



Handouts for Week of February 19, 2024- “Mind”

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Qualities & Attributes on “Mind”

A way to study the subject on “Mind” is to look up all the attributes and qualities that one can think of about Mind.

Think about:

- what Mind is
- what Mind does
- what Mind frees me from

Here is my list, but I always am working each week to add to it. I try to affirm and acknowledge that these qualities are a part of my natural being. I reflect Mind because God IS Mind. The kingdom of Mind is within me.

Words that describe Mind:
“Be still and know that I am infinite Mind.”

Absolute
Acumen
Acuteness
ALL
All-knowing
Analytical ability
Apprehension
Comprehension
Creative
Discernment
Divine
Ever-present
Faculty of good judgment
Illumination
Imagination
Incorporeal
Indivisible
Infinite
Intelligence

Intuitiveness
Keeness
Omniscient
One
Only
Perception
Sagacity
Supreme
Understanding
Unfathomable
Vision
Wisdom

What Mind does?

Expresses itself as Science, our scientific understanding of all good.
Penetrates to the significant
Reveals ability to do what is needed
Reveals ability to see what needs to be corrected in the thought of the patient and the ability to realize the spiritual counter-fact which corrects it and brings healing
Resourceful, right, and wise direction
Reveals ability to understand: To grasp a situation and know what to do
Retains revelation including what is referred to as memory
Reveals discernment of right needs and requirements and meets them
Reveals power which is constantly unfolding all revelation to us

Mind is never:

Emotional
Foolish
Idiotic
Ignorant
Insane
Mad
Mistaken
Moronic
Retarded
Stupid
Thick-Headed
Uncomprehending
Unreasoning
Unwise

Never a materially minded mortal believing in many minds and relying on human mind which our Leader tells us is ‘opposed to God and must be put off’

Never indulges in or is subject to mental malpractice, directed, ignorant or malicious



”Peace” & “Eirene”

Peace:

Hebrew: shalom

Completeness, soundness, safety, health, prosperity, quiet, tranquility, contentment

Harmony, heavenly rest

absence of violence , no quarrels, no disturbances, no agitation,

Greek: eirene

National tranquillity, exemption from rage or havoc of war

Harmony, concord, security, prosperity, quietness, rest, at one

Harmonious relationships between men, nations, friendliness, God and man, sense of rest and contentment,

Wholeness, finished, entire, salvation,



Research on “Lost”

Lost:

1. Mislaidd or left in a place unknown or forgotten; that cannot be found;
2. Ruined; destroyed; wasted or squandered; employed to no good purpose;
3. Forfeited;
4. Not able to find the right way, or the place intended.
5. Bewildered; perplexed; being in a maze;
6. Alienated; insensible; hardened beyond sensibility or recovery;
7. Not perceptible to the senses; not visible;
8. no longer known or possessed

What are some things that might be thought of as lost? The material world’s view:

- Health
- Eyesight, hearing, faculties
- Teeth
- Job
- Purpose
- Supply, income
- Movement and flexibility
- Youth
- Family member; a person; husband; friend;
- Spiritual understanding
- Money; retirement funds
- Direction
- Memory

Total opposite to God and the spiritual idea of man.

-all have to do with decay, deterioration, aging, disintegrating in quality, function or condition; impairment; degenerate; decline; descend; regress; rot; worsen

FAC'ULTY, *noun* [Latin *facultas*, from *facio*, to make.]

1. That power of the mind or intellect which enables it to receive, revive or modify perceptions; as the *faculty* of seeing, of hearing, of imagining, of remembering, etc.: or in general, the faculties may be called the powers or capacities of the mind.

2. The power of doing any thing; ability. There is no *faculty* or power in creatures, which can rightly perform its functions, without the perpetual aid of the Supreme Being.

(“Research on Lost” . . . continued)

3. The power of performing any action, natural, vital or animal.
4. Facility of performance;

Mary Baker Eddy’s view:

If Spirit, Soul, could sin or be lost, then being and immortality would be lost, together with all the faculties of Mind; but being cannot be lost while God exists. Soul and matter are at variance from the very necessity of their opposite natures. Mortals are unacquainted with the reality of existence, because matter and mortality do not reflect the facts of Spirit.
(SH 215:4)

There is more Christianity in seeing and hearing spiritually than materially. There is more Science in the perpetual exercise of the Mind-faculties than in their loss. Lost they cannot be, while Mind remains. The apprehension of this gave sight to the blind and hearing to the deaf centuries ago, and it will repeat the wonder.
(SH 487:6)

The fact is real faculties of Mind cannot be lost. There is only “seeming” loss as a result of the lies from error and sense testimony. But it doesn’t matter how many lies are told, how many people believe them, or how big the lie is—the smallest Truth eradicates them, “A grain of Christian Science does wonders for mortals, so omnipotent is Truth . . .” (SH 449:3-5 (to ,))

SH 87:25 (only)

The true concept is never lost.

SH 214:26–30

How transient a sense is mortal sight, when a wound on the retina may end the power of light and lens! But the real sight or sense is not lost. Neither age nor accident can interfere with the senses of Soul, and there are no other real senses.

SH 259:15–18

If man was once perfect but has now lost his perfection, then mortals have never beheld in man the reflex image of God. The *lost* image is no image. The

("Research on Lost" . . . continued)

true likeness cannot be lost in divine reflection.

SH 303:28-30

Spiritual man is the image or idea of God, an idea which cannot be lost nor separated from its divine Principle.

SH 359:31

When others see them as I do, in their true light and loveliness, — and know that these ideals are real and eternal because drawn from Truth, — they will find that nothing is lost, and all is won, by a right estimate of what is real."

SH 407:21-22 (to 2nd .)

If delusion says, "I have lost my memory," contradict it. No faculty of Mind is lost.

SH 486:23-26

Sight, hearing, all the spiritual senses of man, are eternal. They cannot be lost. Their reality and immortality are in Spirit and understanding, not in matter, — hence their permanence.



“Mark the Perfect Man” (with answers)

(shamar)

- guard, keep
- preserve, protect
- watch
- hedge around something

Words in original

(tam)

- complete
- perfect
- whole
- upright in a moral sense
- Having integrity
- Sound, undefiled

Concept of man

(the perfect concept of the Christ man)

Mark

the

perfect

man,

□

(ra ah) -to see

- to see intellectually with the mind
- perceive
- understand
- be fully aware of
- to be a seer or prophet

- that which is pleasing to God
- straight
- that which is right in his eyes,
- righteous in Hebrew is right thinking and right acting
- having integrity, uprightness
- does what ought to be done

and behold

the

upright,

for the end of that man is

- (shalom)
- health, peace, tranquility
 - success, salvation, soundness
 - sense of well being
 - unharmed, unhurt
 - harmony of soul and mind, externally & internally
 - completeness, harmony, fulfillment, not needing anything else

peace.



Research on “Romans 11”

Rom 11:33, 34,36 of him, to him, and through him. . .

33O the depth of the riches both of the wisdom and 33

- **depth** – bathos: immensity; to an extreme degree; deep
- the deep things of God hidden and above man’s scrutiny

- **riches**: 4149: ploutos: wealth, abundance, materially or spiritually, universal fullness; the fullness of perfections

- wisdom: 4678: Sophia: wisdom, insight, human or divine intelligence; science of learning;
-
- an acquaintance with divine things joined to a power of discoursing concerning them and of interpreting and applying sacred Scripture;
-
- knowledge of the divine plan,
- an ability to discourse eloquently of this wisdom;
- supreme intelligence such as belongs to God

knowledge of God!

knowledge: gnosis 1108: knowledge, doctrine, wisdom

- knowledge of things which belong to God;
- deeper, more perfect and enlarged knowledge
- the higher knowledge of Christian and divine things
-

34For who hath known the mind of the Lord? Or who hath been his counsellor?

“Who hath directed the Spirit of the Lord or hath taught him?

It is designed to express the infinite wisdom and knowledge of God, by affirming that no being could teach him, or counsel him. Earthly monarchs have counsellors of state, whom they may consult in times of perplexity or danger. But God has no such council. He sits alone; nor does he call in any or all of his creatures to advise him.” (Barnes’ Notes).

36For of him, and through him, and to him, are all things: to whom be glory for ever.

"All things proceed from God, all things are made or wrought by Him, and all things exist for His glory, and to carry out His ends." (Ellicott's Commentary).

"And through him - That is, by his immediate operating agency. The former expression, "of him," affirmed that he was the original source of all things; this declares that all are by him, or through him, as their immediate cause. It is not merely by his plan or purpose; it is by his agency, by the direct exertion of his power in their creation and bestowment. By his power they are still directed and controlled." (Barnes' Notes).

"through him] **by means of Him**. He is not the Source only, but the Means. He did not only originate all things, but incessantly sustains and overrules all." (Cambridge Bible).

"To him. This expression denotes the final cause, the reason or end for which all things were formed. It is to promote his honor and glory. It is to manifest his praise, or to give a proper putting forth of the glorious attributes of God; that the exceeding greatness, and goodness, and grandeur of his character might be evinced." (Barnes' Notes).

"to him] To His glory. He is, to Himself, the Final Cause of all His works. He is greater, higher, nobler, and more precious, than His whole creation;" (Cambridge Bible).



“Unclean Spirit”

Luke 4:33-36

33 And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice,

“A striking point in this miracle is the testimony of the demon to Christ’s Messiahship, which, however, he [Jesus] refused to accept” (Dummelow 725).

“Unclean” in Greek is *akathartos* and means “impure, not cleansed, unclean, that which must be abstained from according to the levitical law, in a ceremonial sense, in a moral sense: unclean in thought and life, foul” (Thayer 169).

“An evil spirit is unclean in contrast to the holiness of God and may well cause both moral and physical filth in a possessed human” (*EBC* 8.872).

“The ‘demons,’ ‘unclean spirits,’ or ‘evil spirits’ of the Synoptic Gospels are rarely associated with Satan, and their control of a person is normally not an indication of moral turpitude. Usually demonic possession is associated with physical or psychic illness. At times afflictions of some sort are indicated, such as dumbness, lameness, epilepsy, delirium, possession and illness” (*AB Luke i-ix*. 545).

“It is probable that this man had lucid intervals, or he would not have been admitted into the synagogue. While there, one of his fits came on, and he suddenly cried out” (Barnes 148).

34 Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us? I know thee who thou art; the Holy One of God.

“The plural is generally understood to prove the actual existence of the indwelling evil spirit. At the same time, it is a well-known fact that if an insane person is the victim of a delusion, he adapts all his words and actions to accord with it. If the insane person believed that he was possessed by a devil, he would be likely to speak in the plural” (Dummelow 725).

“What do you want with us? What do we have to do with each other? Why this interference?” (*EBC* 8.872). Jesus protected who he was as the Messiah, but this spirit of evil recognized him and cried out the truth. According to the popular belief of that time, to know a person’s identity and name was to gain magic power over him.

35 And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not.

"And Jesus rebuked him. Chided him, or commanded him, with a threatening, to be still. This was not the man that he rebuked, but the *spirit*, for he instantly commanded the same being to come out of the man" (Barnes 148).

The unclean spirit doesn't give up without a fight. This is mental warfare! God speaks and it is done!

"In all [Jesus'] words he speaks from the mouth of omnipotence. . . . The miracles of Jesus are part of the invading dominion of God which Jesus brings with his own person in proclamation and act. They are the dominion of God overcoming and expelling the sway of [so-called] demons and Satan" (*Theological Dictionary* 302).

36 And they were all amazed, and spake among themselves, saying, What a word is this! For with authority and power he commandeth the unclean spirits, and they come out.

"The first thing we find here is a divided sense of mentality, the unclean devil . . . We find that Jesus' radical challenge to the human mind is such that this devil is absolutely removed from his mentality, shown never to have been a part of it. Normalcy, dignity of manhood, are restored. . . . No one had witnessed such authority before, where the word is followed by the deed. Just like creation where God said (in Genesis 1:3), 'Let there be, and there was.' There is no lapse between promise and fulfillment from God's point of view. Breathing in the Holy Ghost is our way of imaging forth God's authority on-earth-as-in-heaven, imaging forth that 'Let there be Light.'

"'Let there be health' is our breathing in the divine fact that the Holy Ghost is inspiring us to feel. Our utilization of that fact is like our breathing out, giving out what we've taken in. It becomes 'and there was' light or health. Just as natural as that. Breathing, 'let there be,' and breathing out, 'there was.'" (Crisler, *Gospels* 2.136-137).

"Once again Luke notes the amazement of the people. The astonishment this time is not only at his teaching and authority but at his power" (*EBC* 8.873).

Amazed is *thambos* in Greek and means "stupefaction, astonishment, to render immovable, dumbfounded" (Thayer 2285).

Authority is *exousia* in Greek and means "mastery, jurisdiction, the power of rule or government whose will and commands must be submitted to by others and obeyed, a ruler, the sign of regal authority, a crown" (Thayer 1849).