194, lines 20-23 (unnumbered).

INTELLIGENCE. Substance; self-existent and eternal
Mind; that which is never unconscious nor limited.

See chapter on Recapitulation, page 469.

NOTE

This version first appeared in the 1907 edition and it
remained unchanged thereafter.

Chapter XVII, page 588, lines 24-26.

INTELLIGENCE. Substance; self-existent and eternal
Mind; that which is never unconscious or limited.

See chapter on Recapitulation, page 469.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 1907 edition.

Chapter XVII, page 588, lines 24-26.

INTELLIGENCE. Substance; self-existent and eternal
Mind; that which is never unconscious or limited.

See chapter on Recapitulation, page 465.

NOTE

This version first appeared in the 83rd edition in 1894
and it remained unchanged until the 226th edition in 1902.
Chapter XVII, page 579, lines 24-26 (unnumbered).

INTELLIGENCE. Substance; self-existent and eternal
Mind; that which is never unconscious or limited.

See chapter on Recapitulation, page 453.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 83rd edition in 1894.
Chapter XVII, page 567, lines 24-26 (unnumbered).

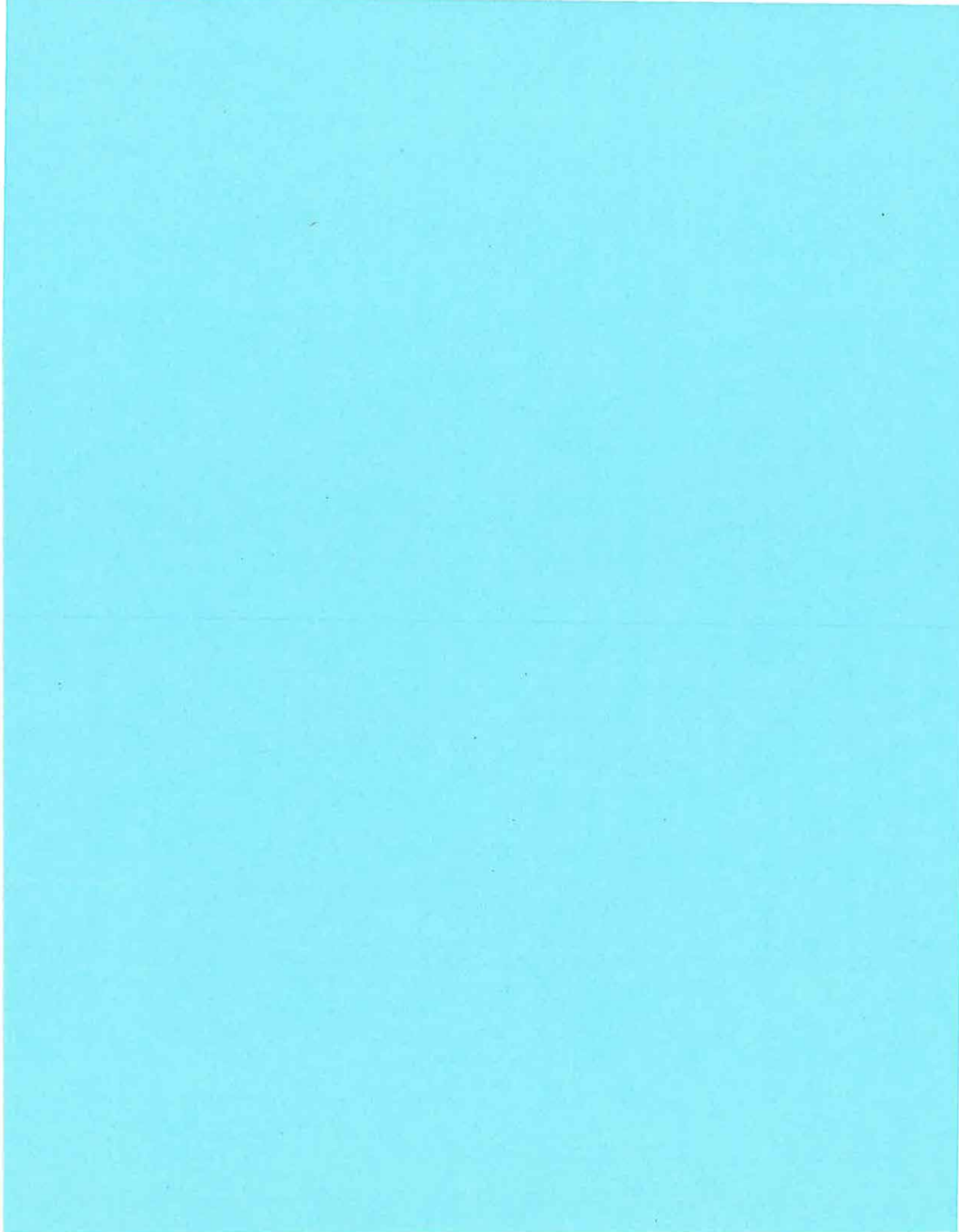
INTELLIGENCE. Substance; self-existent and eternal
Mind; that which is never unconscious or limited;
Deity.

NOTE

This version first appeared in the 6th edition in 1883
and it remained unchanged until the 50th edition in 1891.
6th ed., Key to the Scriptures, Volume II, page 194, lines
17-19 (unnumbered).

16th ed., chapter XV, page 538, lines 22-24 (unnumbered).

21st ed., chapter XVI, page 538, lines 22-24 (unnumbered).



ISSACHAR (Jacob's son). A corporeal belief; the
offspring of error; envy; hatred; selfishness; self-will;
lust.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged thereafter.

50th ed., chapter XVII, page 568, lines 1-3 (unnumbered).

83rd ed., chapter XVII, page 580, lines 1-3 (unnumbered).

226th ed., chapter XVII, page 588, lines 1-3.

ISSACHAR (Jacob's son). A personal belief; the offspring of error; envy; hatred; selfishness; self-will; lust.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XV, page 538, lines 25-27 (unnumbered). 21st ed., chapter XVI, page 538, lines 25-27 (unnumbered).

ISSACHAR (Jacob's son). A personal belief, the off-spring of error; envy, hatred, selfishness, self-will, lust.

NOTE

This version first appeared in the 6th edition in 1883 and it remained unchanged until the 16th edition in 1886. Key to the Scriptures, Volume II, page 194, lines 24-25 (unnumbered).

JACOB. A corporeal mortal embracing duplicity, repentance, sensualism. Inspiration; the revelation of Science, in which the so-called material senses yield to the spiritual sense of Life and Love.

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter XVII, page 589, lines 4-7.

JACOB. A corporeal mortal, embracing duplicity, repentance, sensualism. Inspiration; the revelation of Science, wherein the so-called material senses yield to the spiritual sense of Life and Love.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.

Chapter XVII, page 589, lines 4-7.

JACOB. A corporeal mortal, embracing duplicity, repentance, sensualism; inspiration; the revelation of Science, wherein the so-called material senses yield to the spiritual sense of Life and Love.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XVII, page 568, lines 4-7 (unnumbered). 83rd ed., chapter XVII, page 580, lines 4-7 (unnumbered).

JACOB. A personal belief, embracing duplicity, repentance, sensualism; inspiration; the revelations of Science, wherein the so-called material senses yield to the spiritual sense of Life and Love.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891.
16th ed., chapter XV, page 539, lines 1-4 (unnumbered).
21st ed., chapter XVI, page 539, lines 1-4 (unnumbered).

JACOB. A personal belief, embracing duplicity, repentance, sensualism. Inspiration; the revelations of science, wherein the so-called material senses yield to the spiritual sense of Life and Love.

NOTE

This version first appeared in the 6th edition in 1883 and it remained unchanged until the 16th edition in 1886. Key to the Scriptures, Volume II, page 195, lines 14-17 (unnumbered).

JAPHET (Noah's son). A type of spiritual peace, flowing from the understanding that God is the divine Principle of all existence, and that man is His idea, the child of His care.

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter XVII, page 589, lines 8-11.

JAPHET (Noah's son). A type of spiritual peace,
flowing from the understanding that God is the divine
Principle of all existence, and man His idea, the child
of His care.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 1907 edition.

50th ed., chapter XVII, page 568, lines 8-11 (unnumbered).

83rd ed., chapter XVII, page 580, lines 8-11 (unnumbered).

226th ed., chapter XVII, page 589, lines 8-11.

JAPHET (Noah's son). A type of spiritual peace,
flowing from the understanding that God is the Divine
Principle of all being, and man His idea, the child of His
care.

NOTE

This version first appeared in the 16th edition in 1886
and it remained unchanged until the 50th edition in 1891.
16th ed., chapter XV, page 539, lines 5-8 (unnumbered).
21st ed., chapter XVI, page 539, lines 5-8 (unnumbered).

JAPHET (Noah's son). A type of spiritual peace flowing from the understanding that God is the divine Principle of all being, and man His idea, the child of His care.

NOTE

This version first appeared in the 6th edition in 1883 and it remained unchanged until the 16th edition in 1886. Key to the Scriptures, Volume II, page 195, lines 3-6 (unnumbered).

JERUSALEM. Mortal belief and knowledge obtained from the five corporeal senses; the pride of power and the power of pride; sensuality; envy; oppression; tyranny. Home, heaven.

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter XVII, page 589, lines 12-15.

JERUSALEM. Mortal belief and knowledge, obtained
from the five corporeal senses; the pride of power,
and the power of pride; sensuality; envy; oppression;
tyranny. Home, heaven.

NOTE

This version first appeared in the 240th edition in 1902
and it remained unchanged until the 1907 edition.

Chapter XVII, page 589, lines 12-15.

JERUSALEM. Mortal belief and knowledge, obtained
from the five corporeal senses; the pride of power,
and the power of pride; sensuality; envy; oppression;
tyranny.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 240th edition in 1902.
50th ed., chapter XVII, page 568, lines 12-15 (unnumbered).
83rd ed., chapter XVII, page 580, lines 12-15 (unnumbered).
226th ed., chapter XVII, page 589, lines 12-15.

JERUSALEM. Mortal belief and knowledge, obtained from the so-called five material senses; the pride of power, and the power of pride; sensuality; envy; oppression; tyranny.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XV, page 539, lines 9-12 (unnumbered). 21st ed., chapter XVI, page 539, lines 9-12 (unnumbered).

JERUSALEM. Mortal belief and knowledge, obtained from the so-called five material senses. The pride of power and the power of pride. Sensuality, envy, oppression.

NOTE

This version first appeared in the 6th edition in 1883 and it remained unchanged until the 16th edition in 1886. Key to the Scriptures, Volume II, page 195, lines 7-10 (unnumbered).

JESUS. The highest human corporeal concept of the divine idea, rebuking and destroying error and bringing to light man's immortality.

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter XVII, page 589, lines 16-18.

JESUS. The highest human corporeal concept of the divine idea, rebuking and destroying error, and bringing to light man's immortality.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 1907 edition.

50th ed., chapter XVII, page 568, lines 16-18 (unnumbered).

83rd ed., chapter XVII, page 580, lines 16-18 (unnumbered).

226th ed., chapter XVII, page 589, lines 16-18.

JESUS. The spiritual idea of God coming to material beliefs, rebuking and destroying them, and bringing to light man's immortality; the mediator, or spiritual link in creation, which unites God and man in Divine Science; the idea of Truth; the loved of the Father; the idea of Principle, which overcomes the belief of sin, sickness, and death; the highest idea of God, reflected by man, of which the so-called material senses have taken cognizance.

Jesus has a twofold appearing: as a man, understanding that Life is Spirit and eternal harmony, rebuking the belief of material life and an eternal discord, - with the presence of Truth and Love, to destroy these beliefs and error; and as Soul, showing at the same time the omnipotence of Spirit, and the impotence of what we term matter. This duplexity of being specially fitted him to teach the Christian Science which he lived.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XV, page 539, lines 13-29 (unnumbered). 21st ed., chapter XVI, page 539, lines 13-29 (unnumbered).

JESUS. The spiritual idea of God coming to material beliefs, rebuking and destroying them and bringing to light man's immortality. The mediator or spiritual link in creation, which unites God and man in divine science. The idea of Truth; the loved of the Father, its Principle, overcoming the belief of sin, sickness, and death. The highest idea of God reflected by man of which the so-called material senses have taken cognizance. A two-fold appearing, - a man understanding that Life is Spirit and eternal harmony, rebuking the belief of life as matter and an eternal discord, with the presence of Truth and Love to destroy this belief and error; showing at the same time the Omnipotence of Spirit and the impotence of what we term matter.

NOTE

This version first appeared in the 6th edition in 1883 and it remained unchanged until the 16th edition in 1886. Key to the Scriptures, Volume II, page 195, lines 22-32, and page 196, lines 1-3 (unnumbered).

JOSEPH. A corporeal mortal; a higher sense of Truth rebuking mortal belief, or error, and showing the immortality and supremacy of Truth; pure affection blessing its enemies.

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter XVII, page 589, lines 19-22.

JOSEPH. A corporeal mortal; a higher sense of Truth, rebuking mortal belief, or error, and showing the immortality and supremacy of Truth; pure affection, blessing its enemies.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 1907 edition.

50th ed., chapter XVII, page 568, lines 19-22 (unnumbered).

83rd ed., chapter XVII, page 580, lines 19-22 (unnumbered).

226th ed., chapter XVII, page 589, lines 19-22.

JOSEPH. A personal idea of Truth, rebuking mortal belief, or error, and showing the immortality and supremacy of Truth; pure Love, blessing its enemies.

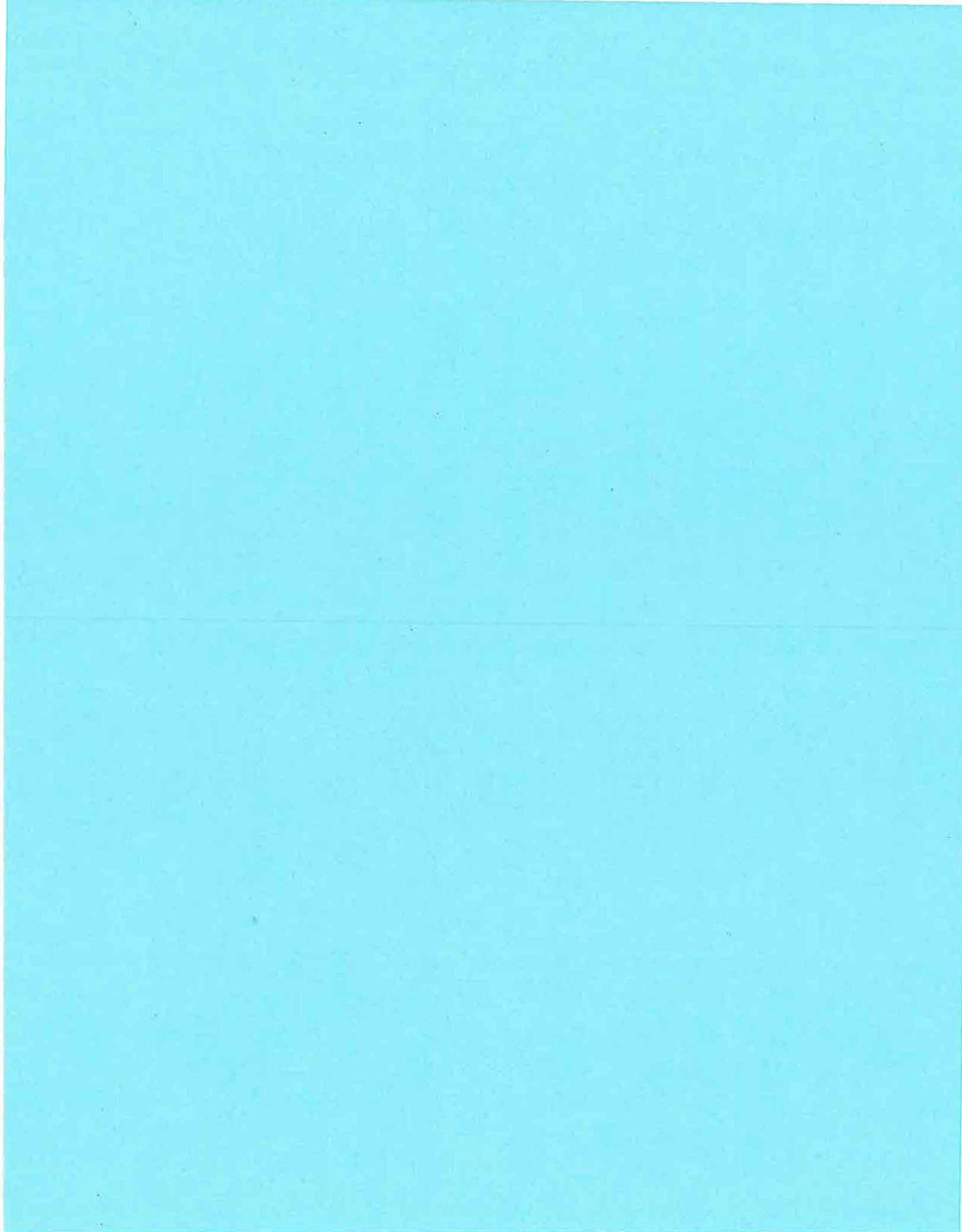
NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891.
16th ed., chapter XV, page 540, lines 1-3 (unnumbered).
21st ed., chapter XVI, page 540, lines 1-3 (unnumbered).

JOSEPH. A personal idea of truth rebuking mortal belief or error, and showing the immortality and supremacy of Truth. Love that is pure, blessing its enemies.

NOTE

This version first appeared in the 6th edition in 1883 and it remained unchanged until the 16th edition in 1886. Key to the Scriptures, Volume II, page 195, lines 18-21 (unnumbered).



JUDAH. A corporeal material belief progressing and disappearing; the spiritual understanding of God and man appearing.

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter XVII, page 589, lines 23-25.

JUDAH. A corporeal material belief, progressing
and disappearing; the spiritual understanding of God
and man appearing.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 1907 edition.

50th ed., chapter XVII, page 568, lines 23-25 (unnumbered).

83rd ed., chapter XVII, page 580, lines 23-25 (unnumbered).

226th ed., chapter XVII, page 589, lines 23-25.

JUDAH. A personal and material belief disappearing;
the spiritual understanding of God and man appearing.

NOTE

This version first appeared in the 16th edition in 1886
and it remained unchanged until the 50th edition in 1891.
16th ed., chapter XV, page 540, lines 4-5 (unnumbered).
21st ed., chapter XVI, page 540, lines 4-5 (unnumbered).

JUDAH. A personal and material belief disappearing; and the spiritual understanding of God and man appearing.

NOTE

This version first appeared in the 6th edition in 1883 and it remained unchanged until the 16th edition in 1886. Key to the Scriptures, Volume II, page 195, lines 11-13 (unnumbered).

KINGDOM OF HEAVEN. The reign of harmony in divine Science; the realm of unerring, eternal, and omnipotent Mind; the atmosphere of Spirit, where Soul is supreme.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged thereafter.

226th ed., chapter XVII, page 590, lines 1-4.

1907 ed., chapter XVII, page 590, lines 1-3.

KINGDOM OF HEAVEN. The reign of harmony in Divine Science; the realm of unerring, eternal, and omnipotent Mind; the atmosphere of Spirit, where Soul is supreme.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 226th edition in 1902.

16th ed., chapter XV, page 540, lines 6-8 (unnumbered).

21st ed., chapter XVI, page 540, lines 6-8 (unnumbered).

50th ed., chapter XVII, page 569, lines 1-4 (unnumbered).

83rd ed., chapter XVII, page 581, lines 1-4 (unnumbered).

KINGDOM OF HEAVEN. The reign of harmony in divine science; the realm of unerring, eternal, and omnipotent Mind; the atmosphere of Spirit where Soul is supreme.

NOTE

This version first appeared in the 6th edition in 1883 and it remained unchanged until the 16th edition in 1886. Key to the Scriptures, Volume II, page 196, lines 4-7 (unnumbered).

The first part of the paper discusses the importance of understanding the local context in which a project is implemented. This includes a thorough analysis of the social, economic, and cultural factors that may influence the success or failure of the intervention. It is essential to engage with the community from the outset, ensuring that their voices are heard and their needs are addressed. This participatory approach not only fosters a sense of ownership and commitment among the community members but also allows for the identification of potential challenges and the development of strategies to overcome them.

The second part of the paper focuses on the design and implementation of the project. It outlines the key principles that should guide the development of the intervention, such as sustainability, scalability, and inclusivity. The importance of monitoring and evaluation is emphasized, as it provides a means of assessing the progress of the project and making adjustments as needed. The paper also discusses the role of leadership and management in ensuring that the project is effectively implemented and that the resources are used efficiently.

The third part of the paper presents the findings of the project and discusses the implications for practice. It highlights the successes of the intervention and the lessons learned from the challenges encountered. The paper concludes by emphasizing the need for continued collaboration and support from all stakeholders involved in the project, as well as the importance of sharing the findings and experiences with other practitioners in the field.

KNOWLEDGE. Evidence obtained from the five corporeal senses; mortality; beliefs and opinions; human theories, doctrines, hypotheses; that which is not divine and is the origin of sin, sickness, and death; the opposite of spiritual Truth and understanding.

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter XVII, page 590, lines 4-8.

KNOWLEDGE. Evidence obtained from the five corporeal senses; mortality; beliefs and opinions; human theories, doctrines, hypotheses; that which is not divine, and is the origin of sin, sickness, and death; the opposite of spiritual Truth and understanding.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 1907 edition.

50th ed., chapter XVII, page 569, lines 5-9 (unnumbered).

83rd ed., chapter XVII, page 581, lines 5-9 (unnumbered).

226th ed., chapter XVII, page 590, lines 5-9.

KNOWLEDGE. Evidence obtained from the five material senses; mortality; beliefs and opinions; human theories, doctrines, hypotheses; that which is not divine, and is the origin of sin, sickness, and death; the opposite of spiritual Truth and understanding.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XV, page 540, lines 9-13 (unnumbered). 21st ed., chapter XVI, page 540, lines 9-13 (unnumbered).

KNOWLEDGE. Evidence obtained from the so-called five material senses. Mortality; beliefs and opinions, human theories, doctrines, hypotheses; that which is not divine and is the origin of sin, sickness, and death. The opposite of spiritual truth and understanding.

NOTE

This version first appeared in the 6th edition in 1883 and it remained unchanged until the 16th edition in 1886. Key to the Scriptures, Volume II, page 196, lines 8-12 (unnumbered).

LAMB OF GOD. The spiritual idea of Love; self-immolation; innocence and purity; sacrifice.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged thereafter.

16th ed., chapter XV, page 540, lines 14-15 (unnumbered).

21st ed., chapter XVI, page 540, lines 14-15 (unnumbered).

50th ed., chapter XVII, page 569, lines 10-11 (unnumbered).

83rd ed., chapter XVII, page 581, lines 10-11 (unnumbered).

226th ed., chapter XVII, page 590, lines 10-11.

1907 ed., chapter XVII, page 590, lines 9-10.

LAMB OF GOD. The spiritual idea of Love; self-immolation, innocence, and purity; sacrifice.

NOTE

This version first appeared in the 6th edition in 1883 and it remained unchanged until the 16th edition in 1886. Key to the Scriptures, Volume II, page 196, lines 26-27 (unnumbered).

LEVI (Jacob's son). A corporeal and sensual belief;
mortal man; denial of the fulness of God's creation;
ecclesiastical despotism.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged thereafter.

50th ed., chapter XVII, page 569, lines 12-14 (unnumbered).

83rd ed., chapter XVII, page 581, lines 12-14 (unnumbered).

226th ed., chapter XVII, page 590, lines 12-14.

1907 ed., chapter XVII, page 590, lines 11-13.

LEVI (Jacob's son). A personal and sensual belief;
mortal man; denial of the fulness of God's creation;
ecclesiastical despotism.

NOTE

This version first appeared in the 16th edition in 1886
and it remained unchanged until the 50th edition in 1891.
16th ed., chapter XV, page 540, lines 16-18 (unnumbered).
21st ed., chapter XVI, page 540, lines 16-18 (unnumbered).

LEVI (Jacob's son). A personal and sensual belief;
mortal man. The fulness of God's creation denied.
Ecclesiastical despotism.

NOTE

This version first appeared in the 6th edition in 1883
and it remained unchanged until the 16th edition in 1886.
Key to the Scriptures, Volume II, page 196, lines 28-30
(unnumbered).

LIFE. See chapter on Recapitulation, page 468.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged thereafter.

Chapter XVII, page 590, line 15 - 226th ed.

Chapter XVII, page 590, line 14 - 1907 ed.

LIFE. See chapter on Recapitulation, page 464.

NOTE

This version first appeared in the 83rd edition in 1894
and it remained unchanged until the 226th edition in 1902.
Chapter XVII, page 581, line 15 (unnumbered).

LIFE. See chapter on Recapitulation, page 452.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 83rd edition in 1894. Chapter XVII, page 569, line 15 (unnumbered).

LORD. In the Hebrew, this term is sometimes employed as a title, which has the inferior sense of master, or ruler. In the Greek, the word kurios almost always has this lower sense, unless specially coupled with the name God. Its higher signification is Supreme Ruler.

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter XVII, page 590, lines 15-19.

LORD. In the Hebrew this term is sometimes employed as a title, which has the inferior sense of master, or ruler. In the Greek, the word kurios almost always has this lower sense, unless specially coupled with the name God. Its higher signification is Supreme Ruler.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 1907 edition.

50th ed., chapter XVII, page 569, lines 16-21 (unnumbered).

83rd ed., chapter XVII, page 581, lines 16-21 (unnumbered).

226th ed., chapter XVII, page 590, lines 16-20.

LORD. In the Hebrew this term is sometimes employed to represent a title, which has the inferior sense of Master, or Ruler. In the Greek, the word kurios almost always has this lower sense, unless specifically coupled with the word God. Its higher signification is Supreme Ruler.

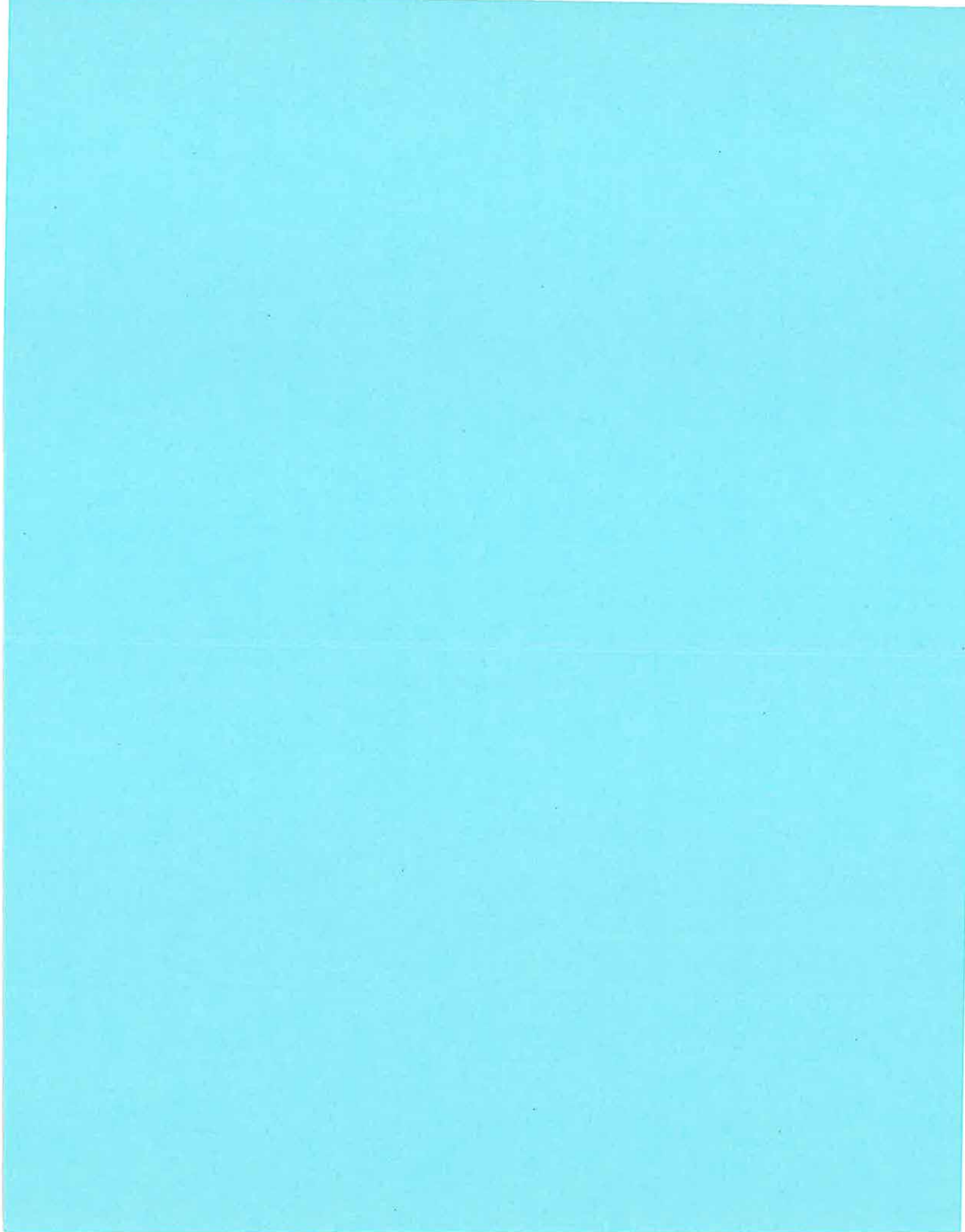
NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XV, page 540, lines 19-24 (unnumbered). 21st ed., chapter XVI, page 540, lines 19-24 (unnumbered).

LORD. In the Hebrew this term is employed in the sense of Master or Mister; its spiritual signification is Supreme Ruler.

NOTE

This version first appeared in the 6th edition in 1883 and it remained unchanged until the 16th edition in 1886. Key to the Scriptures, Volume II, page 196, lines 13-15 (unnumbered).



LORD GOD. Jehovah.

This double term is not used in the first chapter of Genesis, the record of spiritual creation. It is introduced in the second and following chapters, when the spiritual sense of God and of infinity is disappearing from the recorder's thought, - when the true scientific statements of the Scriptures become clouded through a physical sense of God as finite and corporeal. From this follow idolatry and mythology, - belief in many gods, or material intelligences, as the opposite of the one Spirit, or intelligence, named Elohim, or God.

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter XVII, page 590, lines 20-26, and page 591, lines 1-4.

LORD GOD. Jehovah.

This double term is not used in the first chapter of Genesis, the record of spiritual creation. It is introduced in the second and following chapters, when the spiritual sense of God and infinity are disappearing from the recorder's thought, - when the true scientific statements of the Scriptures become clouded, through a physical sense of God as finite and corporeal. From this follow idolatry and mythology, - belief in many gods, or material intelligences, as the opposite of the one Spirit, or intelligence, named Elohim, or God.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 1907 edition.

Chapter XVII, page 590, lines 21-27, and page 591, lines 1-4.

LORD GOD. Jchovah.

This double term is not used in the first chapter of Genesis, the record of spiritual creation. It is introduced in the second and following chapters, when the spiritual sense of God and infinity are disappearing from the recorder's thought, - when the true scientific statements of the Scriptures become clouded, through a physical sense of God as finite and corporeal. From this follow idolatry and mythology, - belief in many gods, or material intelligences, as the opposite of the one Spirit, or Intelligence, named Elohim, or God.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XVII, page 590, lines 21-27, and page 591, lines 1-4.

LORD GOD. Jehovah.

This double term is not used in the first chapter of Genesis, the record of spiritual creation. It is introduced in the second and following chapters, when the spiritual sense of God and infinity are disappearing from the recorder's thought, - when the true Scientific statements of the Scriptures become clouded, through a physical sense of God as finite and corporeal. From this follow idolatry and mythology, - belief in many gods, or material intelligences, as the opposite of the one Spirit, or Intelligence, named Elohim, or God.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XVII, page 569, lines 22-26, and page 570, lines 1-6 (unnumbered). 83rd ed., chapter XVII, page 581, lines 22-26, and page 582, lines 1-6 (unnumbered).

LORD GOD. Jehovah.

This double term is not used in the first chapter of Genesis, the record of spiritual creation. It is introduced into the second and following chapters, when the spiritual sense of God and infinity were disappearing to the writer's thought, - when the scientific statements of the Scriptures became clouded, through a physical sense of God as finite and personal. From this followed idolatry and mythology, belief in many gods, or material intelligences, as the opposite of the one Spirit or Intelligence, named Elohim, or God.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XV, page 540, lines 25-26, and page 541, lines 1-9 (unnumbered).

21st ed., chapter XVI, page 540, lines 25-26, and page 541, lines 1-19 (unnumbered).

LORD GOD. This term is not used in the first chapter of Genesis, the record of spiritual creation; and is introduced into the second chapter, when the spiritual sense of God and infinity were disappearing to the translator's thought, when the scientific statement of the Scriptures became clouded through his personal sense of God as finity or personality; whence followed idolatry and the mythology of gods, material intelligences, as the opposite of the one Spirit or Intelligence named Jehovah.

NOTE

This version first appeared in the 6th edition in 1883 and it remained unchanged until the 16th edition in 1886. Key to the Scriptures, Volume II, page 196, lines 16-25 (unnumbered).

MAN. The compound idea of infinite Spirit; the spiritual image and likeness of God; the full representation of Mind.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged thereafter.

50th ed., chapter XVII, page 570, lines 7-9 (unnumbered).

83rd ed., chapter XVII, page 582, lines 7-9 (unnumbered).

226th ed., chapter XVII, page 591, lines 5-7.

MAN. The infinite idea of Infinite Spirit; the spiritual image and likeness of God; the full representation of Mind; the idea of Principle, not person; the compound idea of God, including all other ideas; the generic term for all that reflects God's image and likeness; the conscious identity of being, as found in Science, where man is the reflection of God, or Mind, and therefore is eternal; that which has no separate mind from God; that which has not a single quality underived from Deity; that which possesses no life, intelligence, or creative power of his own, but reflects all that belongs to his Maker.

And God said: "Let us make man in Our image, after Our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over all the earth, and over every creeping thing that creepeth upon the earth." (Gen.i.26.)

Man is incapable of sin, sickness, and death, inasmuch as he derives his essence from God, and possesses not a single original or underived power. Hence man cannot depart from holiness. Nor can God, by whom man was evolved, engender a capacity or freedom to sin. In Divine Science, God and man are inseparable, as Principle and its idea.

The highest form of man is woman.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891.

16th ed (chp.15), 21st ed (chp.16), p. 541, lines 10-31 & p. 542, 1-3

MAN. The infinite idea of infinite Spirit. The spiritual image and likeness of God. The full representation of Mind; hence the idea of Principle, not person. The compound idea of God including all other ideas. The generic term for all that reflects God's image and likeness; woman is the highest term for man. The conscious identity of being as found in science where man is the reflection of God, Mind, and therefore is eternal. Which hath no separate mind from God. That which hath not a single quality underived from Deity. That possesses no life, intelligence, or creative power of their own, but reflects all that belongs to their Maker. "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over all the earth, and over every creeping thing that creepeth upon the earth" (Gen. i. 26). What is incapable of sin, sickness, or death, inasmuch as it derives its esse from God, and possesses not a single original or underived power; hence cannot depart from holiness. Nor can God from out Himself, whence man was evolved, engender a capacity or freedom to sin. In divine science, God and man are inseparable, as Principle and its idea.

NOTE

This version first appeared in the 6th edition in 1883 and it remained unchanged until the 16th edition in 1886. Key to the Scriptures, Volume II, page 197, lines 1-23 (unnumbered).

MATTER. Mythology; mortality; another name for mortal mind; illusion; intelligence, substance, and life in non-intelligence and mortality; life resulting in death, and death in life; sensation in the sensationless; mind originating in matter; the opposite of Truth; the opposite of Spirit; the opposite of God; that of which immortal Mind takes no cognizance; that which mortal mind sees, feels, hears, tastes, and smells only in belief.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged thereafter.

50th ed., chapter XVII, page 570, lines 10-18 (unnumbered).

83rd ed., chapter XVII, page 582, lines 10-18 (unnumbered).

226th ed., chapter XVII, page 591, lines 8-15.

MATTER. Mythology; mortality; another name for mortal mind; a material belief, viz. that Intelligence, Substance, and Life belong to non-intelligence and mortality, - that Life results in death, and death in Life, - that sensation is in the sensationless, and that Mind originates in matter; the opposite of Spirit; the opposite of Intelligence; the opposite of God; that of which Immortal Mind takes no cognizance; that which mortal mind sees, feels, hears, tastes, and smells only in belief.

Matter is neither self-existent, nor a product of Spirit. An image of thought, reflected on the retina, is all the eye beholds. Matter, as defined by the schools, cannot, of itself, see, feel, hear, taste, or smell. It is not self-cognizant, - cannot feel itself, see itself, or understand itself. Take away mortal mind, and matter is without its supposed selfhood. It can take no cognizance of Spirit, or God.

"In the beginning God created the heaven and the earth. And the earth was without form and void, and darkness was upon the face of the deep." (Gen. i.1,2.) In the vast forever, - in the Science and Truth of Being, - the only facts are Spirit and its innumerable creations. Darkness and chaos are the imaginary opposites of light, understanding, and eternal harmony, and are the elements of nothingness, called matter.

We admit that black is not a color, because it reflects no light. So evil should be denied identity or power, because it has none of the original hues of God. Paul said, "For the invisible things of Him, from the

creation of the world, are clearly seen, being understood by the things that are made." (Rom. i. 20.) When the Substance of Spirit appears in Metaphysical Science, the nothingness of matter is recognized. Where the Spirit of God is - and there is no place where God is not - evil becomes Nothing, the opposite of the Something of Spirit.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XV, page 542, lines 4-31, and page 543, lines 1-8 (unnumbered).

21st ed., chapter XVI, page 542, lines 4-31, and page 543, lines 1-8 (unnumbered).

MATTER. Mythology, mortality; but another name for mortal mind; a material belief, viz. that Intelligence, substance, and Life belong to non-intelligence and mortality; that Life results in death, and death in Life; that sensation is in the sensationless, and Mind originates in matter. The opposite of Spirit; the opposite of Intelligence, yea, the opposite of God. Neither self-existent nor a product of Spirit. That which immortal Mind takes no cognizance of, and which mortal mind sees, feels, hears, tastes, or smells only in belief. An image of thought reflected on the retina is all the eye beholds. Matter, as defined by the schools, of itself, cannot see, feel, hear, taste, or smell. It is that which is not self-cognizant, cannot feel itself, see itself, or understand itself, and, take away the so-called mortal mind, is without its supposed selfhood. That which can take no cognizance of Spirit or God. "In the beginning God created the heaven and the earth. And the earth was without form and void, and darkness was upon the face of the deep" (Gen. i.1.2). In the great forever, even the science and Truth of being, the only facts of being, are Spirit and its innumerable identities. Darkness and chaos are the suppositional opposites of light, understanding, and eternal harmony; the elements of nothingness, called matter. We admit that black is no color because it reflects no light; so evil should be denied identity or power, because it has none of the original hues of God. Paul said, "For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that

are made" (Rom. i.20). When the substance of Spirit appears in metaphysical science, the nothingness of matter is recognized. Where the spirit of God is, and there is nowhere that He is not, evil becomes only as the opposite nothing to something.

NOTE

This version first appeared in the 6th edition in 1883 and it remained unchanged until the 16th edition in 1886. Key to the Scriptures, Volume II, page 200, lines 14-32, and page 201, lines 1-15 (unnumbered).

MIND. The only I, or Us; the only Spirit, Soul, divine Principle, substance, Life, Truth, Love; the one God; not that which is in man, but the divine Principle, or God, of whom man is the full and perfect expression; Deity, which outlines but is not outlined.

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter XVII, page 591, lines 16-20.

MIND. The only I, or Us; the only Spirit, Soul, divine Principle, substance, Life, Truth, Love; the one God; not that which is in man, but the divine Principle, or God, of whom man is the full and perfect expression; Deity, which outlines, but is not outlined.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 1907 edition.

Chapter XVII, page 591, lines 16-20.

MIND. The only I, or Us; the only Spirit, Soul, divine Principle, Substance, Life, Truth, Love; the one God; not that which is in man, but the divine Principle, or God, of whom man is the full and perfect expression; Deity, which outlines, but is not outlined.

NOTE

This version first appeared in the 240th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XVII, page 591, lines 16-20.

MIND. The only I, or Us; the only Spirit, Soul,
Principle, Substance, Life, Truth, Love; the one God;
not that which is in man, but the divine Principle, or
God, of whom man is the full and perfect expression;
Deity, which outlines, but is not outlined.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 240th edition in 1902.
50th ed., chapter XVII, page 570, lines 19-23 (unnumbered).
83rd ed., chapter XVII, page 582, lines 19-23 (unnumbered).
226th ed., chapter XVII, page 591, lines 16-20.

MIND. The only I, or Us; the only Spirit, Soul, Principle, Substance, Life, Truth, Love, the One God; not that which is in man, but the Divine Principle or God, of whom man is the full and perfect expression; Deity, which outlines, but is not outlined.

There can be but one Mind, because there is but one God; and if we claimed no other, and accepted no other, sin would be unknown.

The only exterminators of error are the great truths that Good, or God, is the only Mind; that His opposite - called Evil and Devil - is not Mind, is not Truth, but error, without Intelligence or Truth.

We can have but one Mind if that one is infinite. We bury the sense of infinitude, when we admit that, although God is infinite, evil has a place in this infinity; for it could have no place - where all space is filled with God - except in Him.

We lose the high significance of Omnipotence, when admitting that God, or Good, is omnipotent, and has all-power, yet that there is another power named Evil.

The belief that there is more than the One Mind is as pernicious to divine theology, as are ancient mythology and pagan idolatry. With one Father, even God, the whole family of man would be brethren; and with one Mind, and that God, or Good, the brotherhood of man would consist of Love and Truth, and have unity of Principle and spiritual power, which is Divine Science.

The existence of more than one Mind was the basic error of idolatry, which supposed the loss of spiritual

power, the loss of the spiritual presence of Life as eternal Truth, without an opposite error, and the loss of Love as ever-present and universal.

Divine Science explains the abstract statement that there is one Mind only, by the following self-evident proposition. If Good, or God, is real, - evil, the opposite of God, is unreal. Then evil can only obtain the floor by our admitting its reality. The children of God have but one Mind. How can Good lapse into evil, when God, the Mind of man, never sins. The standard of perfection was originally God and man; and has this standard changed?

God is the Principle of man; and the Principle of man remaining perfect, its idea, or reflection - man, - remains perfect. Man is the expression of God's being. If ever there was a moment when man expressed not this perfection, he could not have expressed the being of God; and there would have been a time when Deity was without entity, without a defined state of being.

If man has lost perfection, he has lost his Principle, has lost Mind. If man ever existed without a Principle, or Mind, then being was a myth.

The relations of God and man, Divine Principle and its idea, are indestructible in Science; and Science knows no lapse from or return to harmony, but holds the divine order, or spiritual law, to have ever been unchanged in its eternal history, wherein God, and all that He creates, are perfect and eternal.

The opposite of Truth, - named Error, - the oppo-

site of Science, and the evidence before the five personal senses, afford no evidence of the grand facts of being; even as these so-called senses receive no intimation of the earth's motions, or the science of astronomy, but yield assent thereto on the basis of Science.

Thus should the truth of Divine Science be admitted, although the evidence thereof is not supported by evil, by matter, or by material sense; because it is fully sustained by spiritual sense, Divine Science, the evidence of God's and man's co-existence. God is all-powerful and ever-present. Therefore there is no other power or presence, and the spirituality of man and the universe is the only fact of creation. "Let God be true, and every [material] man a liar."

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XV, page 543, lines 9-31, and all of page 544, and page 545, lines 1-17 (unnumbered).

MIND. The only I, or Us; the only Spirit, Soul, Principle, Substance, Life, Truth, Love, - yea, the One God. Not that which is in man, but the divine Principle of him, of which man is the full and perfect expression. Deity, which outlines, but is not outlined. That of which there is but One, because there is but one God; and if we claimed none other and accepted none other, sin would be unknown. The only exterminator of error is the great truth that good, God, is the only Mind; that His opposite - called evil, devil - is not Mind, is not Truth, but error without Intelligence or Truth. We can have but one Mind if that one is infinite. We bury the sense of infinitude, when admitting that good, God, is infinite, but evil has a place in this infinite; for it could have no place, where all space is filled with God, except in Him. We lose the signification of Omnipotence when admitting that God, good, is omnipotent, has all-power, yet there is another power named evil. The belief that there is more than one Mind is as pernicious to divine Theology as ancient mythology and pagan idolatry. With one Father, even God, the whole family of man would be brethren; and with one Mind and that God, good, the brotherhood of man would consist of Love and Truth, unity of Principle and spiritual power, which is divine science. More than one Mind was the basic error of idolatry, the loss of spiritual power, and the spiritual presence of Life as eternal Truth, without an opposite error, and Love ever-present and universal. Divine science explains the abstract statement of one Mind by

this self-evident proposition. If good, God, is real, - evil, the opposite of God, is unreal; then evil can only obtain the floor by our admitting its reality. The Elohim, or children of God, have but one Mind. How could good lapse into evil when God, the Mind of man, never sinned. The standard of perfection is God and man; and has this standard changed? God is the Principle of man; and the Principle of man remaining perfect, its idea, man, remains perfect. Man is the expression of God's being; and if ever there was a moment when he expressed not its perfection, he could not have expressed being as God; and there would have been a time when Deity was without entity, a defined state of being. If man lost perfection, he lost his Principle, lost Mind; and then, if he could have existed without a Principle or Mind, being was a myth. The relations of God and man, divine Principle and its idea, are indestructible in science. And science knows no lapse in or return to harmony, but holds in its eternal history the divine order or spiritual law unchanged, wherein God, and all that He creates, are perfect and eternal. The opposite of Truth, named error, the opposite of science, and the evidence before the five personal senses, afford no evidence of the grand facts of being; even as these so-called senses receive no intimation of the earth's motions or the science of astronomy, but yield assent thereto on the basis of science. Thus should the truth of divine science be admitted, although the evidence thereof is not supported by evil, matter, or material sense; but is fully sustained by

spiritual sense, divine science, the evidence of God and man's co-existence; Omnipotence, or God as all-power; Omniscience, all-presence; hence there is none other power or presence, and the spiritual creation of man and the universe are the only facts of creation. Let then God be true, and material man a liar.

NOTE

This version first appeared in the 6th edition in 1883 and it remained unchanged until the 16th edition in 1886. Key to the Scriptures, Volume II, page 197, lines 24-32, all of page 198, and page 199, lines 1-23 (unnumbered).

MIRACLE. That which is divinely natural, but must
be learned humanly; a phenomenon of Science.

NOTE

This version first appeared in the 16th edition in 1886
and it remained unchanged thereafter.

16th ed., chapter XV, page 545, lines 18-19 (unnumbered).

21st ed., chapter XVI, page 545, lines 18-19 (unnumbered).

50th ed., chapter XVII, page 570, lines 24-25 (unnumbered).

83rd ed., chapter XVII, page 582, lines 24-25 (unnumbered).

226th ed., chapter XVII, page 591, lines 21-22.

MIRACLE. That which is divinely natural, but must
be learned humanly; phenomena of science.

NOTE

This version first appeared in the 6th edition in 1883
and it remained unchanged until the 16th edition in 1886.
Key to the Scriptures, Volume II, page 200, lines 10-11
(unnumbered).

MORNING. Light; symbol of Truth; revelation and progress.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged thereafter.

16th ed., chapter XV, page 545, lines 20-21 (unnumbered).

21st ed., chapter XVI, page 545, lines 20-21 (unnumbered).

50th ed., chapter XVII, page 570, lines 26-27 (unnumbered).

83rd ed., chapter XVII, page 582, lines 26-27 (unnumbered).

226th ed., chapter XVII, page 591, lines 23-24.

MORNING. Light; symbol of Truth, revelation, and progression.

NOTE

This version first appeared in the 6th edition in 1883 and it remained unchanged until the 16th edition in 1886. Key to the Scriptures, Volume II, page 200, lines 4-5 (unnumbered).

MORTAL MIND. Nothing claiming to be something, for Mind is immortal; mythology; error creating other errors; a suppositional material sense, alias the belief that sensation is in matter, which is sensationless; a belief that life, substance, and intelligence are in and of matter; the opposite of Spirit, and therefore the opposite of God, or good; the belief that life has a beginning and therefore an end; the belief that man is the offspring of mortals; the belief that there can be more than one creator; idolatry; the subjective states of error; material senses; that which neither exists in Science nor can be recognized by the spiritual sense; sin; sickness; death.

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NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter XVII, page 591, lines 25-27, and page 592, lines 1-10.

MORTAL MIND. Nothing, claiming to be something, for Mind is immortal; mythology; error creating other errors; a suppositional material sense, alias the belief that sensation is in matter, which is sensationless; a belief that life, substance, and intelligence are in and of matter; the opposite of Spirit, and therefore the opposite of God or good; the belief that life has a beginning, and therefore an end; the belief that man is the offspring of mortals; the belief that there can be more than one creator; idolatry; the subjective states of error; material senses; that which neither exists in Science, nor can be recognized by the spiritual sense; sin; sickness; death.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged thereafter.

Chapter XVII, page 591, lines 25-27, and page 592, lines 1-10.

MORTAL MIND. Nothing, claiming to be something, for Mind is immortal; mythology; error creating other errors; a suppositional material sense, alias the belief that sensation is in matter, which is sensationless; a belief that life, substance, and intelligence are in and of matter; the opposite of Spirit, and therefore the opposite of Good, or God; the belief that life has a beginning, and therefore an end; the belief that man is the offspring of mortals; the belief that there can be more than one creator; idolatry; the subjective states of error; material senses; that which neither exists in Science, nor can be recognized by the spiritual sense; sin; sickness; death.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 265th edition in 1903. 50th ed., chapter XVII, page 571, lines 1-13 (unnumbered). 83rd ed., chapter XVII, page 583, lines 1-13 (unnumbered). 226th ed., chapter XVII, page 591, lines 25-27, and page 592, lines 1-10.

MORTAL MIND. Nothing, claiming to be something, for Mind is immortal; mythology; belief, creating other beliefs, and naming them matter; a supposition of material sense, alias the belief that sensation is in matter, which is sensationless; a belief that Life, Substance, and Intelligence are in and of matter; the opposite of Spirit, and therefore the opposite of Good, or God; the belief that Life has a beginning, and therefore an end; the belief that man is the offspring of mortals; the belief that there can be more than one Creator; idolatry; that which appears to the so-called material senses, but neither exists in Science, nor can be recognized by spiritual sense; not a believer; sin; sickness; death.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XV, page 545, lines 22-29, and page 546, lines 1-5 (unnumbered). 21st ed., chapter XVI, page 545, lines 22-29, and page 546, lines 1-5 (unnumbered).

MORTAL MIND. All that is erring and mortal; mythology, for Mind is immortal. Belief, creating beliefs and naming them matter. A supposition of material sense, alias the belief that sensation is in matter, which is sensationless. A belief that Life, substance and Intelligence are in and of matter. The opposite of Spirit hence the opposite of good, God. The belief that Life has a beginning, therefore an ending; that man is the offspring of mortals; that there is more than one Creator. Idolatry. Only that which appears to the so-called senses of matter, but neither exists in science nor to spiritual sense. Belief, sin, sickness, and death.

NOTE

This version first appeared in the 6th edition in 1883 and it remained unchanged until the 16th edition in 1886. Key to the Scriptures, Volume II, page 199, lines 24-32, and page 200, lines 1-3 (unnumbered).

MOSES. A corporeal mortal; moral courage; a type of moral law and the demonstration thereof; the proof that, without the gospel, - the union of justice and affection, - there is something spiritually lacking, since justice demands penalties under the law.

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter XVII, page 592, lines 11-15.

MOSES. A corporeal mortal; moral courage; a type of moral law, and the demonstration thereof; the proof that, without the gospel, - the union of justice and affection, - there is something spiritually lacking, since justice demands penalties under the law.

NOTE

This version first appeared in the 300th edition in 1904 and it remained unchanged until the 1907 edition.

Chapter XVII, page 592, lines 11-15.

MOSES. A corporeal mortal; moral courage; a type of moral law, and the demonstration thereof; the proof that, without the gospel, - the union of justice and affection, - there is something spiritually lacking, because justice demands penalties under the moral law.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 300th edition in 1904. Chapter XVII, page 592, lines 11-15.

MOSES. A corporeal mortal; moral courage; a type of moral law, and the demonstration thereof; the proof that, without the Gospel, - the union of justice and affection, - there is something spiritually lacking, because justice demands penalties under the moral law.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter XVII, page 571, lines 14-18 (unnumbered) - 50th ed. 83rd ed., chapter XVII, page 583, lines 14-18 (unnumbered).

MOSES. A personal belief; moral courage; a type of moral law, and the demonstration thereof; proof that, without the gospel, - the unity of justice and Love, - there is something spiritually lacking, demanding its penalty in moral law.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XV, page 546, lines 6-10 (unnumbered). 21st ed., chapter XVI, page 546, lines 6-10 (unnumbered).

MOSES. A personal belief, moral courage. A type of moral law, and the demonstration thereof. Proof that without the gospel, the unity of justice and Love, there is a lack and its penalty in moral law.

NOTE

This version first appeared in the 6th edition in 1883 and it remained unchanged until the 16th edition in 1886. Key to the Scriptures, Volume II, page 200, lines 6-9 (unnumbered).

MOTHER. God; divine and eternal Principle; Life,
Truth, and Love.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged thereafter.

50th ed., chapter XVII, page 571, lines 19-20 (unnumbered).

83rd ed., chapter XVII, page 583, lines 19-20 (unnumbered).

226th ed., chapter XVII, page 592, lines 16-17.

MOTHER. Divine and eternal Principle, Life, Truth,
and Love.

NOTE

This version first appeared in the 16th edition in 1886
and it remained unchanged until the 50th edition in 1891.
16th ed., chapter XV, page 546, lines 11-12 (unnumbered).
21st ed., chapter XVI, page 546, lines 11-12 (unnumbered).

MOTHER. Divine and eternal Principle, Life, Truth,
and Love.

NOTE

This version first appeared in the 6th edition in 1883
and it remained unchanged until the 16th edition in 1886.
Key to the Scriptures, Volume II, page 200, lines 12-13
(unnumbered).

NEW JERUSALEM. Divine Science; the spiritual facts
and harmony of the universe; the kingdom of heaven,
or reign of harmony.

NOTE

This version first appeared in the 1907 edition and it
remained unchanged thereafter.

Chapter XVII, page 592, lines 18-20.

NEW JERUSALEM. Divine Science; the spiritual facts of the universe, and the harmony thereof; the kingdom of heaven, or reign of harmony.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.

Chapter XVII, page 592, lines 18-20.

NEW JERUSALEM. Divine Science; the spiritual facts of the universe, and the harmony thereof; the Kingdom of Heaven, or reign of harmony.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902.
50th ed., chapter XVII, page 571, lines 21-23 (unnumbered).
83rd ed., chapter XVII, page 583, lines 21-23 (unnumbered).

NEW JERUSALEM. Divine Science; the spiritual facts of man and the universe, and the harmony thereof; the kingdom of heaven, or reign of harmony.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XV, page 546, lines 13-15 (unnumbered). 21st ed., chapter XVI, page 546, lines 13-15 (unnumbered).

NEW JERUSALEM. Divine science; the spiritual facts of man and the universe, and the harmony thereof. The kingdom of heaven, or reign of harmony.

NOTE

This version first appeared in the 6th edition in 1883 and it remained unchanged until the 16th edition in 1886. Key to the Scriptures, Volume II, page 201, lines 16-18 (unnumbered).

NOAH. A corporeal mortal; knowledge of the nothingness of material things and of the immortality of all that is spiritual.

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter XVII, page 592, lines 22-24.

NOAH. A corporeal mortal; knowledge of the nothingness of material things, and the immortality of all that is spiritual.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 1907 edition.

50th ed., chapter XVII, page 571, lines 24-26 (unnumbered).

83rd ed., chapter XVII, page 583, lines 24-26 (unnumbered).

226th ed., chapter XVII, page 592, lines 21-23.

NOAH. A personal belief; knowledge of the nothingness of material things, and the immortality of all that is spiritual.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XV, page 546, lines 16-18 (unnumbered). 21st ed., chapter XVI, page 546, lines 16-18 (unnumbered).

NOAH. A personal belief; learning the nothingness of material things, and the immortality of all that is spiritual.

NOTE

This version first appeared in the 6th edition in 1883 and it remained unchanged until the 16th edition in 1886. Key to the Scriptures, Volume II, page 201, lines 19-21 (unnumbered).

OIL. Consecration; charity; gentleness; prayer; heavenly inspiration.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged thereafter.

50th ed., chapter XVII, page 571, lines 27-28 (unnumbered).

83rd ed., chapter XVII, page 583, lines 27-28 (unnumbered).

226th ed., chapter XVII, page 592, lines 24-25.

1907 ed., chapter XVII, page 592, lines 25-26.

OIL. Consecration; charity; gentleness; prayer; the heavenly inspiration.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XV, page 546, lines 19-20 (unnumbered). 21st ed., chapter XVI, page 546, lines 19-20 (unnumbered).

OIL. Consecration, charity, gentleness, prayer,
inspiration.

NOTE

This version first appeared in the 6th edition in 1883
and it remained unchanged until the 16th edition in 1886.
Key to the Scriptures, Volume II, page 201, lines 22-23
(unnumbered).

PHARISEE. Corporeal and sensuous belief; self-right-
eousness; vanity; hypocrisy.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged thereafter.

50th ed., chapter XVII, page 572, lines 1-2 (unnumbered).

83rd ed., chapter XVII, page 584, lines 1-2 (unnumbered).

226th ed., chapter XVII, page 592, lines 26-27.

1907 ed., chapter XVII, page 592, lines 27-28.

PHARISEE. A personal and sensuous belief; self-righteousness; vanity; hypocrisy.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XV, page 546, lines 21-22 (unnumbered). 21st ed., chapter XVI, page 546, lines 21-22 (unnumbered).

PHARISEE. A personal belief of sensualism; self-righteousness, vanity, hypocrisy.

NOTE

This version first appeared in the 6th edition in 1883 and it remained unchanged until the 16th edition in 1886. Key to the Scriptures, Volume II, page 201, lines 26-27 (unnumbered).

PISON (river). The love of the good and beautiful, and their immortality.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged thereafter.

50th ed., chapter XVII, page 572, lines 3-4 (unnumbered).

83rd ed., chapter XVII, page 584, lines 3-4 (unnumbered).

226th ed., chapter XVII, page 593, lines 1-2.

PYSON (river). The love of the good and beautiful,
and their immortality.

NOTE

This version first appeared in the 16th edition in 1886
and it remained unchanged until the 50th edition in 1891.
16th ed., chapter XV, page 547, lines 1-2 (unnumbered).
21st ed., chapter XVI, page 547, lines 1-2 (unnumbered).

PYSON (River). The love of the good and beautiful,
and their immortality.

NOTE

This version first appeared in the 6th edition in 1883
and it remained unchanged until the 16th edition in 1886.
Key to the Scriptures, Volume II, page 201, lines 24-25
(unnumbered).

PRINCIPLE. See chapter on Recapitulation, page 465.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged thereafter.

Chapter XVII, page 593, line 3.

PRINCIPLE. See chapter on Recapitulation, page 461.

NOTE

This version first appeared in the 83rd edition in 1894 and it remained unchanged until the 226th edition in 1902. Chapter XVII, page 584, line 5 (unnumbered).

PRINCIPLE. See chapter on Recapitulation, page 449.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 83rd edition in 1894. Chapter XVII, page 572, line 5 (unnumbered).

PROPHET. A spiritual seer; disappearance of material sense before the conscious facts of spiritual Truth.

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter XVII, page 593, lines 4-5.

PROPHET. A spiritual seer; disappearance of material sense, before the conscious facts of spiritual Truth.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 1907 edition.

16th ed., chapter XV, page 546, lines 23-24 (unnumbered).

21st ed., chapter XVI, page 546, lines 23-24 (unnumbered).

50th ed., chapter XVII, page 572, lines 6-7 (unnumbered).

83rd ed., chapter XVII, page 584, lines 6-7 (unnumbered).

226th ed., chapter XVII, page 593, lines 4-5.

PROPHET. Spiritual seer; a belief of material sense disappearing in the conscious facts of spiritual Truth.

NOTE

This version first appeared in the 6th edition in 1883 and it remained unchanged until the 16th edition in 1886. Key to the Scriptures, Volume II, page 201, lines 28-29 (unnumbered).

PURSE. Laying up treasures in matter; error.

NOTE

This version first appeared in the 6th edition in 1883 and it remained unchanged thereafter.

6th ed., Key to the Scriptures, Volume II, page 201, line 30, (unnumbered).

16th ed., chapter XV, page 546, line 25 (unnumbered).

21st ed., chapter XVI, page 546, lines 25 (unnumbered).

50th ed., chapter XVII, page 572, line 8 (unnumbered).

83rd ed., chapter XVII, page 584, line 8 (unnumbered).

226th ed., chapter XVII, page 593, line 6.

RED DRAGON. Error; fear; inflammation; sensuality;
subtlety; animal magnetism; envy; revenge.

NOTE

This version first appeared in the 1908 edition and it
remained unchanged thereafter.

Chapter XVII, page 593, lines 7-8.

RED DRAGON. Fear; inflammation; sensuality; subtlety; error; animal magnetism.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 1908 edition.

16th ed., chapter XV, page 547, lines 3-4 (unnumbered).

21st ed., chapter XVI, page 547, lines 3-4 (unnumbered).

50th ed., chapter XVII, page 572, lines 9-10 (unnumbered).

83rd ed., chapter XVII, page 584, lines 9-10 (unnumbered).

226th ed., chapter XVII, page 593, lines 7-8.

RED DRAGON. Fear, inflammation, sensuality, subtlety, error.

NOTE

This version first appeared in the 6th edition in 1883 and it remained unchanged until the 16th edition in 1886. Key to the Scriptures, Volume II, page 202, lines 3-4 (unnumbered).

RESURRECTION. Spiritualization of thought; a new and higher idea of immortality, or spiritual existence; material belief yielding to spiritual understanding.

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter XVII, page 593, lines 9-11.

RESURRECTION. Spiritualization of thought; a new and higher idea of immortality, or spiritual existence; material belief, yielding to spiritual understanding.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.

Chapter XVII, page 593, lines 9-11.

RESURRECTION. Spiritualization of thought; a new and higher idea of Immortality, or spiritual existence; material belief, yielding to spiritual understanding.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 226th edition in 1902.
16th ed., chapter XV, page 547, lines 5-7 (unnumbered).
21st ed., chapter XVI, page 547, lines 5-7 (unnumbered).
50th ed., chapter XVII, page 572, lines 11-13 (unnumbered).
83rd ed., chapter XVII, page 584, lines 11-13 (unnumbered).

RESURRECTION. Spiritualization of thought; a new and higher idea of immortality or spiritual existence; material belief yielding to spiritual understanding.

NOTE

This version first appeared in the 6th edition in 1883 and it remained unchanged until the 16th edition in 1886. Key to the Scriptures, Volume II, page 201, line 32, and page 202, lines 1-2 (unnumbered).

REUBEN (Jacob's son). Corporeality; sensuality; delusion; mortality; error.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged thereafter.

50th ed., chapter XVII, page 572, lines 14-15 (unnumbered).

83rd ed., chapter XVII, page 584, lines 14-15 (unnumbered).

226th ed., chapter XVII, page 593, lines 12-13.

REUBEN (Jacob's son). A personal belief; sensuality, delusion; mortality; error.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XV, page 547, lines 8-9 (unnumbered). 21st ed., chapter XVI, page 547, lines 8-9 (unnumbered).

REUBEN (Jacob's son). A personal belief; sensuality,
delusion, mortality, error.

NOTE

This version first appeared in the 6th edition in 1883
and it remained unchanged until the 16th edition in 1886.
Key to the Scriptures, Volume II, page 202, lines 5-6
(unnumbered).

The first part of the paper discusses the importance of maintaining accurate records of all transactions. It is essential for the business to have a clear and concise record of all income and expenses. This will help in the preparation of the tax return and in the event of an audit. The second part of the paper discusses the importance of keeping up to date with the latest tax laws and regulations. This will help the business to take advantage of any new deductions or credits that may be available. The third part of the paper discusses the importance of having a good understanding of the business's financial situation. This will help the business to make informed decisions about its future.

RIVER. Channel of thought.

When smooth and unobstructed, it typifies the course of Truth; but muddy, foaming, and dashing, it is a type of error.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged thereafter.

16th ed., chapter XV, page 547, lines 10-13 (unnumbered).

21st ed., chapter XVI, page 547, lines 10-13 (unnumbered).

50th ed., chapter XVII, page 572, lines 16-19 (unnumbered).

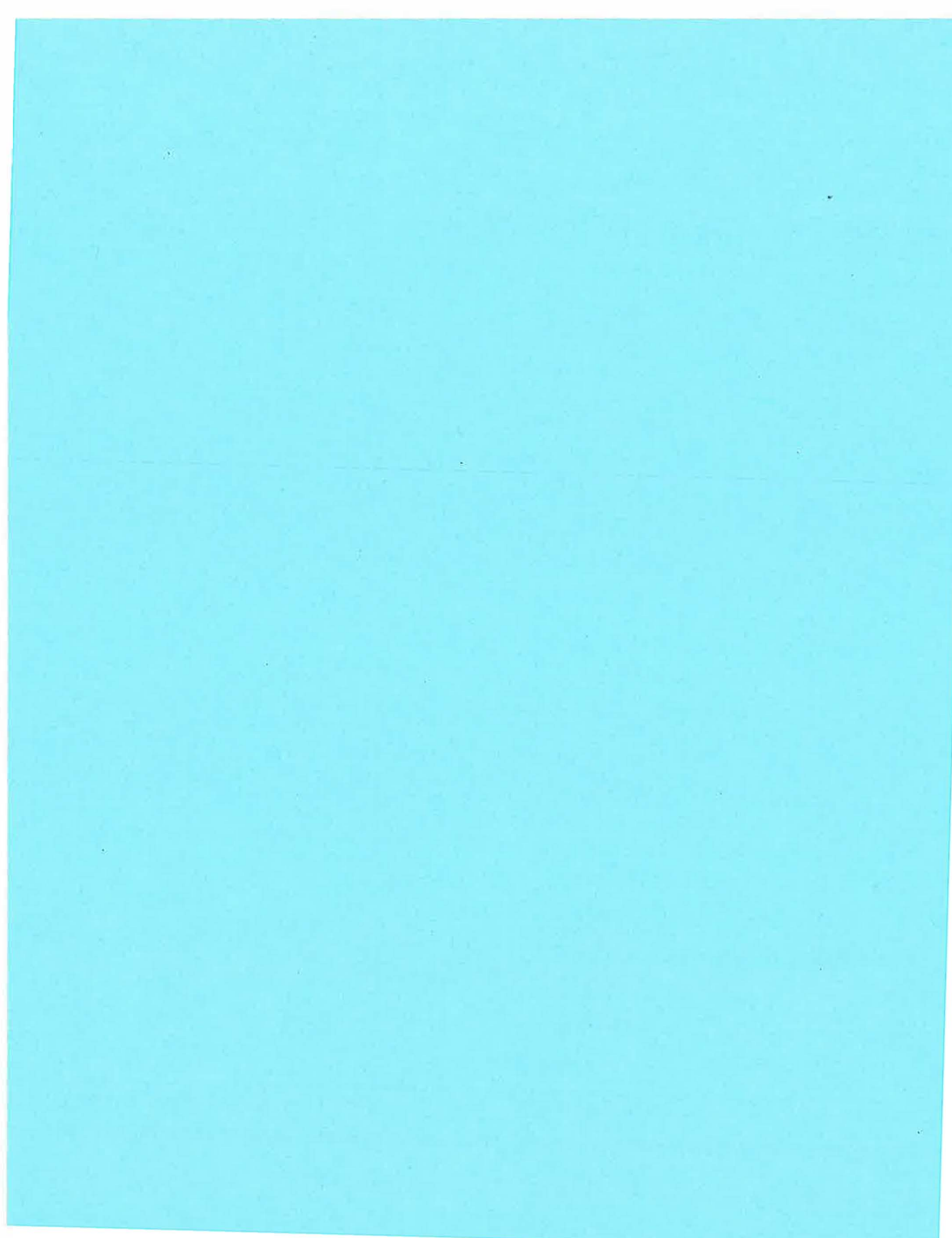
83rd ed., chapter XVII, page 584, lines 16-19 (unnumbered).

226th ed., chapter XVII, page 593, lines 14-17.

RIVER. Channel of thought. When smooth and unobstructed, it typifies the course of Truth; but muddy, foaming, and dashing, a type of error.

NOTE

This version first appeared in the 6th edition in 1883 and it remained unchanged until the 16th edition in 1886. Key to the Scriptures, Volume II, page 202, lines 7-9 (unnumbered).



ROCK. Spiritual foundation; Truth. Coldness and stubbornness.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged thereafter.

Chapter XVII, page 593, lines 18-19.

ROCK. Spiritual foundation; Truth; coldness and stubbornness.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XVII, page 572, lines 20-21 (unnumbered). 83rd ed., chapter XVII, page 584, lines 20-21 (unnumbered).

ROCK. Spiritual foundation, Truth.

NOTE

This version first appeared in the 6th edition in 1883 and it remained unchanged until the 50th edition in 1891. 6th ed., Key to the Scriptures, Volume II, page 201, line 31 (unnumbered).

16th ed., chapter XV, page 547, line 14 (unnumbered).

21st ed., chapter XVI, page 547, line 14 (unnumbered).

SALVATION. Life, Truth, and Love understood and demonstrated as supreme over all; sin, sickness, and death destroyed.

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter XVII, page 593, lines 20-22.

SALVATION. Life, Truth, and Love, understood and demonstrated as supreme over all; sin, sickness, and death destroyed.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 1907 edition.

50th ed., chapter XVII, page 573, lines 1-3 (unnumbered).

83rd ed., chapter XVII, page 585, lines 1-3 (unnumbered).

226th ed., chapter XVII, page 593, lines 20-22.

SALVATION. Life, Truth, and Love, understood and demonstrated, as supreme over all.

Sin, sickness, and death are destroyed through the Divine Science that Jesus taught and proved.

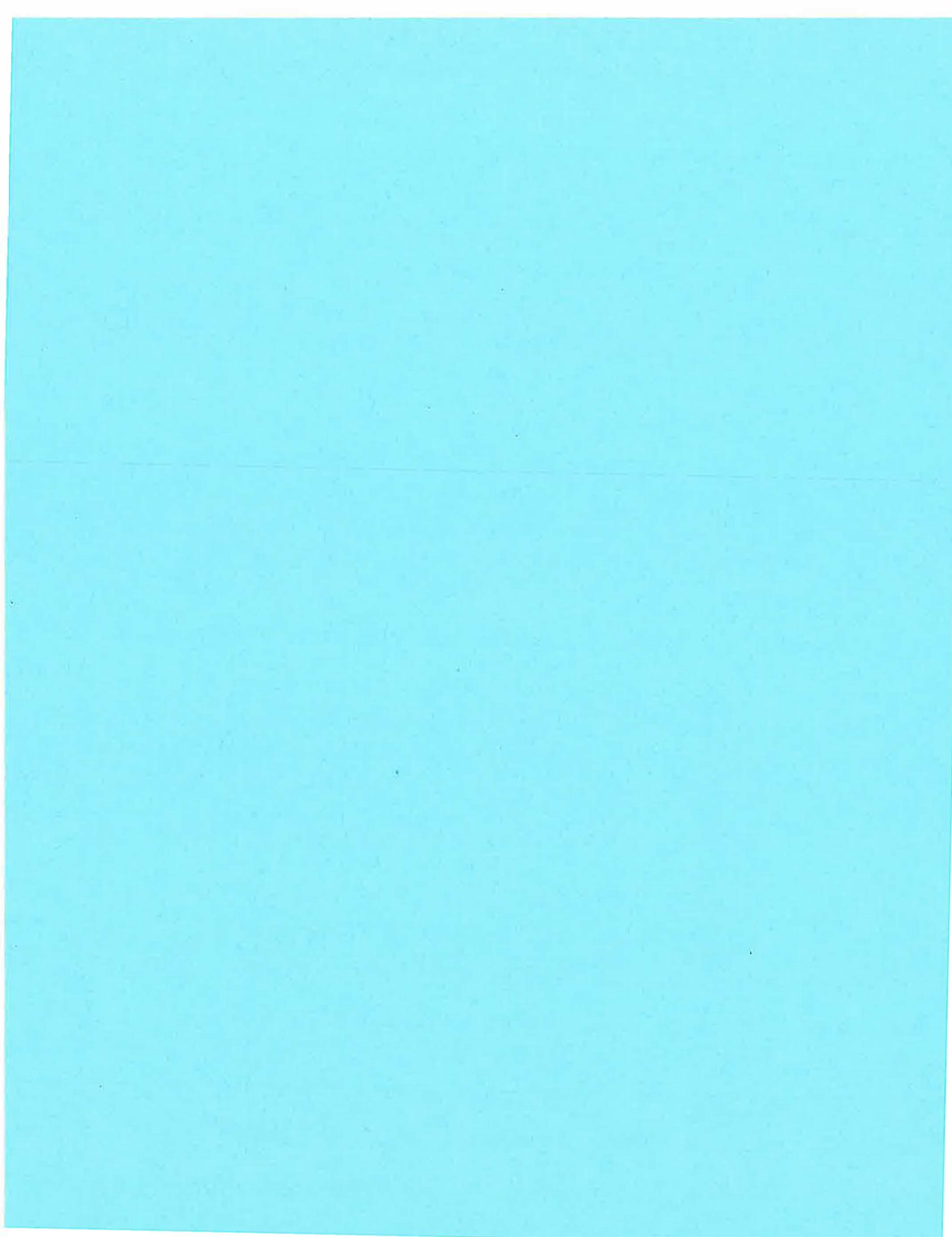
NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XV, page 547, lines 15-18 (unnumbered). 21st ed., chapter XVI, page 547, lines 15-18 (unnumbered).

SALVATION. Life, Truth, and Love, understood and demonstrated supreme over all. Sin, sickness, and death destroyed through the divine science that Jesus taught, and proved by the results of truth.

NOTE

This version first appeared in the 6th edition in 1883 and it remained unchanged until the 16th edition in 1886. Key to the Scriptures, Volume II, page 203, lines 1-4 (unnumbered).



SEAL. The signet of error revealed by Truth.

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter XVII, page 593, line 23.

SEAL. The signet of error, revealed by Truth.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 1907 edition.

50th ed., chapter XVII, page 573, line 4 (unnumbered).

83rd ed., chapter XVII, page 585, line 4 (unnumbered).

226th ed., chapter XVII, page 593, line 23.

SEAL. The signet of error, unveiled by Truth.

NOTE

This version first appeared in the 16th edition in 1886
and it remained unchanged until the 50th edition in 1891.

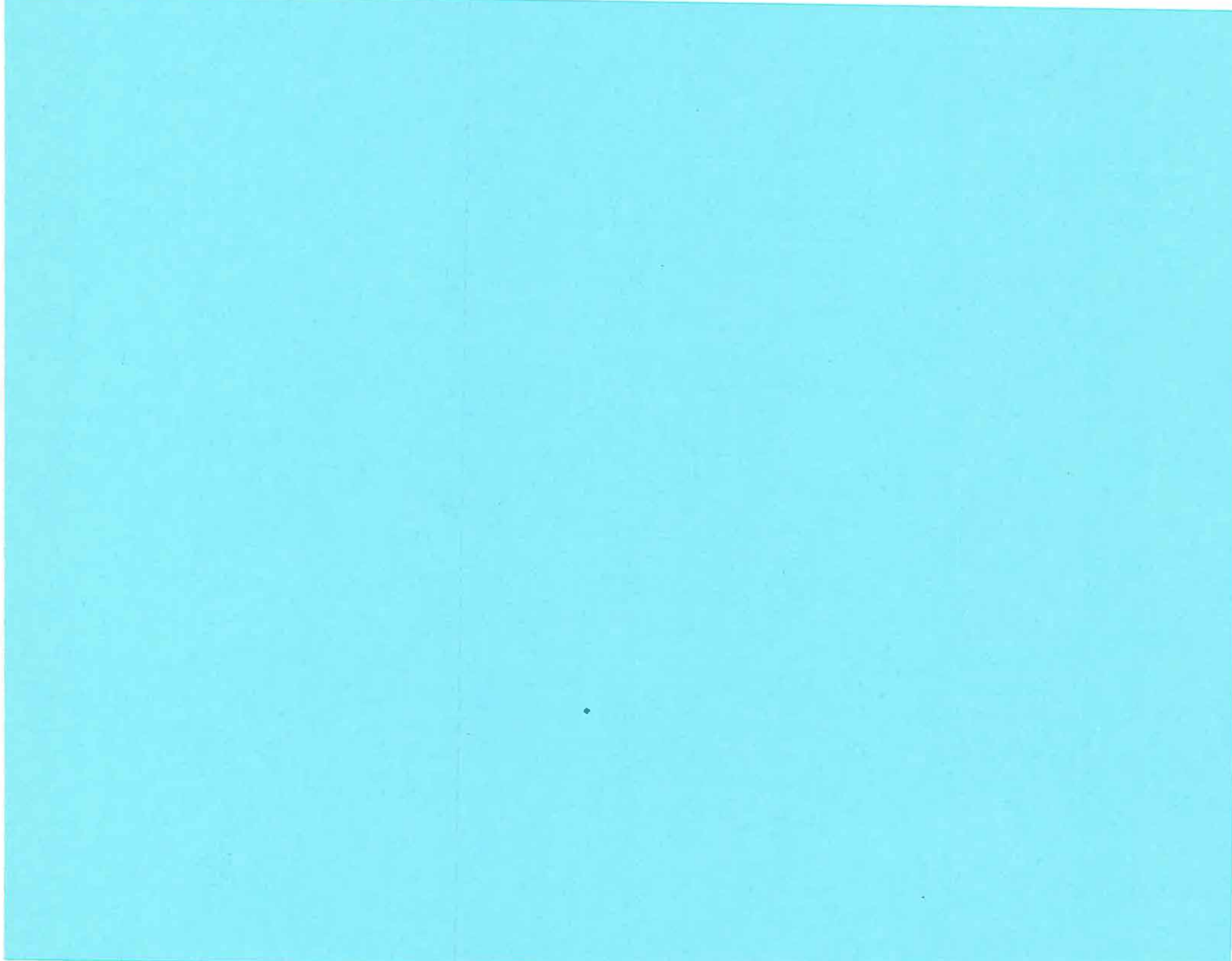
16th ed., chapter XV, page 547, line 19 (unnumbered).

21st ed., chapter XVI, page 547, line 19 (unnumbered).

SEAL. The signet of error. Truth unveiling error.

NOTE

This version first appeared in the 6th edition in 1883
and it remained unchanged until the 16th edition in 1886.
Key to the Scriptures, Volume II, page 202, line 24
(unnumbered).



SERPENT (ophis, in Greek; nacash, in Hebrew).
Subtlety; a lie; the opposite of Truth, named error;
the first statement of mythology and idolatry; the belief
in more than one God; animal magnetism; the first lie
of limitation; finity; the first claim that there is an oppo-
site of Spirit, or good, termed matter, or evil; the first
delusion that error exists as fact; the first claim that sin,
sickness, and death are the realities of life. The first
audible claim that God was not omnipotent and that
there was another power, named evil, which was as real
and eternal as God, good.

NOTE

This version first appeared in the 1908 edition and it
remained unchanged thereafter.

Chapter XVII, page 594, lines 1-11.

SERPENT (ophis, in Greek; nacash, in Hebrew).

Subtlety; a lie; the opposite of Truth, named error; the first statement of mythology and idolatry; the belief in more than one God; animal magnetism; the first lie of limitation; finity; the first claim that there is an opposite of Spirit, or good, termed matter, or evil; the first delusion that error exists as fact; the first claim that sin, sickness, and death are the realities of life. The first audible claim that God was not omnipotent and that there was another power, named evil, which was as real and eternal as God and good.

NOTE

This version first appeared in the 1907 edition and it remained unchanged until the 1908 edition.

Chapter XVII, page 594, lines 1-11.

SERPENT (ophis, in Greek; nacash, in Hebrew),
subtlety; a lie; the opposite of Truth, named error;
the first statement of mythology and idolatry; the belief
in more than one God; animal magnetism; the first lie
of limitation; finity; the first claim that there is an
opposite of Spirit, or good, termed matter, or evil; the
first delusion that error exists as fact; the first claim
that sin, sickness, and death are the realities of life.
The first audible claim that God was not omnipotent,
and that there was another power, named evil, which
was as real and eternal as God and good.

NOTE

This version first appeared in the 265th edition in 1903
and it remained unchanged until the 1907 edition.

Chapter XVII, page 594, lines 1-11.

SERPENT (ophis, in Greek; nacash, in Hebrew).

Subtlety; a lie; the opposite of Truth, named error;
the first statement of mythology and idolatry; the belief
in more than one God; animal magnetism; the first lie
of limitation; finity; the first claim that there is an
opposite of Spirit, or Good, termed matter, or evil; the
first delusion that error exists as fact; the first claim
that sin, sickness, and death are the realities of life.
The first audible claim that God was not omnipotent,
and that there was another power, named evil, who was
as real and eternal as Good, or God.

NOTE

This version first appeared in the 97th edition in 1895
and it remained unchanged until the 265th edition in 1903.
97th ed., chapter XVII, page 585, lines 5-15 (unnumbered).
226th ed., chapter XVII, page 594, lines 1-11.

SERPENT (oohis, in Greek; nacash, in Hebrew).

Subtlety; a lie; the opposite of Truth, named error; the first statement of mythology and idolatry; the belief in more than one God; animal magnetism; the first lie of limitation; finity; the first claim that there is an opposite of Spirit, or Good, termed matter, or evil; the first authority for the delusion that error exists as fact, instead of fable; the first claim that sin, sickness, and death are the realities of life.

The serpent, or lie, was the first audible claim that God was not omnipotent, and that there was another power, named evil, who was as real and eternal as Good, or God.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 97th edition in 1895. 50th ed., chapter XVII, page 573, lines 5-17 (unnumbered). 83rd ed., chapter XVII, page 585, lines 5-17 (unnumbered).

SERPENT. (Ophis, in Greek; Nacash, in Hebrew.)
Subtlety; a lie; the opposite of Truth, named error;
the first statement of mythology and idolatry; the belief
in more than one God; mesmerism; animal magnetism;
the first lie of limitation; finity; the first claim that
there is an opposite of Spirit, or Good, termed matter,
or evil; the first authority that error exists as fact,
instead of fable; the first claim that sin, sickness,
and death are the realities of Life.

The Serpent was the first creature to claim that
Being, God, is not Omnipotent, and that there is another
power, named Evil, that is as real and eternal as Good,
or God.

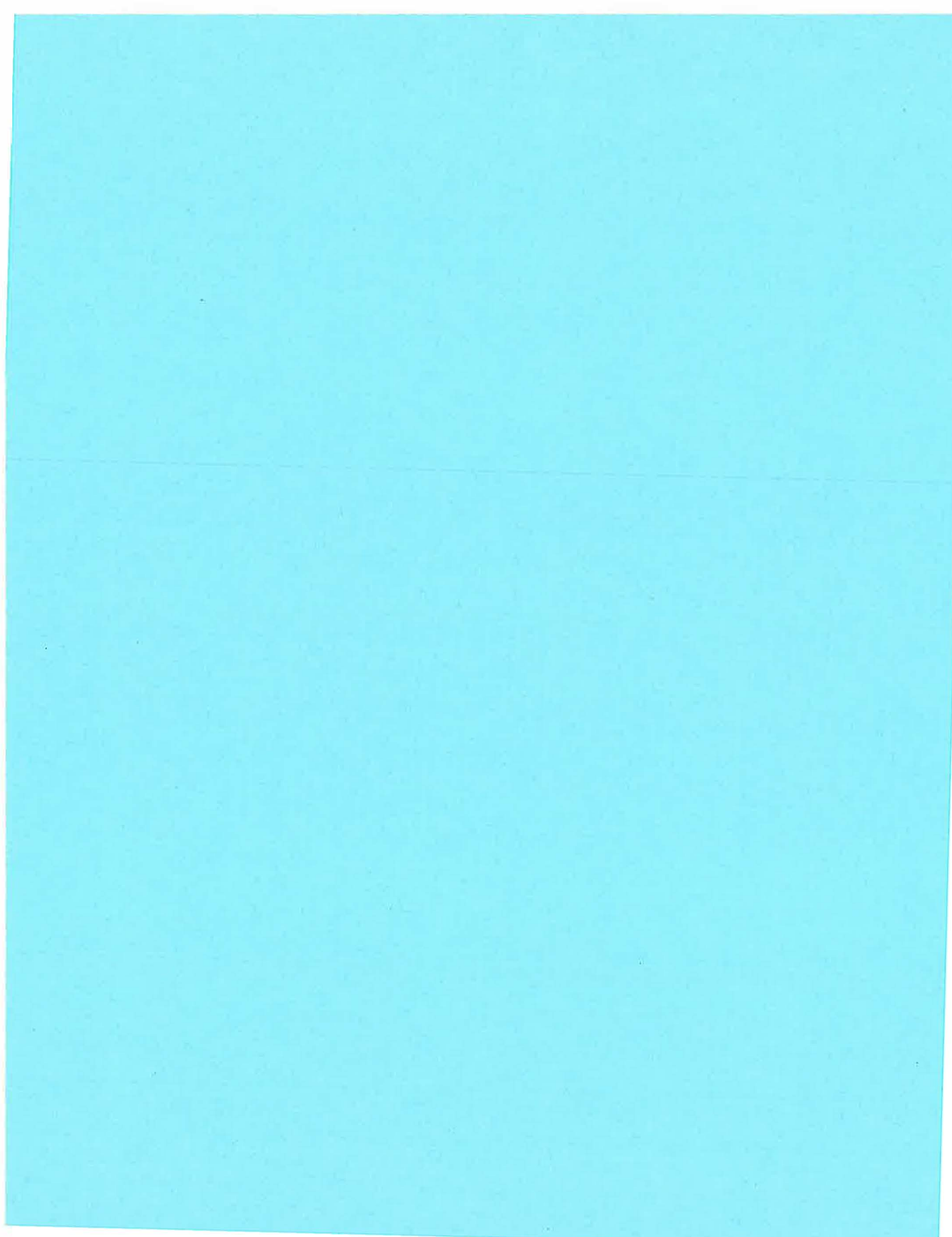
NOTE

This version first appeared in the 16th edition in 1886
and it remained unchanged until the 50th edition in 1891.
16th ed., chapter XV, page 547, lines 20-24, and page 548,
lines 1-8 (unnumbered).
21st ed., chapter XVI, page 547, lines 20-24, and page 548,
lines 1-8 (unnumbered).

SERPENT. Ophis, in Greek; Nacash in Hebrew. Subtlety, a lie; the opposite of Truth, named error. The first statement of mythology and idolatry, the belief in more than one God. Mesmerism, animal magnetism. The first lie of limits, finity; the first claim to an opposite of Spirit, good, termed matter and evil; the first authority that these exist as facts, instead of fable. The first claim to sin, sickness, and death being the realities of Life; the first that said God is not Omnipotent, and there is another power, named evil, that is as real and eternal as good, God.

NOTE

This version first appeared in the 6th edition in 1883 and it remained unchanged until the 16th edition in 1886. Key to the Scriptures, Volume II, page 202, lines 10-20 (unnumbered).



SHEEP. Innocence; inoffensiveness; those who follow
their leader.

NOTE

This version first appeared in the 16th edition in 1886
and it remained unchanged thereafter.

16th ed., chapter XV, page 548, lines 9-10 (unnumbered).

21st ed., chapter XVI, page 548, lines 9-10 (unnumbered).

50th ed., chapter XVII, page 573, lines 18-19 (unnumbered).

83rd ed., chapter XVII, page 585, lines 18-19 (unnumbered).

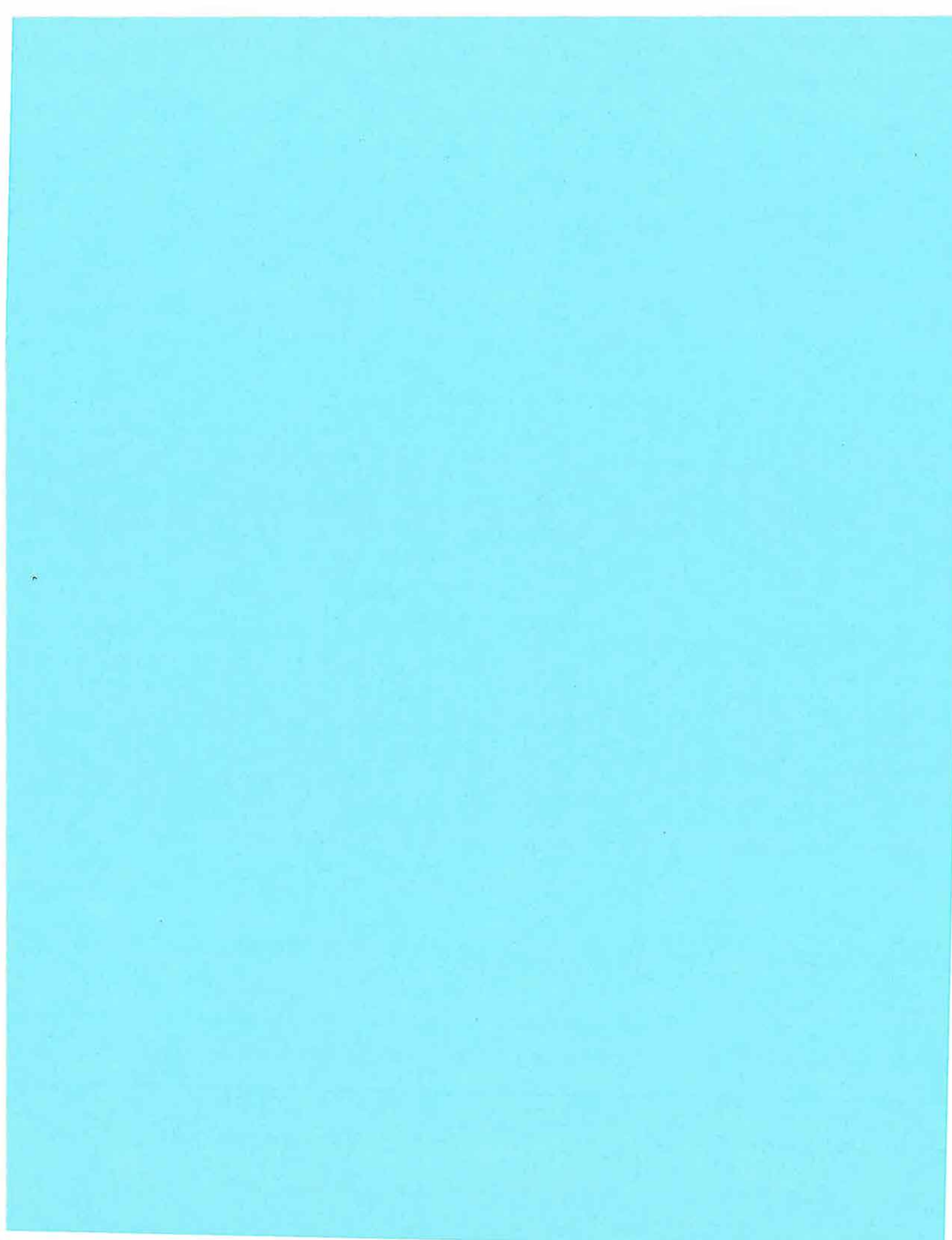
97th ed., chapter XVII, page 585, lines 16-17 (unnumbered).

226th ed., chapter XVII, page 594, lines 12-13.

SHEEP. Innocence, unoffending; such as follow their leader.

NOTE

This version first appeared in the 6th edition in 1883 and it remained unchanged until the 16th edition in 1886. Key to the Scriptures, Volume II, page 203, lines 5-6 (unnumbered).



SHEM (Noah's son). A corporeal mortal; kindly affection; love rebuking error; reproof of sensualism.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged thereafter.

Chapter XVII, page 594, lines 14-15.

SHEM (Noah's son). A corporeal mortal; kindly affection; Love rebuking error; reproof of sensualism.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902.
50th ed., chapter XVII, page 573, lines 20-21 (unnumbered).
83rd ed., chapter XVII, page 585, lines 20-21 (unnumbered).
97th ed., chapter XVII, page 585, lines 18-19 (unnumbered).

SHEM (Noah's son). A personal belief; kindly affection; Love rebuking error; reproof of sensualism.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891.
16th ed., chapter XV, page 548, lines 11-12 (unnumbered).
21st ed., chapter XVI, page 548, lines 11-12 (unnumbered).

SHEM (Noah's son). A personal belief; kindly affectioned. Love rebuking error; sensualism reproved.

NOTE

This version first appeared in the 6th edition in 1883 and it remained unchanged until the 16th edition in 1886. Key to the Scriptures, Volume II, page 202, lines 21-22 (unnumbered).

SON. The Son of God, the Messiah or Christ. The son of man, the offspring of the flesh. "Son of a year."

NOTE

This version first appeared in the 97th edition in 1895 and it remained unchanged thereafter.

97th ed., chapter XVII, page 585, lines 21-22 (unnumbered).

226th ed., chapter XVII, page 594, lines 17-19.

265th ed., chapter XVII, page 594, lines 16-18.

1907 ed., chapter XVII, page 594, lines 16-17.

SOULS. See chapter on Recapitulation, page 466.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged thereafter.

226th ed., chapter XVII, page 594, line 16.

265th ed., chapter XVII, page 594, line 19.

1907 ed., chapter XVII, page 594, line 18.

SOULS. See chapter on Recapitulation, page 462.

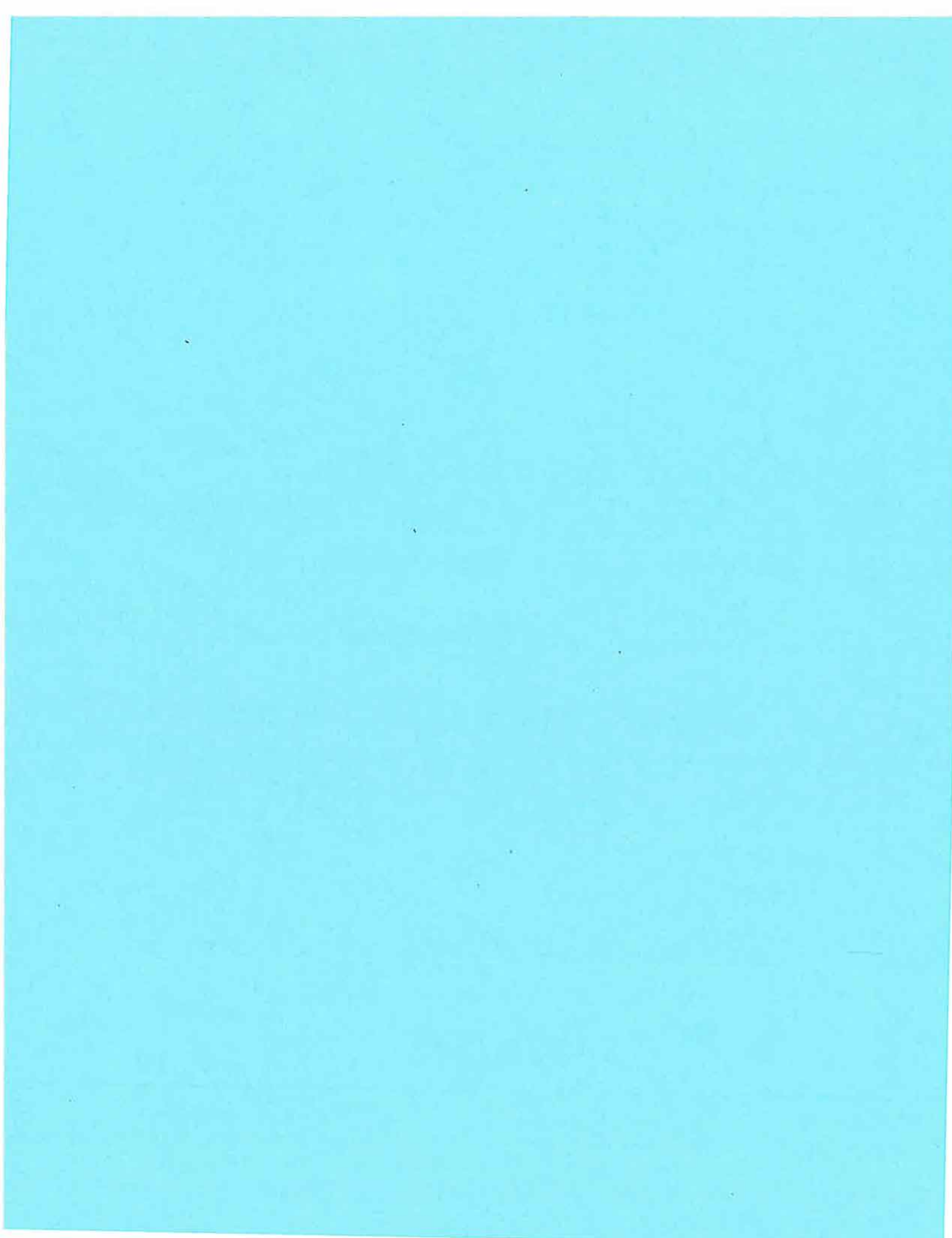
NOTE

This version first appeared in the 83rd edition in 1894 and it remained unchanged until the 226th edition in 1902. 83rd ed., chapter XVII, page 585, line 20 (unnumbered).

SOULS. See chapter on Recapitulation, page 450.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 83rd edition in 1894. Chapter XVII, page 573, line 22 (unnumbered).



SPIRIT. Divine substance; Mind; divine Principle;
all that is good; God; that only which is perfect, ever-
lasting, omnipresent, omnipotent, infinite.

NOTE

This version first appeared in the 1907 edition and it
remained unchanged thereafter.

Chapter XVII, page 594, lines 19-21.

SPIRIT. Divine substance; Mind; divine Principle; all that is good; God; that only which is perfect, infinite, everlasting; omnipresence and omnipotence.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 1907 edition.

Chapter XVII, page 594, lines 20-22.

SPIRIT. Divine Substance; Mind; divine Principle; all that is Good; God; that only which is perfect, infinite, everlasting; omnipresence and omnipotence.

NOTE

This version first appeared in the 240th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XVII, page 594, lines 20-22.

SPIRIT. Divine Substance; Mind; Principle; all that
is Good; God; that only which is perfect, infinite, ever-
lasting; omnipresence and omnipotence.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 240th edition in 1902.
50th ed., chapter XVII, page 573, lines 23-25 (unnumbered).
83rd ed., chapter XVII, page 585, lines 23-25 (unnumbered).
226th ed., chapter XVII, page 594, lines 20-22.

SPIRIT. Divine Substance; Mind; Principle; all that is good; God; that only which is perfect, infinite, everlasting; omnipresence and omnipotence.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XV, page 548, lines 13-15 (unnumbered). 21st ed., chapter XVI, page 548, lines 13-15 (unnumbered).

SPIRIT. Divine substance, Mind, Principle. All that is good, God. That only which is perfect, Infinite, and forever. Omnipresence and Omnipotence.

NOTE

This version first appeared in the 6th edition in 1883 and it remained unchanged until the 16th edition in 1886. Key to the Scriptures, Volume II, page 202, lines 26-28 (unnumbered).

SPIRITS. Mortal beliefs; corporeality; evil minds; supposed intelligences, or gods; the opposites of God; errors; hallucinations. (See page 466.)

NOTE

This version first appeared in the 240th edition in 1902 and it remained unchanged thereafter.

Chapter XVII, page 594, lines 22-24.

SPIRITS. Mortal beliefs; corporeality; mortal men and women; supposed intelligences, or gods; the opposites of God; errors; hallucinations. (See page 466.)

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 240th edition in 1902. Chapter XVII, page 594, lines 23-25.

SPIRITS. Mortal beliefs; corporeality; mortal men and women; supposed intelligences, or gods; the opposites of God; errors; hallucinations. (See page 462.)

NOTE

This version first appeared in the 83rd edition in 1894 and it remained unchanged until the 226th edition in 1902. Chapter XVII, page 586, lines 1-3 (unnumbered).

SPIRITS. Mortal beliefs; corporeality; mortal men and women; supposed intelligences, or gods; the opposites of God; errors; hallucinations. (See page 450.)

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 83rd edition in 1894. Chapter XVII, page 574, lines 1-3 (unnumbered).

SPIRITS. Mortal beliefs; mortal men and women;
supposed intelligences, or gods; the opposites of God;
errors; hallucinations.

NOTE

This version first appeared in the 16th edition in 1886
and it remained unchanged until the 50th edition in 1891.
16th ed., chapter XV, page 548, lines 16-18 (unnumbered).
21st ed., chapter XVI, page 548, lines 16-18 (unnumbered).

SPIRITS. Mortal beliefs; mortal men and women, mis-named; supposed Intelligences, or gods; the opposites of God; Error; hallucination.

NOTE

This version first appeared in the 6th edition in 1883 and it remained unchanged until the 16th edition in 1891. Key to the Scriptures, Volume II, page 202, lines 29-31 (unnumbered).

SUBSTANCE. See chapter on Recapitulation, page 468.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged thereafter.

226th ed., chapter XVII, page 594, line 26.

1907 ed., chapter XVII, page 594, lines 25-26.

SUBSTANCE. See chapter on Recapitulation, page 464.

NOTE

This version first appeared in the 83rd edition in 1894 and it remained unchanged until the 226th edition in 1902. Chapter XVII, page 586, line 4 (unnumbered).

SUBSTANCE. See chapter on Recapitulation, page 452.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 83rd edition in 1894. Chapter XVII, page 574, line 4 (unnumbered).

SUN. The symbol of Soul governing man, - of
Truth, Life, and Love.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged thereafter.

50th ed., chapter XVII, page 574, lines 5-6 (unnumbered).

83rd ed., chapter XVII, page 586, lines 5-6 (unnumbered).

226th ed., chapter XVII, page 595, lines 1-2.

SUN. The symbol of Soul governing man, - of Truth,
reflecting Life and Intelligence.

NOTE

This version first appeared in the 16th edition in 1886
and it remained unchanged until the 50th edition in 1891.
16th ed., chapter XV, page 548, lines 19-20 (unnumbered).
21st ed., chapter XVI, page 548, lines 19-20 (unnumbered).

SUN. The symbol of Soul governing man, of Truth reflecting Life and Intelligence.

NOTE

This version first appeared in the 6th edition in 1883 and it remained unchanged until the 16th edition in 1886. Key to the Scriptures, Volume II, page 202, lines 32-33 (unnumbered).

SWORD. The idea of Truth; justice. Revenge;
anger.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged thereafter.

Chapter XVII, page 595, lines 3-4.

SWORD. The idea of Truth; justice; revenge; anger.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.

50th ed., chapter XVII, page 574, line 7 (unnumbered).

83rd ed., chapter XVII, page 586, line 7 (unnumbered).

SWORD. The idea of Truth; two-edged justice; revenge; anger.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XV, page 548, lines 21-22 (unnumbered). 21st ed., chapter XVI, page 548, lines 21-22 (unnumbered).

SWORD. The idea of Truth; two-edged justice. Revenge, anger.

NOTE

This version first appeared in the 6th edition in 1883 and it remained unchanged until the 16th edition in 1886. Key to the Scriptures, Volume II, page 202, lines 23-24 (unnumbered).

TARES. Mortality; error; sin; sickness; disease;
death.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged thereafter.

50th ed., chapter XVII, page 574, lines 8-9 (unnumbered).

83rd ed., chapter XVII, page 586, lines 8-9 (unnumbered).

226th ed., chapter XVII, page 595, lines 4-5.

1907 ed., chapter XVII, page 595, lines 5-6.

TARES. Mortality; error; sin; sickness; death.

NOTE

This version first appeared in the 16th edition in 1886
and it remained unchanged until the 50th edition in 1891.

16th ed., chapter XV, page 548, line 23 (unnumbered).

21st ed., chapter XVI, page 548, line 23 (unnumbered).

TARES. Mortality, error, sin, sickness, and death.

NOTE

This version first appeared in the 6th edition in 1883
and it remained unchanged until the 16th edition in 1886.
Key to the Scriptures, Volume II, page 203, line 7
(unnumbered).

TEMPLE. Body; the idea of Life, substance, and intelligence; the superstructure of Truth; the shrine of Love; a material superstructure, where mortals congregate for worship.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged thereafter.

265th ed., chapter XVII, page 595, lines 6-9.

1907 ed., chapter XVII, page 595, lines 7-10.

TEMPLE. Body; the idea of Life, Substance, and Intelligence; the superstructure of Truth; the shrine of Love; a material superstructure, where mortals congregate for worship.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 265th edition in 1903.
50th ed., chapter XVII, page 574, lines 10-13 (unnumbered).
83rd ed., chapter XVII, page 586, lines 10-13 (unnumbered).
226th ed., chapter XVII, page 595, lines 6-9.

TEMPLE. Body; the idea of Life, Substance, and Intelligence; the superstructure of Truth; the shrine of affection; a material belief, where thoughts congregate to worship a personal Deity.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XV, page 548, lines 24-25, and page 549, lines 1-2 (unnumbered).

21st ed., chapter XVI, page 548, lines 24-25, and page 549, lines 1-2 (unnumbered).

TEMPLE. Body; the idea of Life, substance, and Intelligence; the superstructure of Truth. Shrine of affections. A material belief, where thoughts congregate to worship a personal Deity.

NOTE

This version first appeared in the 6th edition in 1883 and it remained unchanged until the 16th edition in 1886. Key to the Scriptures, Volume II, page 203, lines 8-11 (unnumbered).

THUMMIM. Perfection; the eternal demand of divine Science.

The Urim and Thummim, which were to be on Aaron's breast when he went before Jehovah, were holiness and purification of thought and deed, which alone can fit us for the office of spiritual teaching.

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter XVII, page 595, lines 11-16.

THUMMIM. Perfection; the eternal demand of divine Science.

The Urim and Thummim, which were to be on Aaron's breast when he went before Jehovah, were holiness, purification of thought and deed, which alone can fit us for the office of spiritual teaching.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.
Chapter XVII, page 595, lines 10-15.

THUMMIM. Perfection; the eternal demand of Divine Science.

The Urim and Thummim, which were to be on Aaron's breast when he went before Jehovah, were holiness, purification of thought and deed, which alone can fit us for the office of spiritual teaching.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XVII, page 574, lines 14-19 (unnumbered). 83rd ed., chapter XVII, page 586, lines 14-19 (unnumbered).

THUMMIM. Perfection; the eternal demand of Divine Science.

The Urim and Thummin, which were to be on Aaron's breast when he went before Jehovah, were holiness, and purification of thought and being, which alone can fit us for the spiritual office of teaching. "Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matt. v. 48.)

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XV, page 549, lines 3-10 (unnumbered). 21st ed., chapter XVI, page 549, lines 3-10 (unnumbered).

ALSO NOTE

There is a difference in the spelling of "Thummim/Thummin" found in this version. The 'Thummin' spelling was not used in the earlier 6th edition version, nor did it continue after this 16th edition version was dropped in place of the 50th edition version in 1891.

THUMMIM. Perfection; the demand of divine science:
"Be ye therefore perfect, even as your Father which is
in heaven is perfect" (Matt. v.48). The Urim and
Thummim that were to be on Aaron's heart when he
went before the Lord were holiness, purification of
thought and being, which alone fitteth for the spiritual
office of teacher.

NOTE

This version first appeared in the 6th edition in 1883
and it remained unchanged until the 16th edition in 1886.
Key to the Scriptures, Volume II, page 203, lines 19-25
(unnumbered).

TIME. Mortal measurements; limits, in which are summed up all human acts, thoughts, beliefs, opinions, knowledge; matter; error; that which begins before, and continues after, what is termed death, until the mortal disappears and spiritual perfection appears.

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter XVII, page 595, lines 17-21.

TIME. Mortal measurements; limits, in which are summed up all human acts, thoughts, beliefs, opinions, knowledge; matter; error; that which begins before, and continues after, what is termed death, until the mortal disappears, and spiritual perfection appears.

NOTE

This version first appeared in the 83rd edition in 1894 and it remained unchanged until the 1907 edition.

Chapter XVII, page 586, lines 20-24 (unnumbered) - 83rd ed.

Chapter XVII, page 595, lines 16-20 - 226th ed.

TIME. Moral measurements; limits, in which are summed up all human acts, thoughts, beliefs, opinions, knowledge; matter; error; that which begins before, and continues after, what is termed death, until the mortal disappears, and spiritual perfection appears.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 83rd edition in 1894.
16th ed., chapter XV, page 549, lines 11-15 (unnumbered).
21st ed., chapter XVI, page 549, lines 11-15 (unnumbered).
50th ed., chapter XVII, page 574, lines 20-24 (unnumbered).

TIME. Mortal measurements; limits, in which is summed up all human acts, thoughts, beliefs, opinions, knowledge. Matter, error. That which continues after what is termed death, until the erring and mortal, disappears, and spiritual perfection appears.

NOTE

This version first appeared in the 6th edition in 1883 and it remained unchanged until the 16th edition in 1886. Key to the Scriptures, Volume II, page 203, lines 14-18 (unnumbered).

TITHE. Contribution; tenth part; homage; gratitude.
A sacrifice to the gods.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged thereafter.

226th ed., chapter XVII, page 595, lines 21-22.

1907 ed., chapter XVII, page 595, lines 22-23.

TITHE. Contribution; tenth part; homage; gratitude;
a sacrifice to the gods.

NOTE

This version first appeared in the 16th edition in 1886
and it remained unchanged until the 226th edition in 1902.
16th ed. chapter XV, page 549, lines 16-17 (unnumbered).
21st ed., chapter XVI, page 549, lines 16-17 (unnumbered).
50th ed., chapter XVII, page 575, lines 1-2 (unnumbered).
83rd ed., chapter XVII, page 587, lines 1-2 (unnumbered).

TITHE. Contribution, tenth part, homage, gratitude,
a sacrifice to the gods.

NOTE

This version first appeared in the 6th edition in 1883
and it remained unchanged until the 16th edition in 1886.
Key to the Scriptures, Volume II, page 203, lines 12-13
(unnumbered).

UNCLEANLINESS. Impure thoughts; error; sin; dirt.

NOTE

This version first appeared in the 240th edition in 1902
and it remained unchanged thereafter.

Chapter XVII, page 595, line 23 - 240th ed.

Chapter XVII, page 595, line 24 - 1907 ed.

UNCLEANLINESS. Impure thoughts; error; sin.

NOTE

This version first appeared in the 16th edition in 1886
and it remained unchanged until the 240th edition in 1902.

16th ed., chapter XV, page 549, line 18 (unnumbered).

21st ed., chapter XVI, page 549, line 18 (unnumbered).

UNCLEAN. Impure thoughts, error, sin.

NOTE

This version first appeared in the 6th edition in 1883
and it remained unchanged until the 16th edition in 1886.
Key to the Scriptures, Volume II, page 203, line 26
(unnumbered).

UNGODLINESS. Opposition to the divine Principle and its spiritual idea.

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter XVII, page 595, lines 25-26.

UNGODLINESS. Opposition to the divine Principle, and its spiritual idea.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 1907 edition.

50th ed., chapter XVII, page 575, lines 4-5 (unnumbered).

83rd ed., chapter XVII, page 577, lines 4-5 (unnumbered).

226th ed., chapter XVII, page 595, lines 24-25.

UNGODLINESS. Opposition to the Divine Principle, and
its spiritual idea.

NOTE

This version first appeared in the 16th edition in 1886
and it remained unchanged until the 50th edition in 1891.
16th ed., chapter XV, page 549, lines 19-20 (unnumbered).
21st ed., chapter XVI, page 549, lines 19-20 (unnumbered).

UNGODLY. Opposed to the divine Principle and its spiritual idea.

NOTE

This version first appeared in the 6th edition in 1883 and it remained unchanged until the 16th edition in 1886. Key to the Scriptures, Volume II, page 203, lines 27-28 (unnumbered).

UNKNOWN. That which spiritual sense alone comprehends, and which is unknown to the material senses.

Paganism and agnosticism may define Deity as "the great unknowable;" but Christian Science brings God much nearer to man, and makes Him better known as the All-in-all, forever near.

Paul saw in Athens an altar dedicated "to the unknown God." Referring to it, he said to the Athenians: "Whom therefore ye ignorantly worship, Him declare I unto you." (Acts xvii.23.)

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter XVII, page 596, lines 1-10.

UNKNOWN. That which spiritual sense alone comprehends, and which is unknown to the material senses.

Paganism and agnosticism may define Deity as "the great unknowable;" but Christian Science brings God much nearer to man, and makes Him better known as the All-in-all, forever near.

Paul saw, in Athens, an altar dedicated "to the unknown God." Referring to it, he said to the Athenians: "Whom therefore ye ignorantly worship, Him declare I unto you." (Acts xvii.23.)

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 1907 edition.
Chapter XVII, page 596, lines 1-10.

UNKNOWN. That which spiritual sense alone comprehends, and which is unknown to the material senses.

Paganism and Agnosticism may define Deity as "the great unknowable;" but Christian Science brings God much nearer to man, and makes Him better known as the All-in-all, forever near.

Paul saw, in Athens, an altar dedicated "to the unknown god." Referring to it, he said to the Athenians: "Whom therefore ye ignorantly worship, Him declare I unto you." (Acts xvii.23.)

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XVII, page 596, lines 1-10.

UNKNOWN. That which spiritual sense alone comprehends, and which is unknown to the material senses.

Paganism and Agnosticism may define Deity as the Great Unknowable; but Christian Science brings God much nearer to man, and makes Him better known as the All-in-all, forever near.

Paul saw, in Athens, an altar dedicated "to the unknown god." Referring to it, he said to the Athenians: "Whom therefore ye ignorantly worship, Him declare I unto you." (Acts xvii.23.)

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XVII, page 575, lines 6-15 (unnumbered). 83rd ed., chapter XVII, page 587, lines 6-15 (unnumbered).

UNKNOWN. That which spiritual sense alone comprehends, and which is unknown to the material senses.

Paganism and Agnosticism may define Deity as "the Great Unknowable;" but Christian Science brings God much nearer to man, and makes Him better known as the All-in-All, forever near.

Paul saw in Athens an altar dedicated "to the unknown god." Referring to it he said to the Athenians: "Whom therefore ye ignorantly worship, Him declare I unto you." (Acts xvii.23.)

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XV, page 549, lines 21-26, and page 550, lines 1-4 (unnumbered).

21st ed., chapter XVI, page 549, lines 21-26, and page 550, lines 1-4 (unnumbered).

UNKNOWN. That which spiritual sense alone comprehends, and which is unknown to the so-called material senses: "To the unknown God; whom therefore ye ignorantly worship, Him declare I unto you" (Acts xvii.23). Paganism and heathenism may define Deity as "the great unknowable;" but Christian Science brings God much nearer to man, wherein He is better known as All, and forever near.

NOTE

This version first appeared in the 6th edition in 1883 and it remained unchanged until the 16th edition in 1886. Key to the Scriptures, Volume II, page 204, lines 4-11 (unnumbered).

URIM. Light.

The rabbins believed that the stones in the breast-plate of the high-priest had supernatural illumination, but Christian Science reveals Spirit, not matter, as the illuminator of all. The illuminations of Science give us a sense of the nothingness of error, and they show the spiritual inspiration of Love and Truth to be the only fit preparation for admission to the presence and power of the Most High.

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter XVII, page 596, lines 11-19.

URIM. Light.

The rabbins believed that the stones in the breast-plate of the high-priest had supernatural illumination; but Christian Science reveals Spirit, not matter, as the illuminator of all. The illuminations of Science give us a sense of the nothingness of error; and they show the spiritual inspiration of Love and Truth to be the only fit preparation for admission to the presence and power of the Most High.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 1907 edition.

Chapter XVII, page 596, lines 11-19.

URIM. Light.

The Rabbins believed that the stones in the breast-plate of the high-priest had supernatural illumination; but Christian Science reveals Spirit, not matter, as the illuminator of all. The illuminations of Science give us a sense of the nothingness of error; and they show the spiritual inspiration of Love and Truth to be the only fit preparation for admission to the presence and power of the Most High.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 265th edition in 1891. 16th ed., chapter XV, page 550, lines 5-13 (unnumbered). 21st ed., chapter XVI, page 550, lines 5-13 (unnumbered). 50th ed., chapter XVII, page 575, lines 16-24 (unnumbered). 83rd ed., chapter XVII, page 587, lines 16-24 (unnumbered). 226th ed., chapter XVIII, page 596, lines 11-19.

URIM. Light. The Rabbins believed the stones in the breastplate of the high-priest had preternatural illumination. But Christian Science reveals Spirit, not matter, the illuminator of all, and its illuminations a sense of the nothingness of error; and the spiritual inspiration of Love and Truth as the only fitting preparation for the presence and power of the most High.

NOTE

This version first appeared in the 6th edition in 1883 and it remained unchanged until the 16th edition in 1886. Key to the Scriptures, Volume II, page 203, lines 29-32, and page 204, lines 1-3 (unnumbered).

VALLEY. Depression; meekness; darkness.

"Though I walk through the valley of the shadow of death, I will fear no evil." (Psalm xxiii.4.)

Though the way is dark in mortal sense, divine Life and Love illumine it, destroy the unrest of mortal thought, the fear of death, and the supposed reality of error. Christian Science, contradicting sense, maketh the valley to bud and blossom as the rose.

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter XVII, page 596, lines 20-27.

VALLEY. Depression; meekness; darkness.

"Though I walk through the valley of the shadow of death, I will fear no evil." (Psalms xxiii.4.)

Though the way is dark in mortal sense, divine Life and Love illumine it, destroy the unrest of mortal thought, the fear of death, and the supposed reality of error. Christian Science, contradicting sense, maketh the valley to bud and blossom as the rose.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 1907 edition.

50th ed., chapter XVII, page 575, lines 25-27, and page 576, lines 1-5 (unnumbered).

83rd ed., chapter XVII, page 587, lines 25-27, and page 588, lines 1-5 (unnumbered).

226th ed., chapter XVII, page 596, lines 20-27.

VALLEY. Depression; meekness; darkness.

"Though I walk through the valley of the shadow of death, I will fear no evil." (Ps. xxiii.4.)

Though the way is dark in mortal sense, Divine Life and Truth destroy the unrest of mortal thought, the fear of death, and the supposed reality of error. Science, contradicting sense, makes the valley bud and blossom, and causes darkness and doubt to disappear.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XV, page 550, lines 14-21 (unnumbered). 21st ed., chapter XVI, page 550, lines 14-21 (unnumbered).

VALLEY. Depression, meekness, darkness. "Though I walk through the valley of the shadow of death, I will fear no evil" (Ps. xxiii.4). Though the way is dark in mortal sense, divine Life and Truth destroy the unrest of mortal thought, the fear of death, and the supposed reality of error. Science, contradicting sense, makes the valley bud and blossom, - darkness and doubt disappear.

NOTE

This version first appeared in the 6th edition in 1883 and it remained unchanged until the 16th edition in 1886. Key to the Scriptures, Volume II, page 204, lines 12-19 (unnumbered).

VEIL. A cover; concealment; hiding; hypocrisy.

The Jewish women wore veils over their faces in token of reverence and submission and in accordance with Pharisaical notions.

The Judaic religion consisted mostly of rites and ceremonies. The motives and affections of a man were of little value, if only he appeared unto men to fast. The great Nazarene, as meek as he was mighty, rebuked the hypocrisy, which offered long petitions for blessings upon material methods, but cloaked the crime, latent in thought, which was ready to spring into action and crucify God's anointed. The martyrdom of Jesus was the culminating sin of Pharisaism. It rent the veil of the temple. It revealed the false foundations and superstructures of superficial religion, tore from bigotry and superstition their coverings, and opened the sepulchre with divine Science, - immortality and Love.

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter XVII, page 596. lines 28-29, and page 597, lines 1-15.

VEIL. A cover; concealment; hiding; hypocrisy.

The Jewish women wore veils over their faces, in token of reverence and submission, and in accordance with Pharisaical notions.

The Judaic religion consisted mostly of rites and ceremonies. The motives and affections of a man were of little value, if only he appeared unto men to fast. The great Nazarene, as meek as he was mighty, rebuked the hypocrisy which offered long petitions for blessings upon material methods, but cloaked the crime, latent in thought, which was ready to spring into action, and crucify God's anointed. The martyrdom of Jesus was the culminating sin of Pharisaism. It rent the veil of the temple. It revealed the false foundations and superstructures of superficial religion, tore from bigotry and superstition their coverings, and opened the sepulchre with divine Science, - immortality and Love.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 1907 edition.

Chapter XVII, page 596, lines 28-29, and page 597, lines 1-15.

VEIL. A cover; concealment; hiding; hypocrisy.

The Jewish women wore veils over their faces, in token of reverence and submission, and in accordance with Pharisaical notions.

The Judaic religion consisted mostly of rites and ceremonies. The motives and affections of a man were of little account, if only he appeared unto men to fast. The great Nazarene, as meek as he was mighty, rebuked the hypocrisy which offered long petitions for blessings upon material methods, but cloaked the crime, latent in thought, which was ready to spring into action, and crucify God's anointed. The martyrdom of Jesus was the culminating sin of Pharisaism. It rent the veil of the temple. It revealed the false foundations and superstructures of superficial religion, tore from bigotry and superstition their coverings, and opened the sepulchre with divine Science, - Immortality and Love.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XVII, page 596, lines 28-29, and page 597, lines 1-15.

VEIL. A cover; concealment; hiding; hypocrisy.

The Jewish women wore veils over their faces, in token of reverence and submission, and in accordance with Pharisaical notions.

The Judaic religion consisted mostly of rites and ceremonies. The motives and affections of a man were of little account, if only he appeared unto men to fast. The great Nazarene, as meek as he was mighty, rebuked the hypocrisy which offered long petitions for blessings on material methods, but cloaked the crime, latent in thought, which was ready to spring into action, and crucify God's anointed. The martyrdom of Jesus was the culminating sin of Pharisaism. It rent the veil of the Temple. It revealed the false foundations and superstructures of superficial religion, tore from bigotry and superstition their coverings, and opened the sepulchre with Divine Science, - Immortality and Love.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XVII, page 576, lines 6-22 (unnumbered). 83rd ed., chapter XVII, page 588, lines 6-22 (unnumbered).

VEIL. A cover; concealment; hiding; hypocrisy.

The Jewish women wore veils over their faces, in token of reverence and submission, and in accordance with Pharisaical notions.

The Judaic religion consisted mostly of rites and ceremonies. The motives and affections of a man were of little account, if only he appeared unto men to fast. The great Nazarene, as meek as he was mighty, rebuked the hypocrisy which made long petitions for blessings on material methods, but cloaked the crime, latent in thought, which was ready to spring into action, and crucify God's anointed. The martyrdom of Jesus was the culminating sin of Pharisaism. It rent the veil of the Temple, revealed the false foundations and superstructures of superficial religion, tore from bigotry and superstition their coverings, and opened the sepulchre with Divine Science, - Immortality, Truth, and Love.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XV, page 550, lines 22-29, and page 551, lines 1-9 (unnumbered).

21st ed., chapter XVI, page 550, lines 22-29, and page 551, lines 1-9 (unnumbered).

VEIL. A cover, to conceal, to hide. Hypocrisy. The Jewish women wore veils over their faces in token of reverence and submission, and to accord with the Pharisaical thought. The Judean religion consisted mostly of rites and ceremonies; the motives and affections of a man were of little account, so that he could appear unto men to fast. The great Nazarene, meek as mighty, rebuked this hypocrisy, which made long prayers for blessings on the material methods; but cloaked the crime latent in thought, that was ready to spring into action and crucify God's anointed. The martyrdom of Jesus was the culminating sin of Pharisaism; and it rent the veil of their temples, revealed their false foundations and superstructures of religion, tore from bigotry and superstition their coverings, and opened the sepulchre with divine science - immortality, Truth, and Love.

NOTE

This version first appeared in the 6th edition in 1883 and it remained unchanged until the 16th edition in 1886. Key to the Scriptures, Volume II, page 204, lines 20-32, and page 205, lines 1-3 (unnumbered).

WILDERNESS. Loneliness; doubt; darkness. Spontaneity of thought and idea; the vestibule in which a material sense of things disappears, and spiritual sense unfolds the great facts of existence.

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter XVII, page 597, lines 16-19.

WILDERNESS. Loneliness; doubt; darkness. Spontaneity of thought and idea; the vestibule wherein a material sense of things disappears, and spiritual sense unfolds the great facts of existence.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.

Chapter XVII, page 597, lines 16-19.

WILDERNESS. Loneliness; doubt; darkness; spontaneity of thought and idea; the vestibule wherein a material sense of things disappears, and spiritual sense unfolds the great facts of existence.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XVII, page 576, lines 23-26 (unnumbered). 83rd ed., chapter XVII, page 588, lines 23-26 (unnumbered).

WILDERNESS. Loneliness; doubt, darkness; spontane-
ity of thought and idea; the vestibule wherein a material
sense of things disappears, and spiritual sense unfolds
the great facts of being.

NOTE

This version first appeared in the 16th edition in 1886
and it remained unchanged until the 50th edition in 1891.
16th ed., chapter XV, page 551, lines 10-13 (unnumbered).
21st ed., chapter XVI, page 551, lines 10-13 (unnumbered).

WILDERNESS. Alone, doubt, darkness. Spontaneity
of thought and idea; the vestibule wherein a material
sense of things disappears, and spiritual sense unfolds the
great facts of being.

NOTE

This version first appeared in the 6th edition in 1883
and it remained unchanged until the 16th edition in 1886.
Key to the Scriptures, Volume II, page 205, lines 4-7
(unnumbered).

WILL. The motive-power of error; mortal belief; animal power. The might and wisdom of God.

"For this is the will of God." (I Thessalonians iv.3.)

Will, as a quality of so-called mortal mind, is a wrongdoer; hence it should not be confounded with the term as applied to Mind or to one of God's qualities.

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter XVII, page 597, lines 20-26.

WILL. The motive-power of error; mortal belief;
animal power. The might and wisdom of God.

"For this is the will of God." (1 Thessalonians iv.3.)

Will, as a quality of so-called mortal mind, is a wrong-doer; hence it should not be confounded with the term as applied to Mind, or one of God's qualities.

NOTE

This version first appeared in the 240th edition in 1902 and it remained unchanged until the 1907 edition.

Chapter XVII, page 597, lines 20-25.

WILL. The motive-power of error; belief; animal power. The might and wisdom of God.

"For this is the will of God." (1 Thessalonians iv.3.)

Will, as a quality of so-called mortal mind, is a wrong-doer; hence it should not be confounded with the term as applied to Mind, or one of God's qualities.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 240th edition in 1902. Chapter XVII, page 597, lines 20-25.

WILL. The motive-power of error; belief; animal power; the might and wisdom of God.

"For this is the will of God." (1 Thessalonians iv.3.)

Will, as a quality of so-called mortal mind, is a wrong-doer; hence it should not be confounded with the term as applied to Mind, or one of God's qualities.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XVII, page 576, lines 27-29, and page 577, lines 1-3 (unnumbered). 83rd ed., chapter XVII, page 588, lines 27-29, and page 589, lines 1-3 (unnumbered).

WILL. The motive-power of error; belief; animal magnetism; the might and wisdom of God.

"For this is the will of God." (1 Thess.iv.3.)

Human Will, being a quality of so-called mortal mind, is a wrong-doer; hence it should not be named God, Mind, or one of His qualities.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XV, page 551, lines 14-19 (unnumbered). 21st ed., chapter XVI, page 551, lines 14-19 (unnumbered).

WILL. The motive power of error; belief, mesmerism:
"For this is the will of God" (1 Thess.iv.3). The
might and wisdom of God. Human will, being a quality
of so-called mortal mind, is a wrong-doer; hence it should
not be named God, Mind, or one of His qualities.

NOTE

This version first appeared in the 6th edition in 1883
and it remained unchanged until the 16th edition in 1886.
Key to the Scriptures, Volume II, page 305, lines 8-12
(unnumbered).

WIND. That which indicates the might of omnipo-
tence and the movements of God's spiritual government,
encompassing all things. Destruction; anger; mortal
passions.

NOTE

This version first appeared in the 1907 edition and it
remained unchanged thereafter.

Chapter XVII, page 597, lines 27-30.

WIND. That which indicates the might of omnipo-
tence, and the movements of God's spiritual government,
encompassing all things. Destruction; anger; mortal
passions.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 1907 edition.

Chapter XVII, page 597, lines 26-29.

WIND. That which indicates the might of omnipotence, and the movements of God's spiritual government, encompassing all things; destruction; anger; mortal passions.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XVII, page 577, lines 4-7 (unnumbered). 83rd ed., chapter XVII, page 579, lines 4-7 (unnumbered).

WIND. A simple idea of Intelligence, indicating the might of Omnipotence; the movements of God's spiritual government, encompassing all things, and coming from the four corners of the earth; destruction; anger; mortal passions.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XV, page 551, lines 20-24 (unnumbered). 21st ed., chapter XVI, page 551, lines 20-24 (unnumbered).

WIND. A simple idea of Intelligence, which indicates the might of Omnipotence; the movements of God's spiritual government encompassing all things, coming from the four corners of the earth. Destruction, anger, mortal passions.

NOTE

This version first appeared in the 6th edition in 1883 and it remained unchanged until the 16th edition in 1886. Key to the Scriptures, Volume II, page 205, lines 13-17 (unnumbered).

The Greek word for wind (pneuma) is used also for spirit, as in the passage in John's Gospel, the third chapter, where we read: "The wind [[pneuma]] bloweth where it listeth....So is every one that is born of the Spirit [[pneuma]]." Here the original word is the same in both cases, yet it has received different translations, as in other passages in this same chapter and elsewhere in the New Testament. This shows how our Master had constantly to employ words of material significance in order to unfold spiritual thoughts. In the record of Jesus' supposed death, we read: "He bowed his head, and gave up the ghost;" but this word ghost is pneuma. It might be translated wind or air, and the phrase is equivalent to our common statement, "He breathed his last." What Jesus gave up was indeed air, an etherealized form of matter, for never did he give up Spirit, or Soul.

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter XVII, page 598, lines 1-16.

The Greek word for wind (pneuma) is used also for spirit; as in the passage in John's Gospel, the third chapter, where we read: "The wind (pneuma) bloweth where it listeth....So is every one that is born of the Spirit (pneuma)." Here the original word is the same in both cases, yet has received different translations, - as in other passages in this same chapter, and elsewhere in the New Testament. This shows how our Master had constantly to employ words of material significance to unfold spiritual thoughts. In the record of Jesus' supposed death we read: "He bowed his head, and gave up the ghost;" but this word ghost is pneuma. It might be translated wind or air; and the phrase is equivalent to our common statement, "He breathed his last." What Jesus gave up was indeed air, an etherealized form of matter; for never did he give up Spirit, or Soul.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 1907 edition.

Chapter XVII, page 598, lines 1-16.

The Greek word for wind (pneuma) is used also for spirit; as in the passage in John's Gospel, the third chapter, where we read: "The wind (pneuma) bloweth where it listeth....So is every one that is born of the spirit (pneuma)." Here the original word is the same in both cases, yet has received different translations, - as in other passages in this same chapter, and elsewhere in the New Testament. This shows how our Master had constantly to employ words of material significance to unfold spiritual thoughts. In the record of Jesus' supposed death we read: "He bowed his head, and gave up the ghost;" but this word ghost is pneuma. It might be translated wind or air; and the phrase is equivalent to our common statement, "He breathed his last." What Jesus gave up was indeed air, an etherealized form of matter; for never did he give up Spirit, or Soul.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XVII, page 598, lines 1-16.

The Greek word for wind (pneuma) is used also for spirit; as in the passage in John's Gospel, the third chapter, where we read: "The wind [(pneuma)] bloweth where it listeth....So is every one that is born of the Spirit [(pneuma)]." Here the original word is the same in both cases, yet has received different translations, - as in other passages in this same chapter, and elsewhere in the New Testament. This shows how our Master had constantly to employ words of material significance to unfold spiritual thoughts. In the record of Jesus' supposed death we read: "He bowed his head, and gave up the ghost;" but this word ghost is pneuma. It might be translated wind or air; and the phrase is equivalent to our common statement, "He breathed his last." What Jesus gave up was indeed air, an etherealized form of matter; for never did he give up Spirit, or Soul.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XVII, page 577, lines 8-23 (unnumbered). 83rd ed., chapter XVII, page 589, lines 8-23 (unnumbered).

WINE. Inspiration; understanding. Error; fornication; temptation; passion.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged thereafter.

Chapter XVII, page 598, lines 17-18.

WINE. Inspiration; understanding; error; fornication; temptation; passion.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XVII, page 577, lines 24-25 (unnumbered). 83rd ed., chapter XVII, page 589, lines 24-25 (unnumbered).

WINE. Inspiration; understanding; error; a belief
that Spirit is in matter; temptation; passion.

NOTE

This version first appeared in the 16th edition in 1886
and it remained unchanged until the 50th edition in 1891.
16th ed., chapter XV, page 551, lines 25-26 (unnumbered).
21st ed., chapter XVI, page 551, lines 25-26 (unnumbered).

WINE. Inspiration, understanding. Error, a belief
that spirit is in matter; temptation, passion.

NOTE

This version first appeared in the 6th edition in 1883
and it remained unchanged until the 16th edition in 1886.
Key to the Scriptures, Volume II, page 205, lines 18-19
(unnumbered).

YEAR. A solar measurement of time; mortality;
space for repentance.

"One day is with the Lord as a thousand years."
(II Peter iii.8.)

One moment of divine consciousness, or the spiritual understanding of Life and Love, is a foretaste of eternity. This exalted view, obtained and retained when the Science of being is understood, would bridge over with life discerned spiritually the interval of death, and man would be in the full consciousness of his immortality and eternal harmony, where sin, sickness, and death are unknown. Time is a mortal thought, the divisor of which is the solar year. Eternity is God's measurement of Soul-filled years.

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter XVII, page 598, lines 19-30, and page 599, lines 1-2.

YEAR. A solar measurement of time; mortality;
space for repentance.

"One day is with the Lord as a thousand years."
(2 Peter iii.8.)

One moment of divine consciousness, or the spiritual understanding of Life and Love, is a foretaste of eternity. This exalted view, obtained and retained when the Science of being is understood, would bridge over, with life discerned spiritually, the interval of death; and man would be in the full consciousness of his immortality and eternal harmony, where sin, sickness, and death are unknown. Time is a mortal thought, whose divisor is the solar year. Eternity is God's measurement of Soul-filled years.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 1907 edition.

Chapter XVII, page 598, lines 19-30, and page 599, lines 1-2.

YEAR. A solar measurement of time; mortality;
space for repentance.

"One day is with the Lord as a thousand years."
(2 Peter iii.8.)

One moment of divine consciousness, or the spiritual understanding of Life and Love, is a foretaste of eternity. This exalted view, continued and retained when the Science of Being is understood, would bridge over, with life discerned spiritually, the interval of death; and man would be in the full consciousness of his immortality and eternal harmony, where sin, sickness, and death are unknown. Time is a mortal thought, whose divisor is the solar year. Eternity is God's measurement of Soul-filled years.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XVII, page 598, lines 19-30, and page 599, lines 1-2.

YEAR. A solar measurement of time; mortality;
space for repentance.

"One day with the Lord is as a thousand years."
(2 Peter iii.8.)

One moment of divine consciousness, or the spiritual understanding of Life and Love, is a foretaste of eternity. This exalted view, continued and retained when the Science of Being is understood, would bridge over, with Life discerned spiritually, the interval of death; and man would be in the full consciousness of his immortality and eternal harmony, where sin, sickness, and death are unknown. Time is a mortal thought, whose divisor is the solar year. Eternity is God's measurement of Soul-filled years.

NOTE

This version first appeared in the 83rd edition in 1894 and it remained unchanged until the 226th edition in 1902. Chapter XVII, page 589, lines 26-29, and page 590, lines 1-10 (unnumbered).

YEAR. A solar measurement of time; mortality;
space for repentance.

"One day with the Lord is as a thousand years."
(2 Peter ii.8.)

One moment of divine consciousness, or the spiritual understanding of Life and Love, is a foretaste of eternity. This exalted view, continued and retained when the Science of Being is understood, would bridge over, with Life discerned spiritually, the interval of death; and man would be in the full consciousness of his immortality and eternal harmony, where sin, sickness, and death are unknown. Time is a mortal thought, whose divisor is the solar year. Eternity is God's measurement of Soul-filled years.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 83rd edition in 1894. Chapter XVII, page 577, lines 26-29, and page 578, lines 1-10 (unnumbered).

ALSO NOTE

This version is identical to the later 83rd edition version except that with the 83rd edition the citation from II Peter is corrected.

YEAR. A solar measurement of time; mortality and immortality.

"One day with the Lord is as a thousand years."

(2 Peter ii.8.)

One moment of divine consciousness, or the spiritual understanding of Life and Love, would prolong the longevity of mortals a thousand years. This exalted view, continued and retained when the Science of Being is understood, would bridge over, with Life discerned spiritually, the interval of Death; and man would be in the full consciousness of his immortality and eternal harmony, where sin, sickness, and death are unknown. Time is a mortal thought, whose divisor is the solar year. Eternity is God's measurement of Soul-filled years.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XV, page 551, lines 27-28, and page 552, lines 1-13 (unnumbered). 21st ed., chapter XVI, page 551, lines 27-28, and page 552, lines 1-13 (unnumbered).

YEAR. A solar measurement of time; mortality; immortality: "One day with the Lord is as a thousand years" (2 Peter ii.8). One moment of divine consciousness, or the spiritual understanding of Life and Love, would prolong the longevity of mortals a thousand years. This exalted view, continued and retained because the science of being is understood, would bridge over the interval of Death with Life discerned spiritually, and man would be in the full consciousness of his immortality and eternal harmony, where sin, sickness, and death are unknown. Time is a mortal thought whose divisor is solar years; eternity hath God's measurement of Soul-filled years.

NOTE

This version first appeared in the 6th edition in 1883 and it remained unchanged until the 16th edition in 1886. Key to the Scriptures, Volume II, page 205, lines 20-32 (unnumbered).

YOU. As applied to corporeality, a mortal; finity.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged thereafter.

50th ed., chapter XVII, page 578, line 11 (unnumbered).

83rd ed., chapter XVII, page 590, line 11 (unnumbered).

226th ed., chapter XVII, page 599, line 3.

YOU. A personal and material belief; finity; mortality; error.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XV, page 552, lines 14-15 (unnumbered). 21st ed., chapter XVI, page 552, lines 14-15 (unnumbered).

YOU. A personal and material belief; finity, mortality, error.

NOTE

This version first appeared in the 6th edition in 1883 and it remained unchanged until the 16th edition in 1886. Key to the Scriptures, Volume II, page 206, lines 1-2 (unnumbered).

ZEAL. The reflected animation of Life, Truth, and
Love. Blind enthusiasm; mortal will.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged thereafter.

Chapter XVII, page 599, lines 4-5.

ZEAL. The reflected animation of Life, Truth, and
Love; blind enthusiasm; mortal will.

NOTE

This version first appeared in the 16th edition in 1886
and it remained unchanged until the 226th edition in 1902.
16th ed., chapter XV, page 552, lines 16-17 (unnumbered).
21st ed., chapter XVI, page 552, lines 16-17 (unnumbered).
50th ed., chapter XVII, page 578, lines 12-13 (unnumbered).
83rd ed., chapter XVII, page 590, lines 12-13 (unnumbered).

ZEAL. The reflected animation of Life, Truth, and
Love. Blind enthusiasm, mortal will.

NOTE

This version first appeared in the 6th edition in 1883
and it remained unchanged until the 16th edition in 1886.
Key to the Scriptures, Volume II, page 206, lines 3-4
(unnumbered).

ZION. Spiritual foundation and superstructure; inspiration; spiritual strength. Emptiness; unfaithfulness; desolation.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged thereafter.

Chapter XVII, page 599, lines 6-8.

ZION. Spiritual foundation and superstructure; inspiration; spiritual strength; emptiness; unfaithfulness; desolation.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 226th edition in 1902.
16th ed. chapter XV, page 552, lines 18-20 (unnumbered).
21st ed., chapter XVI, page 552, lines 18-20 (unnumbered).
50th ed., chapter XVII, page 578, lines 14-16 (unnumbered).
83rd ed., chapter XVII, page 590, lines 14-16 (unnumbered).

ZION. Spiritual foundation and superstructure; inspiration, spiritual strength. Emptiness, unfaithfulness, desolation.

NOTE

This version first appeared in the 6th edition in 1883 and it remained unchanged until the 16th edition in 1886. Key to the Scriptures, Volume II, page 206, lines 5-7 (unnumbered).

