

2025.6.11 - Court of Spirit (Job - Part Two)



Christian Science Hymnal #412, 442, 482

King James Bible

1. John 3:6, 13 no

- 6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.
13 ... no man hath ascended up to heaven, but he that came down from heaven, *even* the Son of man which is in heaven.

2. Prov. 30:4, 5

- 4 Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what is his name, and what is his son's name, if thou canst tell?
5 Every word of God is pure: he is a shield unto them that put their trust in him.

3. Job 34:1–3 Elihu, 10, 31, 35

- 1 ... Elihu answered and said,
2 Hear my words, O ye wise *men*; and give ear unto me, ye that have knowledge.
3 For the ear trieth words, as the mouth tasteth meat.
10 Therefore hearken unto me, ye men of understanding: far be it from God, *that he should do* wickedness; and *from* the Almighty, *that he should commit* iniquity.
31 Surely it is meet to be said unto God, I have borne *chastisement*, I will not offend *any more*:
35 Job hath spoken without knowledge, and his words *were* without wisdom.

4. Job 35:2, 4–6 (to 1st ?), 7 (to 1st ?)

- 2 Thinkest thou this to be right, *that* thou saidst, My righteousness is more than God's?
4 I will answer thee, and thy companions with thee.
5 Look unto the heavens, and see; and behold the clouds *which* are higher than thou.
6 If thou sinnest, what doest thou against him? ...
7 If thou be righteous, what givest thou him? ...

5. Job 36:5, 22

- 5 Behold, God *is* mighty, and despiseth not *any*: *he is* mighty in strength *and* wisdom.
22 Behold, God exalteth by his power: who teacheth like him?

6. Job 37:14, 15, 18, 21, 23

- 14 Hearken unto this, O Job: stand still, and consider the wondrous works of God.
15 Dost thou know when God disposed them, and caused the light of his cloud to shine?
18 Hast thou with him spread out the sky, *which is* strong, *and* as a molten looking glass?
21 And now *men* see not the bright light which *is* in the clouds: but the wind passeth, and cleanseth them.
23 *Touching* the Almighty, we cannot find him out: *he is* excellent in power, and in judgment, and in plenty of justice: he will not afflict.

7. Job 38:1–8, 11, 22–28, 32, 33, 36

- 1 Then the LORD answered Job out of the whirlwind, and said,
2 Who *is* this that darkeneth counsel by words without knowledge?
3 Gird up now thy loins like a man; for I will demand of thee, and answer thou me.
4 Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding.
5 Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it?
6 Whereupon are the foundations thereof fastened? or who laid the corner stone thereof;
7 When the morning stars sang together, and all the sons of God shouted for joy?
8 Or *who* shut up the sea with doors, when it brake forth, *as if* it had issued out of the womb?
11 And said, Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed?
22 Hast thou entered into the treasures of the snow? or hast thou seen the treasures of the hail,
23 Which I have reserved against the time of trouble, against the day of battle and war?
24 By what way is the light parted, *which* scattereth the east wind upon the earth?
25 Who hath divided a watercourse for the overflowing of waters, or a way for the lightning of thunder;
26 To cause it to rain on the earth, *where* no man *is*; *on* the wilderness, wherein *there is* no man;
27 To satisfy the desolate and waste *ground*; and to cause the bud of the tender herb to spring forth?

- 28 Hath the rain a father? or who hath begotten the drops of dew?
 32 Canst thou bring forth Mazzaroth in his season? or canst thou guide Arcturus with his sons?
 33 Knowest thou the ordinances of heaven? canst thou set the dominion thereof in the earth?
 36 Who hath put wisdom in the inward parts? or who hath given understanding to the heart?

8. Job 40:1, 2 (to ?), 7–11, 15, 18, 19 (to :)

- 1 Moreover the LORD answered Job, and said,
 2 Shall he that contendeth with the Almighty instruct *him*? ...
 7 Gird up thy loins now like a man: I will demand of thee, and declare thou unto me.
 8 Wilt thou also disannul my judgment? wilt thou condemn me, that thou mayest be righteous?
 9 Hast thou an arm like God? or canst thou thunder with a voice like him?
 10 Deck thyself now *with* majesty and excellency; and array thyself with glory and beauty.
 11 Cast abroad the rage of thy wrath: and behold every one *that is* proud, and abase him.
 15 ¶ Behold now behemoth, which I made with thee; he eateth grass as an ox.
 18 His bones *are as* strong pieces of brass; his bones *are* like bars of iron.
 19 He *is* the chief of the ways of God: ...

9. Job 41:1 (to 1st ?), 5, 10

- 1 Canst thou draw out leviathan with an hook? ...
 5 Wilt thou play with him as *with* a bird? or wilt thou bind him for thy maidens?
 10 None *is so* fierce that dare stir him up: who then is able to stand before me?

10. Job 42:1–3, 5–8 (to 2nd :), 10, 13–17

- 1 Then Job answered the LORD, and said,
 2 I know that thou canst do every *thing*, and *that* no thought can be withholden from thee.
 3 Who *is* he that hideth counsel without knowledge? therefore have I uttered that I understood not; things too wonderful for me, which I knew not.
 5 I have heard of thee by the hearing of the ear: but now mine eye seeth thee.
 6 Wherefore I abhor *myself*, and repent in dust and ashes.
 7 ¶ And it was so, that after the LORD had spoken these words unto Job, the LORD said to Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for ye have not spoken of me *the thing that is* right, as my servant Job *hath*.
 8 Therefore take unto you now seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt offering; and my servant Job shall pray for

you: for him will I accept: ...

- 10 And the LORD turned the captivity of Job, when he prayed for his friends: also the LORD gave Job twice as much as he had before.
- 13 He had also seven sons and three daughters.
- 14 And he called the name of the first, Jemima; and the name of the second, Kezia; and the name of the third, Keren-happuch.
- 15 And in all the land were no women found so fair as the daughters of Job: and their father gave them inheritance among their brethren.
- 16 After this lived Job an hundred and forty years, and saw his sons, and his sons' sons, *even* four generations.
- 17 So Job died, *being* old and full of days.

11. James 5:8, 10, 11

- 8 Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.
- 10 Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience.
- 11 Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy.

12. I John 3:2, 3, 7, 18–22

- 2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.
- 3 And every man that hath this hope in him purifieth himself, even as he is pure.
- 7 Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous.
- 18 My little children, let us not love in word, neither in tongue; but in deed and in truth.
- 19 And hereby we know that we are of the truth, and shall assure our hearts before him.
- 20 For if our heart condemn us, God is greater than our heart, and knoweth all things.
- 21 Beloved, if our heart condemn us not, *then* have we confidence toward God.
- 22 And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.

📖 *Science and Health with Key to the Scriptures* by Mary Baker Eddy

1. SH 2:15

- 15 Prayer cannot change the Science of being, but it tends to bring us into harmony with it. Goodness attains the demonstration of Truth. A request that
- 18 God will save us is not all that is required. The mere habit of pleading with the divine Mind, as one pleads

with a human being, perpetuates the belief in God as
21 humanly circumscribed, — an error which impedes spiritual growth.

2. SH 411:20

The procuring cause and foundation of all sickness is
21 fear, ignorance, or sin. Disease is always induced by a false sense mentally entertained, not destroyed.

Fear as the foundation

Disease is an image of thought externalized.

24 The mental state is called a material state. Whatever is cherished in mortal mind as the physical condition is imaged forth on the body.

3. SH 390:7–9

It is our ignorance of God, the
divine Principle, which produces apparent discord, and
9 the right understanding of Him restores harmony.

Ultimate harmony

4. SH 257:15–8

15 The material senses and human conceptions would translate spiritual ideas into material beliefs, and would say that an anthropomorphic
18 God, instead of infinite Principle, — in other words, divine Love, — is the father of the rain, “who hath begotten the drops of dew,” who bringeth “forth Mazzaroth in his season,” and guideth “Arcturus with his sons.”
21

Finite mind manifests all sorts of errors, and thus proves the material theory of mind in matter to be the
24 antipode of Mind. Who hath found finite life or love sufficient to meet the demands of human want and woe, — to still the desires, to satisfy the aspirations? Infinite Mind cannot be limited to a finite form,
27 or Mind would lose its infinite character as inexhaustible Love, eternal Life, omnipotent Truth.

Inexhaustible divine Love

30 It would require an infinite form to contain infinite Mind. Indeed, the phrase *infinite form* involves a contradiction of terms. Finite man cannot be the image and
1 likeness of the infinite God. A mortal, corporeal, or finite conception of God cannot embrace the glories of
3 limitless, incorporeal Life and Love. Hence

Infinite physique

impossible

the unsatisfied human craving for something
better, higher, holier, than is afforded by a
6 material belief in a physical God and man. The insuffi-
ciency of this belief to supply the true idea proves the
falsity of material belief.

5. SH 412:4, 18

Mentally and silently plead the case scien-
tifically for Truth. You may vary the arguments to meet
6 the peculiar or general symptoms of the case you treat,
but be thoroughly persuaded in your own mind concern-
ing the truth which you think or speak, and you will be
9 the victor.

18 To heal by argument, find the type
of the ailment, get its name, and array your
mental plea against the physical. Argue at first men-
21 tally, not audibly, that the patient has no disease, and
conform the argument so as to destroy the evidence of
disease. Mentally insist that harmony is the fact, and
24 that sickness is a temporal dream. Realize the presence
of health and the fact of harmonious being, until the
body corresponds with the normal conditions of health
27 and harmony.

Insistence
requisite

6. SH 509:16–28

God forms and
peoples the universe. The light of spiritual understand-
18 ing gives gleams of the infinite only, even as nebulæ indi-
cate the immensity of space.

So-called mineral, vegetable, and animal substances
21 are no more contingent now on time or material struc-
ture than they were when “the morning stars
sang together.” Mind made the “plant of
24 the field before it was in the earth.” The periods of
spiritual ascension are the days and seasons of Mind’s
creation, in which beauty, sublimity, purity, and holiness
27 — yea, the divine nature — appear in man and the uni-
verse never to disappear.

Rarefaction
of thought

Divine nature
appearing

7. SH 114:32

Apart from the usual opposition to everything new,
1 the one great obstacle to the reception of that spiritual-
ity, through which the understanding of Mind-science
3 comes, is the inadequacy of material terms for
metaphysical statements, and the consequent
difficulty of so expressing metaphysical ideas as to make
6 them comprehensible to any reader, who has not person-
ally demonstrated Christian Science as brought forth in
my discovery. Job says: “The ear trieth words, as the
9 mouth tasteth meat.” The great difficulty is to give the
right impression, when translating material terms back
into the original spiritual tongue.

Philological
inadequacy

8. SH 510:4

To discern the rhythm of Spirit
and to be holy, thought must be purely spiritual.

Spiritual ideas
apprehended

9. SH 434:8, 19–27

After much debate and opposition, permission is ob-
9 tained for a trial in the Court of Spirit, where Christian
Science is allowed to appear as counsel for
the unfortunate prisoner. Witnesses, judges,
12 and jurors, who were at the previous Court of Error,
are now summoned to appear before the bar of Justice
and eternal Truth.

Counsel for
defence

Then Christian Science turns suddenly to the
supreme tribunal, and opens the argument for the
21 defence: —

The prisoner at the bar has been unjustly sentenced.
His trial was a tragedy, and is morally illegal. Mortal
24 Man has had no proper counsel in the case. All the testi-
mony has been on the side of Personal Sense, and we shall
unearth this foul conspiracy against the liberty and life of
27 Man.

10. SH 435:4–14

Counsellor False Belief has

argued that the body should die, while Reverend Theology
6 would console conscious Mortal Mind, which alone is capable of sin and suffering. The body committed no offence. Mortal Man, in obedience to higher law, helped his fellow-
9 man, an act which should result in good to himself as well as to others.

The law of our Supreme Court decrees that whosoever
12 *sinneth* shall die; but good deeds are immortal, bringing joy instead of grief, pleasure instead of pain, and life instead of death.

11. SH 436:15

15 Prior to the night of his arrest, the prisoner summoned two professed friends, Materia Medica and Physiology, to prevent his committing liver-complaint, and thus save him
18 from arrest. But they brought with them Fear, the sheriff, to precipitate the result which they were called to prevent. It was Fear who handcuffed Mortal Man and would now
21 punish him. You have left Mortal Man no alternative. He must obey your law, fear its consequences, and be punished for his fear. His friends struggled hard to rescue the
24 prisoner from the penalty they considered justly due, but they were compelled to let him be taken into custody, tried, and condemned. Thereupon Judge Medicine sat in judg-
27 ment on the case, and substantially charged the jury, twelve Mortal Minds, to find the prisoner guilty. His Honor sentenced Mortal Man to die for the very deeds which the di-
30 vine law compels man to commit. Thus the Court of Error construed obedience to the law of divine Love as disobedience to the law of Life. Claiming to protect Mortal Man
33 in right-doing, that court pronounced a sentence of death for doing right.

12. SH 437:14–25, 32–7

Man self-destroyed; the testimony of matter respected;
15 Spirit not allowed a hearing; Soul a criminal though recommended to mercy; the helpless innocent body tor-

tured, — these are the terrible records of your Court of
18 Error, and I ask that the Supreme Court of Spirit reverse
this decision.

Here the opposing counsel, False Belief, called Chris-
21 tian Science to order for contempt of court. Various
notables — Materia Medica, Anatomy, Physiology, Scho-
lastic Theology, and Jurisprudence — rose to the ques-
24 tion of expelling Christian Science from the bar, for such
high-handed illegality.

The attorney, Christian Science, then read from the
33 supreme statute-book, the Bible, certain extracts on the
1 Rights of Man, remarking that the Bible was better au-
thority than Blackstone: —

3 Let us make man in our image, after our likeness; and
let them have dominion.

Behold, I give unto you power . . . over all the power
6 of the enemy: and nothing shall by any means hurt you.

If a man keep my saying, he shall never see death.

13. SH 439:15–22, 27

15 Christian Science turned from the abashed witnesses,
his words flashing as lightning in the perturbed faces
of these worthies, Scholastic Theology, Materia Medica,
18 Physiology, the blind Hypnotism, and the masked Per-
sonal Sense, and said: —

God will smite you, O whited walls, for injuring in your
21 ignorance the unfortunate Mortal Man who sought your
aid in his struggles against liver-complaint and Death.

27 Our higher statutes declare you all,
witnesses, jurors, and judges, to be offenders, awaiting the
sentence which General Progress and Divine Love will
30 pronounce.

14. SH 440:15, 25–4

15 Now what greater justification can any deed
have, than that it is for the good of one's neighbor? Where-
fore, then, in the name of outraged justice, do you sentence
18 Mortal Man for ministering to the wants of his fellow-man

in obedience to divine law? You cannot trample upon the
decree of the Supreme Bench. Mortal Man has his appeal
21 to Spirit, God, who sentences only for sin.

In the presence of the Supreme Lawgiver, stand-
ing at the bar of Truth, and in accordance with the divine
27 statutes, I repudiate the false testimony of Personal Sense.
I ask that he be forbidden to enter against Mortal Man
any more suits to be tried at the Court of Material Error.
30 I appeal to the just and equitable decisions of divine Spirit
to restore to Mortal Man the rights of which he has been
deprived.

33 Here the counsel for the defence closed, and the Chief
Justice of the Supreme Court, with benign and imposing
1 presence, comprehending and defining all law and evi-
dence, explained from his statute-book, the
3 Bible, that any so-called law, which under-
takes to punish aught but sin, is null and void.

Charge of the
Chief Justice

15. SH 441:8–9 (to :), 12–20, 25–15

He
9 concluded his charge thus: ...

12 Accord-
ing to our statute, Material Law is a liar who cannot bear
witness against Mortal Man, neither can Fear arrest Mortal
15 Man nor can Disease cast him into prison. Our law refuses
to recognize Man as sick or dying, but holds him to be for-
ever in the image and likeness of his Maker. Reversing the
18 testimony of Personal Sense and the decrees of the Court of
Error in favor of Matter, Spirit decides in favor of Man
and against Matter.

The Supreme Bench decides in favor of intelligence, that
no law outside of divine Mind can punish or reward Mortal
27 Man. Your personal jurors in the Court of Error are
myths. Your attorney, False Belief, is an impostor, per-
suading Mortal Minds to return a verdict contrary to law
30 and gospel. The plaintiff, Personal Sense, is recorded in
our Book of books as a liar. Our great Teacher of mental

jurisprudence speaks of him also as “a murderer from the
33 beginning.” We have no trials for sickness before the tri-
1 bunal of divine Spirit. There, Man is adjudged innocent
of transgressing physical laws, because there are no such
3 laws. Our statute is spiritual, our Government is divine.
“Shall not the Judge of all the earth do right?”

The Jury of Spiritual Senses agreed at once upon a
6 verdict, and there resounded throughout the vast audience-
chamber of Spirit the cry, Not guilty. Then
the prisoner rose up regenerated, strong, free.
9 We noticed, as he shook hands with his counsel, Chris-
tian Science, that all sallowness and debility had dis-
appeared. His form was erect and commanding, his
12 countenance beaming with health and happiness. Divine
Love had cast out fear. Mortal Man, no longer sick
and in prison, walked forth, his feet “beautiful upon the
15 mountains,” as of one “that bringeth good tidings.”

Divine
verdict

16. SH 442:19–22 When, 30

When
Christ changes a belief of sin or of sickness into
21 a better belief, then belief melts into spiritual understand-
ing, and sin, disease, and death disappear.

Christ
the great
physician

30 Christian Scientists, be a law to yourselves that mental
malpractice cannot harm you either when asleep or when
awake.

17. SH 262:17–23

Job said: “I have heard of Thee by the hearing of the
18 ear: but now mine eye seeth Thee.” Mortals will echo
Job’s thought, when the supposed pain and
pleasure of matter cease to predominate. They
21 will then drop the false estimate of life and happiness, of
joy and sorrow, and attain the bliss of loving unselfishly,
working patiently, and conquering all that is unlike God.

The true
sense