

**A MATRIX OF THE PROPHETS**

The order of the prophets as they unfold in a matrix under the "roof category" of the Christ, is from Max Kappeler's book "The Minor Prophets in the Light of Christian Science".

WORD	CHRIST	CHRISTIANITY	SCIENCE
<u>Hosea</u> W as W	<u>Obadiah</u> C as W	<u>Nahum</u> Cy as W	<u>Haggai</u> Sc as W
There is one divine power 'that goes on what may.'	In detail the Christ comes to the flesh	Error is never more powerful than good, and will always be obliterated;	Science compels us to build our whole being as the spiritual understanding of God - it is all that matters.  (Stop dwelling in 'ceiled houses')
<u>Joel</u> W as C	<u>Jonah</u> C as C	<u>Habakkuk</u> Cy as C	<u>Zechariah</u> Sc as C
It translates error out of itself,	in God's way and not ours,	no matter what the error looks like, we can steadfastly look at the things which are 'not seen', the things of the Spirit,	And so we find the glory of the spiritual consciousness or calculus that constitutes our being,
<u>Amos</u> W as Cy	<u>Micah</u> C as Cy	<u>Zephaniah</u> Cy as Cy	Malachi Sc as Cy
and obliterates the mortal concept;	saving the true man - the remnant-	knowing that all error is bound to be utterly consumed	and continue to let the spirit of it unfold from its fundamentals
<u>Isaiah</u> W as Sc	<u>Jeremiah</u> C as Sc	<u>Ezekiel</u> Cy as Sc	<u>Daniel</u> Sc as Sc
but it must be understood.	and this through an individual understanding of God.	and the identity of the true man, the ideal Son of man, established.	so that man recognises his being as forever safe in the fourfold rhythm of the Word, Christ, Christianity and Science

P R O P H E T S					
CHRIST MATRIX from Max Kappeler's book on "Minor Prophets"					
	W as	C as	Cv as	Sc as	
W	Hosea	Obadiah	three degrees	Nahum	Haggai
C	Joel	Jonah	clearly	Habakkuk	Zechariah
Cy	Amos	Micah	seen	Zephaniah	Malachi
Sc	Isaiah	Jeremiah		Ezekiel	Daniel
	<u>J. D. took</u>	Amos	W as Cy		
		Micah	C as Cy		
		Isaiah	W as Sc		
		Ezekiel	Cy as Sc		
		Daniel	Sc as Sc		
		Haggai	Sc as W		
		Zechariah	Sc as C		
		Malachi	Sc as Cy		
1948 S.	Hosea		W as W		
School	Jeremiah		C as Sc		
See J.D.'s VR 58, P.4, re II Kings forcing W. C. Cy, Sc, on thought, and pp.30 & 31					
T H E W O R D					
W as W	HOSEA (14 chs) "Salvation" "Jehovah is help"	(Israel) See Oxford 1948 Vol. I, pp. 26-28 & 66-68 Prophet of the unalterable love of God, whilst Amos, who was around the same time, was a prophet of His justice. "For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings" (6:6) "When Israel was a child, then I loved him, and called my son out of Egypt" (11:1) "I taught Ephraim to go, taking them by their arms ... I drew them with cords of a man, with bands of love ..." (11:3,4) also 14:4,9 Hosea symbolizes the love of God to man as a marriage, making his own marriage a symbol of it.  <u>Law of Hosea (M.K.)</u> God forever manifests Himself infinitely as ideas of God, good, at the same time disproving that any cause outside God can achieve anything good.			
W as C	JOEL (3 chs)	(Judah) The terrible day of the Lord, illustrated by the great army of locusts, cankerworms, caterpillars and palmerworms which devour everything.  <u>But:</u> "I will restore to you the years that the locust hath eaten" (2:25) "And ye shall know that I am in the midst of Israel, and that I am the Lord your God, and none else ... And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions" (2:27, 28) Max speaks of this prophet as re-translating the misconception. It is only Mind mis-stated.  <u>Law of Joel (M.K.)</u> : God always compels the translation of all that counterfeits God back into the one God.			

T H E   W O R D

W as Cy	<b>AMOS</b> (9 chs) "burden" or "burden bearer"	<p>(Israel) Prophesies the doom of Israel. Her evil is unrighteousness. Prophesied in Jeroboam II's prosperous reign. National immunity of no avail, or ritual, or ceremony. God demands righteousness. He inveighs against seven cities and foretells their destruction. "I will send a fire ... which shall destroy the palaces" (1:4) come seven times.</p> <p><b>But:</b>          "Seek ye me and ye shall live ..." (5:4)          "Seek the Lord, and ye shall live ..." (5:6)</p> <p>Prophesies that they will be taken into captivity but "I will bring again the captivity of my people of Israel, and they shall build the waste cities and inhabit them; ... and I will plant them upon the land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God." (9:14, 15)</p> <p><b>Law of Amos (M.K.):</b> God eternally manifests Himself through His ideas as a law of annihilation to everything unlike Himself.</p>
W as Sc	<b>ISAIAH</b> (66 chs) "Jehova is Salvation"  Synonymous with Joshua & Hosea	<p>(Judah) Greatest of the prophets. Statesman as well as prophet.          (J.D. had it in W, C, Cy, Sc). Commentaries say (Prof. Moulton)          "... nowhere else in the literature of the world have so many colossally great ideas been brought together within the limits of a single work ... Even in literary form the world has produced nothing greater than Isaiah."</p> <p>Divided into two parts: Chs.1-39, Chs.40-66          Max says he brings out how important it is to <u>know</u> God - "The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider." (1:3)</p> <p>He prophesies the Messiah. J.D. said it led us to the Christ.          "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow into it.          And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." (2:2,3)          "Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?" (2:22)</p> <p>"Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." (7:14) "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; And shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked." (11:1-4)          "For, behold, the Lord, the Lord of hosts, doth take away from Jerusalem and from Judah the stay and the staff, the whole stay of bread, and the whole stay of water, ... For Jerusalem is ruined, and Judah is fallen: because their tongue and their doings are against the Lord, to provoke the eyes of his glory." (3:1,8)</p> <p>Chapter 40 starts with, "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned: ..." (40:1,2)          This second part is full of assurances that Israel will return from Babylonian exile and visions of the final triumph of the kingdom of God.</p>

T H E C H R I S T

C as W	OBADIAH (1 ch) "servant of Jaweh" or "worshipper of Jehovah"	(Judah) Prophecy against Edom – the flesh. "Though thou exalt thyself as the eagle ... I will bring thee down" (1:4) Again there is deliverance – "... upon Mount Zion shall be deliverance, and there shall be holiness; and the house of Jacob shall possess their possessions." (1:17) "And saviours shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the Lord's" (1:21) <u>Law of Obadiah (M.K.)</u> : God forever comes to each mortal and burns up in him all that is not Godlike.
C as C	JONAH (4 chs) "a dove"	(Judah) It is a legend really. Prophecy against Nineveh – capital of Assyria. Disobedient to God, swallowed by whale, then obedient, but had to see the universal nature of Truth and that translation takes place in <u>God's</u> way. <u>Law of Jonah (M.K.)</u> God continually compels in every mortal the translation of all that rebels against God into an acceptance of God's dictates.
C as Cy	MICAH (7 chs) "who is like Jehovah?"	(Judah) He was a countryman. Prophesied the fall of Jerusalem but that a remnant would survive. Contemporary of Isaiah. A prophet of the people and his heart goes out to the people. Max brings out his sense of the inherent reforming power of the Christ, "But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem." (4:1,2) He also brings out a sense of birth and true womanhood in his prophecy: "... labour to bring forth, O daughter of Zion, like a woman in travail ..." (4:10)  <u>Law of Micah (M.K.)</u> God always translates Himself to every mortal, impelling the un-Godlike in him to disappear and the Godlike man to appear.
C as Sc	JEREMIAH (52 chs) "whom Jehovah appoints"	(Judah) A shy and retiring man. Was very young when first prophesied. Came <u>after</u> Isaiah. Always told the Israelites that Egypt was the enemy and that they must submit to Babylon - that would be their way of salvation. Many enemies as a consequence. He had to re-write his prophecies as King Jehoiakim destroyed them. He survived two invasions of the Babylonians, but was carried into Egypt eventually by the people. At one time he was put into a pit and left to die by Zedekiah, but was rescued by an Ethiopian eunuch. Jeremiah was the first one really to emphasize that an <u>individual</u> understanding of God can save man, but in <u>God's</u> way and not in man's outlined way.  "... this shall be the covenant that I will make with the house of Israel: After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: ..." (31:33, 34)

C H R I S T I A N I T Y

Cy as W	NAHUM (3 chs) "comforter"	<p>(Judah) Is evil more powerful than good? Only prophet that makes no allusion to the sins of his own people, and only one who ends his prophecy with utter destruction. Downfall of Nineveh, capital of Assyria.</p> <p>"Who can stand before his indignation? and who can abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him. The Lord is good, a strong hold in the day of trouble; and he knoweth them that trust in him. But with an overrunning flood he will make an utter end of the place thereof, and darkness shall pursue his enemies." (1:6-8)</p> <p>"Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace! O Judah, keep thy solemn feasts, perform thy vows: for the wicked shall no more pass through thee; he is utterly cut off." (1:15)</p> <p>"Behold, I am against thee, saith the Lord of hosts, and I will burn her chariots in the smoke, and the sword shall devour thy young lions: and I will cut off thy prey from the earth, and the voice of thy messengers shall no more be heard." (2:13)</p> <p><b>Law of Nahum (M.K.)</b> God constantly refutes in human consciousness the erroneous arguments that error can successfully challenge God's supremacy.</p>
Cy as C	HABAKKUK (3 chs) "love's embrace"	<p>(Judah) After Nahum's prophecy had been confirmed, Habakkuk saw that there were new enemies - Egypt, Babylon. He was troubled about this and could not understand it, but eventually saw that only by a change of consciousness could one find the solution to evil.</p> <p>First to call himself a prophet.</p> <p>"Thou art of purer eyes than to behold evil, and canst not look on iniquity: ..." (1:13)</p> <p>"For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry. ... For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." (2:3, 14) (almost the same in Isa. 11:9)</p> <p>"But the Lord is in his holy temple: let all the earth keep silence before him." (2:20)</p> <p>"Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: Yet I will rejoice in the Lord, I will joy in the God of my salvation. The Lord God is my strength, and he will make my feet like hinds' feet, and he will make me to walk upon mine high places. To the chief singer on my stringed instruments." (3:17-19)</p> <p><b>Law of Habakkuk (M.K.)</b> God forever compels human consciousness to find out the nothingness of mortal testimony, so that the divine testimony is accepted as the only reality.</p>
Cy as Cy	ZEPHANIAH (3 chs) "Yahweh is deliverer" "(he whom) Yahweh hath bidden"	<p>(Judah) The coming of the Day of Judgment upon all people. All evil wiped out and only good remains. <b>Prophet of the remnant.</b></p> <p>Max points out words like "utterly consume", "cut off", "cut down", "make a desolation", "devour", "root up", "destroy", "spoil", "slay", "make waste", "take away".</p> <p>"I will utterly consume all things from off the land, saith the Lord. ...</p> <p>The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly." (1:2, 14)</p> <p>"Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem. The Lord hath taken away thy judgments, he hath cast out thine enemy: the king of Israel, even the "Lord, is in the midst of thee: thou shalt not see evil any more. ...</p> <p>The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing." (3:14, 15, 17)</p> <p><b>Law of Zephaniah (M.K.)</b> God constantly consumes the false constituents of consciousness, preserving only a consciousness which is one with God.</p>
Cy as Sc	EZEKIEL (48 chs) "God is strong" "God doth Strengthen"	<p>(In captivity in Babylon, by river Chebar) Through his symbolism he reveals the whole structure of the true man. "Son of man" a constant phrase - occurs 91 times. "The hand of the Lord upon me"</p> <p>Coincidence of divine with human.</p> <p>"And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh." (11:19)</p> <p>"Therefore say unto the house of Israel, Thus saith the Lord God; I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went." (36:22)</p> <p>"It was round about eighteen thousand measures: and the name of the city from that day shall be, "The Lord is there." (48:35)</p> <p>False sense of Jerusalem had to be destroyed.</p> <p>"I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him." (21:27)</p> <p>Valley of bones.</p>

S C I E N C E

Sc as W	<b>HAGGAI</b> (2 chs) "festive" "feast of the Lord"	(Post exilic) An old man. (Word order) Concerned with encouraging the Israelites to rebuild the temple, but only for the glory of God. They had to cease being concerned with their own "cieled" houses and build an understanding of God for the glory of God. The Word of Life takes the limits off everything, action in time, substance, identity, demonstration, our living idealism, our sense of power and our place in Love's plan (P.M.B.). <u>Law of Haggai (M.K.)</u> God constantly impels consciousness to abandon false methods of life and work according to the Word of God for the glory of God.
Sc as C	<b>ZECHARIAH</b> (14 chs) "Yahweh is renowned" "remembered of Yahweh"	(Post exilic) Young man born during the exile. (Fourfold calculus) Not concerned with exhorting the Israelites to build, so much as showing them the glory of the consciousness they were building. Reveals that man is a consciousness of ideas. Zechariah describes man through visions - apocalyptic in character. Horsemen, chariot, stone with seven eyes, golden candlestick, etc.  <u>W</u> Paints the vision of man <u>C</u> Shows how that Truth has operated and always will (in Jewish history, etc.) <u>Cy</u> Shows how man is preserved - one with his Principle "And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, "The Lord is my God." (13:9) <u>Sc</u> One Principle and its infinite idea forever in operation. "But it shall be one day which shall be known to the Lord, not day, nor night: but it shall come to pass, that at evening time it shall be light. ... In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the Lord's house shall be like the bowls before the altar." (14:7, 20)  <u>Law of Zechariah (M.K.)</u> God constantly compels consciousness to operate according to the divine infinite calculus instead of the calculus of mortality.
Sc as Cy	<b>MALACHI</b> (4 chs) "My Messenger"	(Post exilic) Malachi adjures the people to obey God's law with the <u>spirit</u> of the law, not just to observe the rules, but to have the <u>spirit</u> of them. Message from God to man - a Christ sense - demands the <u>spirit</u> of the Christ. "I have loved you, saith the Lord. Yet ye say, 'Wherein hast thou loved us? Was not Esau Jacob's brother? saith the Lord: yet I loved Jacob.'" (1:2) But this statement involves reciprocity. Malachi's message is a demand based on Love fulfilling the law. "Only Godlikeness is receptive of God's blessing" (M. Kappeler 167)  <u>Law of Malachi (M.K.)</u> God constantly rules out of consciousness imperfect service, calling forth perfect service, which alone brings divine blessings.
Sc as Sc	<b>DANIEL</b> (12 chs) "God is my Judge"	(Post exilic) Book written in time of persecution by Antiochus Epiphanes, king of Syria, who had conquered Palestine about 400 years after Daniel was supposed to have lived and put the Jews through a ghastly time. Its structure is fourfold and shows that man imbued with the Word can be used to translate through the Christ, nullify all false knowledge in Christianity, so that only the true facts of Being remain to reign eternally. (See M.P. by M.K. p.188)

<b>I</b>	The flow of the story in I & II Samuel according to its illustration of the first and second tones of the fourth thousand-year period- Principle as Mind and Principle as Spirit
	<b>(Life) Principle as Mind - metaphysics and spiritual power</b> "Let there be lights in the firmament of the heaven ..." (Gen.1:14) (Adam record: Deep sleep of Adam - rib removed - Gen.2:21)
<b>I Samuel</b>	Samuel is born and grows and becomes Israel's first prophet.
Chapters	The fundamental law of true government is spiritual vision based on the one <b>Mind</b> .
1 - 7	("PROPHET. A spiritual seer; disappearance of material sense before the conscious facts of spiritual Truth" - S & H 593:4-5)
Chapters	The Israelites demand a king. Saul becomes the first king of Israel, but eventually rejected by God.
8 - 15	In true government, the reality and order of <b>Spirit</b> , which is inorganic, must always be supreme.
Chapters	David, the shepherd boy, anointed by Samuel as Israel's second king, though not yet acknowledged and crowned by the people. Saul, still the reigning king, jealous of David, tries to kill him, but David is always preserved. Jonathan figures here. Saul and Jonathan killed in battle.
16	
<b>II Samuel</b>	In true government the calm, balanced <b>rule</b> of definite spiritual sense or <b>Soul</b> , persists, holds sway and is safe.
Chapter 1	
	<b>(Life) Principle as Spirit - government and demonstration</b> "... lights ... give light upon the earth ..." (Gen.1:15) (Adam record: Woman made out of rib and brought to man - Gen.2:22, 23)
<b>II Samuel</b>	David anointed king by the people and established as king over the united kingdom of Judah and Israel.
Chapters	Divine <b>Principle</b> governs through one undivided spiritual <b>system</b> . This embraces understanding and demonstration; letter and spirit, etc., (the manhood and womanhood sense, typified by Judah and Israel).
2 - 7	
Chapters	David reigning in his kingdom.
8 - 14	Life impels the individualizing of spiritual government in active, merciful ways. It shows the fruitlessness of human will and the power of the divine <b>method</b> characterized by "Thy will be done ..." (Matt.6:10).
Chapters	David's son, Absalom, usurps his father's throne and reigns in his stead. David in voluntary exile does not fight back.
15 - 18	<b>Truth's</b> government manifests itself in an incorporeal form and must uncover all false forms of government. "Let Truth uncover and destroy error in God's own way ..." (S&H 542:19)
Chapters	David, re-instated on the throne, forgives all.
19 - 24	<b>Love's</b> plan is irresistible and fulfills all true government. "To infinite, ever-present Love, all is Love ..." (S&H 567:7)

<b>II</b>	<b>The flow of the story in I &amp; II Kings according to its illustration of the third and fourth tones of the fourth thousand-year period- Principle as Soul and Principle as Principle</b>
(Truth) Principle as Soul - harmony and system	
"... God made two great lights: the greater light to rule the day, and the lesser light to rule the night: He made the stars also" (Gen.1:16)	
(Adam record: Man leaves father and mother and cleaves to wife; naked and unashamed - Gen.2:24,25)	
<b>I Kings</b>	Solomon established on the throne.
Chapters 1 - 2	Divine Principle is always in charge and irresistibly demonstrates its right government.
Chapters 3 - 4	Solomon broadens his whole experience and prays for wisdom. The one parent Mind embraces all ideas, guiding, preserving and governing. "All ideas are My ideas" (J.D.)
Chapters 5 - 8	Solomon builds the temple. In infinite Soul lies the fundamental identity of body - the true temple - all ideas identified with the one Principle.
Chapters 9 - 13	Solomon turns aside from the one God; he builds up material wealth, indulges in impure worship, and so after his reign the kingdom divides into Judah and Israel. The one substance of Spirit, its reality, onliness and purity ensures an undivided kingdom. Believing in Spirit and matter as equal realities leads to a dualistic life experience.
Chapters 14 - 16	The reigns of many kings (who do not walk in the way of the Lord. (From Jeroboam to Ahab - 10 kings). Life, undivided from God, Spirit, means continuity, abundance, and progress; but the belief of life in matter, divided from Spirit, means depletion, disintegration, and death.
Chapters 17 - 19	Elijah's mission to Israel in the reign of Ahab. The irresistible operation of Truth uncovers error and shows the fundamental, rock-like power and eternality of spiritual Truth. ("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. II.)" - S&H 585:9-14)
Chapters 20 - 22	Syrians defeated. The story of Naboth's vineyard. Ahab and Jezebel denounced and Ahab slain. Love fulfills its plan by impelling man to face up to mere human sense, and obliterates the mortal concept.

**(Love) Principle as Principle - One and interpretation**

"God set [the lights] in the firmament of the heaven ..." (Gen.1:17,18)

(Adam record: Serpent tempts woman re eating of tree - Gen.3:1)

**II Kings**

## Chapters

1 - 7

Elijah's mission yields to Elisha's. The miracles of Elisha.

**The Word in Science** is being the numerals of infinity - the identified ideas of the divine Principle - in operation. All individuals have the "seed within [themselves]", of true inspiration and salvation. (**Soul and Life**)

## Chapters

8 - 10

Elisha's mission continues. Evil kings come and go, then Elisha anoints Jehu king of Israel and Jehu "entered into a work of extermination hitherto unparalleled in the history of the Jewish monarchy" (Peloubet). In this extermination he kills all the Baal prophets and Baal worshippers, but Jehu himself was an evil king.

**The Christ in Science** is the ideal Truth in its purity - the forever operation of divine Principle's infinite calculus - and this causes error to exterminate itself. (**Spirit and Truth**)

## Chapters

11 - 17

Queen Athaliah - only queen, but evil. King Jehoash of Judah has temple repaired by workmen. Syria again attacks Judah and Israel. Elisha dies after prophesying that Syria must be smitten five or six times, not just three. War between Israel and Judah; then both have a period of material prosperity. Finally, Israel is attacked by Assyria twice and on the last occasion is taken into captivity by Assyria.

**Christianity in Science** is the living demonstration of Principle as the outcome of pure spiritual understanding. It is the wedding of the spirit to the pure letter, where man moves in the fourth dimension of Spirit. (**Mind and Love**)

## Chapters

18 - 25

Hezekiah and Josiah - greatest kings since David. They remove the high places. The Assyrians defeated through Isaiah's counsel. Manasseh's evil reign. The Book of the Law discovered in temple in Josiah's reign and a great reformation takes place in Judah, but it is not kept up and eventually Judah is taken into captivity by Babylon.

**Science itself** is the omni-action of the apodictical divine Principle where the pure letter is indivisibly one with the spirit.

The majority of the writing prophets are delivering their powerful prophecies during this period of the comings and goings of many kings in Judah and Israel, though these prophets are seldom mentioned in the historical text of Kings.

Also the J E D P documents, which form the Hexateuch (the first six books of the Bible) are written and constantly being woven together during these years. It is a great period of the one Principle interpreting itself (Principle as Principle). The post-exilic prophets operate when the Israelites return from exile. (See next tone of Principle as Life)

<b>IV</b>	<b>The rebuilding of the temple (Book of Ezra) and the wall of Jerusalem (Book of Nehemiah), according to the illustration of the fifth and final tone of the fourth thousand-year period - Principle as Life</b>
(Love) Principle as Life - I AM and infinite progression	
"And the evening and the morning were the fourth day" (Gen. 1:19)	
	(Adam record: Eve says may eat, but not of the tree in the midst - Gen.3:2,3)
<b>Ezra</b> Chapters 1 - 3	The Israelites return to Jerusalem to rebuild their temple at the instigation of King Cyrus of Persia. He helps them in every way and "All them whose spirit God had raised" start rebuilding.  <b>The Christ</b> impulsion compels us to build a true spiritual understanding in the ordered way of the <b>Word</b> .
Chapter 4	The Samaritans want to help with the building, but the Jews are exclusive and will not have anything to do with them. Letters then written to Artaxerxes, now king of Persia, opposing the building. Vested interests prevail and the whole enterprise has to cease for sixteen years.  Without a universal sense of the one power at work in true <b>Christianity</b> , even our own spiritual culture stagnates.
Chapters 5 - 10	The prophets Haggai and Zechariah come on the scene here (Science as the Word and Science as the Christ in Christ matrix of prophets) and the building starts again with the co-operation of all people, and is completed. Ezra the scribe instructs the Israelites in the law so that they continue in it, and the prophet Malachi exhorts them to fulfil it. They have to put away foreign wives.  On the basis of <b>Science</b> alone can our true temple of spiritual understanding be built and its purpose continuously fulfilled and kept pure.
<b>Nehemiah</b> Chapter 1	Nehemiah hears of the desolation in Jerusalem and that the city is without a wall or gates, and prays for an answer.  <b>Mind</b> is the light which awakens us to the need of constructive spiritual ideas.
Chapter 2	Nehemiah, cup-bearer to King Artaxerxes, is given leave by the king to go and help his brethren build up the city; he prepares to build and encourages his brethren with him. Sanballat and Tobiah sneer at this activity.  <b>Spirit</b> impels us forward in the divine order of development, and knows no delay.
Chapters 3 - 6	Nehemiah and the Israelites build the wall and continually have to meet temptation in various ways to come down from building it.  The changeless identity of <b>Soul</b> makes us constant and persevering in our spiritual building and alert to detect all subtle opposition and deal with it.
Chapters 7 - 8	The wall and the gates completed. A register of all the various people is formulated and the law read and explained.  <b>Principle</b> gives the classification of all its ideas and interprets itself through fundamental, permanent, life-giving laws.

V	<p><b>The rebuilding of the temple (Book of Ezra) and the wall of Jerusalem (Book of Nehemiah), according to the illustration of the fifth and final tone of the fourth thousand-year period - Principle as Life</b></p>
Nehemiah Chapter	<p>The people continually read the Book of the Law and put it into practice. The Levites tell them how God has fathered Israel all through its history.</p>
9	<p><b>Life</b> fathers our way of life and continually demonstrates the coincidence of the divine with the human in life experience, when the laws of Science are understood and obeyed.</p>
Chapters	<p>The people make a covenant to keep the law. The peopling of Jerusalem and other cities. The dedication of the walls with Ezra and Nehemiah and their two great companies encircling them.</p>
10 - 12	<p><b>Truth</b> establishes man as forever dwelling in the city of spiritual consciousness, encircled and protected by the great fundamentals of being operating in the one divine system.</p>
Chapter	<p>Nehemiah visits Jerusalem again and casts out Tobiah from lodging in the temple; he cleanses it, purifies sabbath day practices, and makes the Israelites put away their foreign wives.</p>
13	<p>The purity of divine Love ensures that "nothing can enter that city which 'defileth, ...or maketh a lie'" (S&amp;H 577:26-27)</p>
<p>The post-exilic prophets - Haggai, Zechariah and Malachi - figure here with the return of the Israelites to rebuild their temple and the wall of Jerusalem (Principle as Life).</p> <p>The spiritual import of many of the prophetic messages is considered by John Doorly in his "Talks on the Science of the Bible". (See Volumes 7, 8, &amp; 9, and "Oxford Summer School, 1948", Volume 1).</p> <p>The spiritual import of <b>all</b> these messages and their relationship to one another can be clearly seen in the form of a spiritual "Matrix" - "1. The womb. 2. A place or enveloping element within which something originates, takes form, or develops" (Webster). For the matrix of the prophets see "The Minor Prophets in Light of Christian Science" by Max Kappeler.</p>	

Esther	The Persian king, Ahasuerus, glories in his kingdom and makes a feast to which he commands his wife Vashti to come. She is holding a separate feast and refuses to come, so he cuts her off and decrees through all the province that "every man should bear rule in his own house".
Chapter 1	A balanced, satisfying and whole sense of government means manhood and womanhood one, truly related in one <b>Principle</b> . Personal sense divides manhood and womanhood which results in a false male, dictatorial sense.
Chapter 2	Virgins are sought for King Ahasuerus to replace Queen Vashti. Mordecai, a Jew, who had been carried away captive, cares for his uncle's daughter Esther, who is fair and beautiful, and he puts her forward as a candidate. She is instructed not to reveal she is a Jewess. Ahasuerus loves her more than any of the virgins and makes her his queen. Plot against the king's life revealed by Mordecai.
	The <b>parent Mind</b> forever cares for the spiritual idea, providing the specific answer to every situation at the right time, because all ideas have their <b>Soul</b> identity in the one Mind or Principle of the universe where they are held eternally safe.
Chapters 3 - 5	Ahasuerus promotes the wicked Haman. All bow down to Haman except Mordecai. Haman decrees death of the Jews and Ahasuerus ratifies this decree. Mordecai tells Esther she must plead to the king for her people. He says the Jews will eventually come through, but "who knoweth whether thou art come to the kingdom for such a time as this?" She agrees to do it saying, "If I perish, I perish." She is received by the king and in reply to his question "What is thy request?" she asks for a banquet to which she invites the king and Haman. Haman boasts of his glory. Esther then asks for a second banquet and Haman, enraged by Mordecai, has gallows built for Mordecai.
	A false sense of complacency exalts material sense, whilst the satisfaction and certainty of <b>Soul</b> rouses the maliciousness of this sense. It is dealt with through the strength and purity of <b>Spirit's</b> reflection of true identity - (womanhood puts on manhood).
Chapters 6 - 8	King Ahasuerus learns of how the plot to kill him was foiled by Mordecai and he honours him. At the second banquet Esther reveals her identity and Haman's plot, and Haman is then hanged. Ahasuerus cannot reverse the decree to kill the Jews, but sends out a decree that they are allowed to defend themselves.
	<b>Life</b> ensures the continuity of the divine ideal and ensures death to its would-be destroyer.
Chapters 9 - 10	The Jews destroy their enemies. Haman's sons hanged. Feast of Purim. Mordecai made next to the king. <b>Truth and Love</b> destroy all opposition to the spiritual idea and true manhood and womanhood reign supreme.

Lay-out of the fourth DAY OF CREATION, counterfeit sense			
The days of creation	(THE WORD unfolding the spiritual tones		
The Adam record	(THE CHRIST analyzing, uncovering and		
The Thousand-year periods of Bible History	(CHRISTIANITY showing the workings of		
As interpreted by Mind, Spirit, Soul, Principle, Life,	(SCIENCE, the one Being, forever in		
<u>Synonymous term for God</u>	<u>Day of creation</u>	<u>Adam record</u>	<u>Thousand-year period</u>
SCIENCE	THE WORD	THE CHRIST	CHRISTIANITY
THE WORD REFLECTING THE CHRIST			
PRINCIPLE	4th Day (Gen.1:14-19)	(Gen.2:21-3:3)	4th thousand-year period (I Sam.1:1-Malachi 4:6)
(Li.) as Mind metaphysics spiritual power	let there be lights in the firmament to divide day from night & to be for signs, seasons, days & years	Deep sleep falls on Adam. Rib removed.	The birth of prophecy with Samuel the first prophet. The Israelites demand a king. Saul the first king. Relationship bewteen prophecy and kingship (I Sam.1:1-II Sam. 1-27)
(Li.) as Spirit government, demon-stration	lights in the firmament of heaven to give light on earth	Woman made out of man's rib, brought to Adam and named by him Woman	David rules over the united kingdom of Judah and Israel and keeps them together (II Sam.2:1-24, 25)
(T.) as Soul harmony system	Two great lights made to rule over day and night. Stars made also	Man shall leave father and cleave to his wife. They are one flesh, naked and unashamed.	Solomon starts his reign well, and builds a temple, but then worships other gods, and kingdom divides (I Kings 1:1-22:53)

(Lo.)	as	Principle One interpre- tation	Lights set in the firmament of heaven	Serpent mis- interprets to man God's command not to eat of every tree of the garden	Many kings come and go in divided kingdom. Israel and Judah taken into captivity by Assyria and Babylon. The great prophets deliver their powerful messages (II Kings 1:1-25:30) (II Chronicles takes in same ground as I&II Kings)
(Lo.)	as	Life I AM infinite progression	And the evening and the morning were the fourth day	Eve says may eat of the trees but not of the tree in the midst of the garden, nor touch it "lest ye die"	The Israelites return and rebuild the temple and the wall of Jerusalem. (Ezra and Nehemiah) Esther and Mordecai save the Jewish remnant (Esther). (All the prophetic books relate specifically to these last two tones - Pr. as Pr. and Pr. as Li.)