



## CLAIM as YOURS SUBSTANTIAL GEMS of SPIRITUAL SENSE!

Saturday, March 11th, 2023

[Click here to print PDF version](#)

### CLAIM as YOURS SUBSTANTIAL GEMS of SPIRITUAL SENSE!

Let God Expressed Meekly/Mightily in you sparkle brightly with insights from Cobbey & others

as inspired by The Christian Science Quarterly Bible Lesson on

### “Substance” for Sunday, March 12, 2023

(Cobbey Crisler’s insights are shared with the blessing of Janet Crisler

[janetcrisler7@gmail.com](mailto:janetcrisler7@gmail.com))

by Warren Huff, CedarS Executive Director Emeritus, [warren@cedarscamps](mailto:warren@cedarscamps)

---

**Like PAUL, GIVE “CONVINCING PROOFS ... TO THE WORLD” OF THE VALIDITY [of our faith in] “THE SCIENTIFIC STATEMENT OF BEING” (see Retrospection & Introspection, p. 93:17 & Science & Health p. 208)**

*Mary Baker Eddy on Paul’s words in Athens (Acts 17:28/Responsive Reading):*  
**“St. Paul said to the Athenians, “For in Him we live and move and have our being.” This statement is in substance identical with my own: “There is no life, truth, substance, nor intelligence in matter.” It is quite clear that this great verity has not yet been fully demonstrated, but it is nevertheless true. If Christian Science reiterates Paul’s teaching, we, as Christian Scientists, should give to the world convincing proof of the validity of this scientific statement of being. Having perceived, in advance of others, this scientific fact, we owe to ourselves and to the world a struggle for its demonstration.”**

**“Retrospection and Introspection,” by Mary Baker Eddy, page 93:17**

**COBBEY CRISLER’S INSIGHTS ON THE CONTEXT OF PAUL’S WORDS TO THE ATHENIANS in ACTS 17 (quoted in citation S&H p. 208:5, 428:15 and 596:7-10):  
ENGAGINGLY SHARE YOUR CHRISTIANITY WITH YOUR AUDIENCE!**

[Cobbey on Acts 17:] “Well, now Paul is heading for the cultural capital of civilization, **Athens**. And you can’t even go to modern day Athens without appreciating somewhat of what Paul saw, looking around at the remnants of that great city and “the columned buildings that were dedicated to so many gods. It must have moved Paul.” ... ([Download picture at bottom of online version of the GEMs](#))

“And so, he opens his mouth and begins right away to talk in Athens. Now this is a tough area in which to introduce Christianity, except at least they were willing to listen because everybody talked about anything. I mean there were a lot of weirdo sects and ideas that they welcomed without question in Athens because everybody liked to dispute these ideas anyway.

"He's in the market, the agora, as well as in the synagogue. He runs into Epicureans; he runs into Stoics." Now Tarsus where Paul came from happens to be a Stoic stronghold. So, he must have been certainly aware of that philosophy...

"They bring him to Areopagus, the hill of Mars or Aries, and they asked him to explain what he has to say." ...

Acts 17:22 Then Paul stood in the **midst of Mars' hill**, and said, Ye men of Athens, I perceive that in all things ye are too superstitious.

Paul, standing there, shows how a lecture can be **tailor-made to any environment**. And, it's better than uniformity if you want to **get the ear of the locals**. And in this way, you will find at no point does Paul mention the Old Testament. Why? (Pause) What would that mean to the Athenians? (See below, Acts 17:23, paraphrased)

Instead, he kind of says, "On my way to the forum...you know. In other words, here I was, and I saw something you had back here. And, it says TO THE UNKNOWN GOD." (See Acts 17:23 ...

"Would everybody be listening? **It relates. He's picked up something locally.** And, would you also be listening if he said "That monument you put 'TO THE UNKNOWN GOD', I want to tell you a little something about him. He's unknown to you, but here's some information that might be helpful... "And then, in Acts 17, verse 24, he describes "**that God who made all, and therefore, couldn't dwell in temples made with hands.**" ...

We're reminded of whom? Yes, but since Jesus, we heard that from Stephen, remember? As Saul, himself, he had heard that.

"He dwelleth not in temples made with hands." (repeated paraphrased)

What do you think that comment does when you're looking at the Parthenon and buildings like it? "God doesn't dwell in all of this. He made everything. How can you contain Him?" ... Very interesting point.

Have we even arrived at that point today in our thinking? ... I doubt the Athenians had either.

"The search where God is..." will end up with the conclusion in the last line of Acts 17, verse 27, "that He's not very far from every one of us." And then Paul very cleverly introduces lines from local poets: "In him we live, and move, and have our being" and "for we are also his offspring" – parts of poems we have identified, and they even know the authors. (See below, partial)

**Acts 17:28 (quoted in cit. S32) For in him we live, and move, and have our being\*\*;** as certain also of your own poets have said, For we are also his offspring.

**"After the Master, What? The Book of Acts,"** by B. Cobbey Crisler\*\*

**\*\*AGAIN, Mary Baker Eddy on Paul's words in Athens (cit. B4, Acts 17:28):**

**"St. Paul said to the Athenians, "For in Him we live and move and have our being." This statement is in substance identical with my own: "There is no life, truth, substance, nor intelligence in matter." It is quite clear that this great verity has not yet been fully demonstrated, but it is nevertheless true. If Christian Science reiterates Paul's teaching, we, as Christian Scientists, should give to the world convincing proof of the validity of this scientific statement of being. Having perceived, in advance of others, this scientific fact, we owe to ourselves and to the world a struggle for its demonstration."**

**REMEMBER THE HEALING FEELING OF ALWAYS BEING AT-ONE WITH YOUR EVER-PRESENT, “GREAT I AM” GOD! *Not an “I was” God or “I will be” God! My quick [sketch on YouTube of Moses’ encounter with God](#), the great “I Am,” was inspired by Cobbey Crisler’s insights into Exodus chapters 3 and 4 as I transcribed them from his talk, “Heal the Sick: A Scriptural Record.” If you want this background and his application ideas for Exodus 3:14,15 (citation B6 in this week’s Christian Science Quarterly Bible Lesson), you may want to click the link to my [March 2020 CedarS Bible Blog](#).***

***Bible Blog initially for 3-7-2020 as inspired by Cobbey Crisler insights:***

**Remember our ever-present, “great I AM” God isn’t an “I was” God or an “I will be” God!**

*A reenactment of Moses’ encounter with God the great “I Am” was inspired by Cobbey Crisler’s insights into Exodus chapters 3 and 4 as transcribed below from “Heal the Sick: A Scriptural Record.”*

[Excerpts from ***“Heal the Sick: A Scriptural Record,”* by B. Cobbey Crisler\*\*:**]

“Notice that when God appears to Moses at the burning bush and the bush was not consumed notice that, otherwise the bush would be “I-was.”

The bush was not consumed despite the passage of time, material elements, whatever.

That “I Am” is continuous and preserved.

Jesus brings out the point that God could not have used the statement “I am the God of Abraham, Isaac and Jacob.” He could not have said that using the present tense in Moses time, if what were not true? (Voice: “Eternality”). Eternality of whom? Not just God. His point was not that. **His point was the Abraham, Isaac and Jacob were not dead**, or God could not have said, “I Am the God of Abraham, Isaac and Jacob.”

They are I AM as well. **If God is I Am, then his creation must always be I Am.** That’s Jesus’ own point. We’ll get to that more as we get into the Gospels.”

**[Click to see a](#)** link to a video reenactment at the bushing-bush by *Warren M. Huff as Moses & Warren’s friend and CedarS Board member, Ken Pratt, as the voice of the “great I AM” (citation B6, Exodus 3:14, 15 & SH 587:5) SEE the video at <https://www.youtube.com/watch?v=50f4vWbs3ak>*

*[FYI: The mural scene behind “Moses” in the YouTube video is an aerial view of CedarS painted by Angela Sage Larson on two walls in CedarS new office in the St. Louis area. Note that in the sky portion, Angela recorded one of Ruth E. Huff’s Bible opening answers that inspired the founding and name of CedarS (near Lebanon) and the naming of Girls Camp cabins after birds (“where the birds make their nests.” Ps. 104:17)]*

*[Further video footnotes from Warren:]* Late-night camera work and narration in mid-March 2020 by Ken Pratt along with “ready, willing and able” editing by George Napper made possible this semi-professional sounding and looking message. May our obediently-socially-distanced production efforts and its messages bring not only a few smiles, but also some uplifting inspiration and the reality of God’s ever-presence in a time of seeming bondage today.

**THERE ARE ANGEL MESSAGES FOR EVERYONE IN THIS SPONTANEOUS VIDEO SHARING: GOD INTIMATELY KNOWS AND LOVES EACH OF YOU AS PRECIOUS IN HIS SIGHT; AND GOD HAS A DIVINE COMMISSION AND MISSION OF LOVE FOR YOU TO DO TODAY FOR EVERYONE WHO YOU CAN BLESS (WITHIN LAWFUL**

## GUIDELINES)

Loving smiles and messages reach across miles, compassionately do wonders, and are never illegal! So, let's each of us be up and doing with love! Listen and obey each angel message to turn our "wilderness" of today which seems to be filled with "Loneliness; doubt; darkness" into world-wide blessings. That's not only what Moses, but also what Elijah and Jesus did with their lowest wilderness moments!!! Like them and like all spiritual seers and doers throughout history, let each of us pledge to dispel every lonely, worrying, dark illusion by listening to and following God's ever-inspiring, "burning-bush" angels!

Let us rejoice to gratefully demonstrate the present blessings of the second half of Mary Baker Eddy's textbook definition of "**Wilderness.**" (*Science and Health*, page 597:16) She went through—and saw through—the limiting illusions of a merely material sense of things and put a "full stop" to them. Let us work together (even remotely) to put a complete end to the worldwide illusions of "**Loneliness; doubt; darkness.**"

**Let's compassionately show that we are not alone, but All-One!!** Let's patiently "love into view" all good with "**Spontaneity of thought and idea; the vestibule in which a material sense of things disappears, and spiritual sense unfolds the great facts of existence.**" (SH 597)

***Learn like Moses did that there is no death—that the Great I Am continues to be the God of all those who have merely "changed their address."***

Let us rejoice to gratefully demonstrate the present blessings of the second half of Mary Baker Eddy's textbook definition of "**Wilderness.**" (*Science and Health*, page 597:16) She went through—and saw through—the limiting illusions of a merely material sense of things and put a "full stop" to them. Let us work together (even remotely) to put a complete end to the worldwide illusions of "**Loneliness; doubt; darkness.**"

**Let's compassionately show that we are not alone, but All-One!!** Let's patiently "love into view" all good with "**Spontaneity of thought and idea; the vestibule in which a material sense of things disappears, and spiritual sense unfolds the great facts of existence.**" (SH 597)

SEE our video at <https://www.youtube.com/watch?v=50f4vWbs3ak&feature=youtu.be>  
***[FYI: The scene behind "Moses" is a mural of an aerial view of CedarS painted by Angela Sage Larson on two walls in CedarS new office in the St. Louis area. In the sky portion Angela recorded one of Ruth E. Huff's Bible openings that inspired the starting and naming of CedarS (near Lebanon) and the naming of Girls Camp cabins after birds ("where the birds make their nests." Ps. 104:17)]***

***Warren's reenactment as Moses of scenes from Exodus 3 and 4 was inspired by the Cobbey Crisler insights on Exodus 3 and 4 as transcribed below:***

***Learn, like Moses did, that there is no death—that the Great I Am continues to be the God of all those who have merely changed their address. Cobbey on Exodus 3 (B6)***  
"Notice that when God appears to Moses at the burning bush and the bush was not consumed notice that, otherwise the bush would be I-was.

The bush was not consumed despite the passage of time, material elements, whatever.

That I Am is continuous and preserved.

Jesus brings out the point that God could not have used the statement "I am the God of Abraham, Isaac and Jacob." He could not have said that using the present tense in Moses

time, if what were not true? (Voice: "Eternity"). Eternity of whom? Not just God. His point was not that. **His point was the Abraham, Isaac and Jacob were not dead**, or God could not have said, "I Am the God of Abraham, Isaac and Jacob."

They are I AM as well. **If God is I Am, then his creation must always be I Am.** That's Jesus' own point. We'll get to that more as we get into the Gospels."

***"Heal the Sick: A Scriptural Record,"* by B. Cobbey Crisler\*\***

***WHEN WHAT YOU'VE LEAN UPON FAILS, LEARN FROM OUR I AM HOW TO FACE IT WITH AUTHORITY & HANDLE IT WITH DOMINION AS JUST ILLUSION! Cobbey Crisler on Exodus 3 & 4 (cit. B6+)***

"Notice that when God appears to Moses at the burning bush and the bush was not consumed notice that, otherwise the bush would be I-was.

The bush was not consumed despite the passage of time, material elements, whatever.

That I Am is continuous and preserved.

Jesus brings out the point that God could not have used the statement "I am the God of Abraham, Isaac and Jacob." He could not have said that using the present tense in Moses time, if what were not true? (Voice: "Eternity"). Eternity of whom? Not just God. His point was not that. His point was the Abraham, Isaac and Jacob were not dead, or God could not have said, "I Am the God of Abraham, Isaac and Jacob."

They are I AM as well. If God is I Am, then his creation must always be I Am. That's Jesus' own point. We'll get to that perhaps later as we get into the Gospels.

In Chapter 4 Moses, after he has been tested on this I-Am subject, says he is afraid that others will not be receptive. They will say, when he gets back to Egypt in that symbolic condition of bondage, "Let's ask ourselves whether we have emerged from Egypt." Even the geographics of the Bible can be symbolized and made quite relevant to your own experience: The bondage represented by Egypt, the extent to which we are dominated rather than exercise dominion under God, which Genesis 1, (verse 26,) indicates is man's heritage.

Then Moses (in Exodus 4:1) despairs of being able to go back and say, "God has appeared unto me, God is I AM, forget this antiquated theology that God is I Was. Let's begin to do something about God now."

Moses needs some examples. God says (in Verse 2), "What do you have right there, right in your hand?" A rod. I'm sure you know what that would mean to a shepherd, and all the uses of a rod in a shepherd's hand: the symbol of authority, the counting of the sheep so as not to lose one, the encouragement, sometimes a little bit roughly, to get into the fold, the warding off of wild beasts, the general symbolic authority which it would convey.

"What is that in thine hand?" "You have a symbol of authority you're already exercising." But do know really what it is? How are you regarding it?" He is told to throw it on the ground (in Verse 3) and the minute it's thrown on the ground, it becomes a serpent. If we wish to throw down our symbol of authority and release our grasp on it and let it fall into the dust-man theory of Genesis 2 and 3, according to Genesis 3 (Verse 14), dust is the serpent's meat.

It becomes a serpent and Moses runs from a problem of his own making. Is this relevant to us? Does this teach us a lesson for ourselves? When things that we have learned to lean upon— whatever, hope, faith, perhaps health, substance or wealth, youth. If what we've relied upon falls from our grasp and hits the dirt, turning into what looks like the opposite, as our health disappears, our youth disappears, our wealth disappears, our hope, our faith, our religion, whatever, and in their places we find what the serpent represents, dread and danger.

Then where are we religiously? Where are we? Is there any way out? Probably the biggest question that humanity asks itself: Is there a way out?

God tells Moses, as our spiritual progenitor, our pioneer in this laboratory testing, is God telling Moses what? (Voice: "Face it.") **Face it. Don't run from it.** Take it. Is the tail of the serpent the safest part or the most dangerous? In order to grab a serpent by the tail, you will have had to overcome what? (Voices: "Fear.") Fear. You just simply cannot pick up a serpent that way if you have not already exercised a mental dominion and security over it. The lesson, too, perhaps is implicit that we should not let go of our rod or misunderstood its meaning, turn it into a false reliance, because it really isn't youth, health, or hope or faith. It's something even stronger.

We see the minute he picks that illusion... it was a magical illusion. The rod was always there. **The problem was the illusion. He had fled before it.** Now the rod become even higher than hope or faith, it becomes what for Moses? **He now understands how to overcome human problems. Is this what he has to bring down into Egypt for the rest of humanity?**

What does serpent represent in the Bible? Symbolizes, right from the beginning? It's a symbol of the devil, the symbol of the power given to any opposition to God. So we find that a serpent here can be overcome. The serpent, in just whispering or suggesting things to Adam and Eve, introduces what according to the legend? (Voice: "Death.") Before death, sin. The serpent and sin are parallels in Biblical symbolism.

That isn't the only news that Moses through his own experience in the wilderness is to bear to waiting humanity. That's only half the news: That man has the power in his grasp to overcome sin. The other half of the news is in Verse 6 (of Exodus 4) when God says, "*put now thy hand into thy bosom.*" He does. When he takes it out, before him is the evidence, and perhaps an incurable form of this disease, leprosy. You have to realize the dreaded nature of this disease at that time. It was sufficient to virtually ostracize you from the rest of the world. He takes this out. He has the same reaction he had when he first saw the serpent. What is it? The fear, the dread, to flee before, just even in repulsion. But look at the calm instruction (Verse 7), "Don't get excited. Put it right back. Take it out." Poof.

The whole to-and-fro nature of disease exposed here. Is this a message that God has given the only receptive individual in that known world—certainly the only one who has reported such an event—that man also has a God-ordained, God-given dominion over sickness and disease? But he must **exercise that dominion** just as he has the same dominion over sin.

In (Exodus 4,) Verse 8 (is) almost as historical, even though it is a prophetic note here, it seems historical for us, especially in our twentieth century when we have seen so many denominations are now being to focus on the role of healing within their ranks. In Verse 8 the prophesy is "*if they will not believe thee, neither hearken to the voice of the first sign,*" the victory over sin, "*they will believe the voice of the latter sign,*" the victory over disease, which is most easy to accept when one witnesses it. To see leprosy healed in front of you would cause many people at least to wonder seriously about what brought it about."

**"Heal the Sick: A Scriptural Record," by B. Cobbey Crisler\*\***

---

**\*\*Citation B3 Application Ideas for Basketball Tournaments!\*\***

**FYI: Principia School Boys Basketball played at 6pm Saturday for State 2A Title. They finished second, with 4 freshmen starters!**

**SEE ALL YOU DO AS FLOWING WITH DIVINELY-PERFECT PLACEMENT AND TIMING – FOR GOD'S GLORY!**

**"It is God that... makes my way perfect." Ps. 18:32) "...as in heaven, so on earth"– (SH 17:2)**

An Answered Prayer (A.P.) History application of Eccl. 3:14/citation B3 will work for you!

[Warren Huff, now CedarS Executive Director Emeritus:] When CedarS current Executive Director, our daughter, Holly Huff (now Bruland), was on the Principia Upper School basketball team they made it into the district semi-final tournament. They were up against a highly-favored Orchard Farm team that featured a very tall, dominate post player.

During Principia's team prayer session before this game Holly shared one application idea from the Bible lesson that we/she had been trying to apply to her three-point shooting. She also shared another idea about Jesus' knowing the thoughts of his opponents that she was hoping to demonstrate to a greater degree in her defensive work as well as her knowing when to pass and shoot in her work as a point and/or shooting guard.

The Spiritual Application idea that relates to shooting appears again in this week's Bible Lesson as **citation B3 from Ecclesiastes 3:14: "whatsoever God doeth shall be forever..."**

- **(It goes on...) "nothing can be put to it,"—as in an "air-ball" (or a short) shot would need to have more "put to it" to score —**
- **"nor any thing taken from it"—as in a "brick" (or a too long, volleyball spike out of bounds) that would need to have something "taken from it" to make it count.**

**The key to shooting such a perfect, "nothing-but-net" shot in basketball (soccer ...) is to make sure that it is "whatsoever God" is doing— to acknowledge it is being done through God and for His/Her glory.**

The other Spiritual Application idea had to do with each player's reflected right to have and to follow "all-knowing" Mind's intuitions. This was "seeking first the kingdom of God" and among the many "added-unto" blessings that followed would be both seeing and making perfect passes as well as anticipating and intercepting your opponent's passes. This application idea was based on a Bible story in the Lesson in which "Jesus knew their thoughts". [This is from Matthew 9:4 where Jesus' prayer detected and rejected the opposing elements in thought before he healed the paralyzed man.]

With just 5 minutes to go in the 4th quarter of this District Basketball Tournament, Principia, as the "Cinderella" or "David team" against the "Goliath team," was trailing by 12 points. Coach Norm Purdy called a time-out and reaffirmed those application ideas as they applied to having a strong finish for this game and the season – all of it for the glory of God.

When these inspired young women came back out on the court, it was like a different game. Principia players anticipated pass after pass from their opponents to make great steals, passes and lay-ups. And the girls launched a flawless series of perfect three-point shots. As the clock clicked down to the final buzzer, "Prin" was still down by two points. The play that had been drawn-up wasn't open. So, Holly had to "put up a prayer" from well beyond the three-point arc. Just as the buzzer went off it "swished" through the net – all for God's glory—all as part of "whatsoever God" was doing. With that amazing 1-point win, Principia advanced to the district championship.

**Thanks be to God for every time you feel a foretaste of "a new heaven and a new earth" in a divinely flowing rhythm with perfectly accurate anticipation, timing and execution of "whatsoever God is doing" through YOU—all for His/Her glory! (Rev. 21:1, 3, 4; SH 91; 573:29)**

---

**STOP RESISTING THE HEALING POWER THAT COMES WHEN YOU "BE STILL AND KNOW..."**

**Cobbey Crisler on Psalms 46:10 (citation B5)**



**“Psalm 46, Verse 10.** One of the simplest prescriptions for the human mind to take and one of the most difficult. The human mind resists to the hilt taking this one. “Be still and know that I [am] God.” The racket of thought quieted. It’s a very strong word, “Be still.” Jesus used those words to calm violence in nature [Mark 4:39], and also to cast out an unclean spirit [Mark 1:25]. It doesn’t belong in nature or human nature. Certainly it’s not part of the divine nature. So, “Be still” is [a] very emphatic verbal rebuke.”

**“Leaves of the Tree: Prescriptions from Psalms”, by B. Cobbey Crisler\*\***

---

**TAKE THE COMMERCIALISM OUT OF CHURCH AND PUT INTO IT THE HEALING OF THOSE IN NEED. Cobbey Crisler on citation B14, Matthew 21:12-14, + prelude verses 8-10:**

(W. Here’s a **prelude** of verses that show why “all the city was moved” and what Jesus did next as a proclaimed Messiah to **take the commercialism out of church and put into it the healing of those in need.**)

[Cobbey writes:]“Chapter 21 begins... Jesus’ final week.

Dr. Bull... said, “There is no real record that Jesus ever rode anywhere except here in this specific instance, implying that he mostly walked. But here there was a special reason.”... When he gets near Jerusalem, Bethphage... he didn’t really have to ride, in other words, it was a short distance. But he does. When he gets there, we have the incident which has since been called Palm Sunday. (Verse 8). “Branches cut down.” (Verse 9). “And multitudes saying, Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest.”

In searching the Old Testament, when Solomon was crowned king, he rode into Jerusalem on the back of a donkey and was greeted by the people almost exactly by the same language. I introduce this point in this book because it’s the first time I’ve seen it suggested in print. My question is, was Jesus aware that this very simple exercise would have brought to the minds of the people that here was another son of David, perhaps the Messiah, entering Jerusalem? Because Solomon was the son of David and was greeted in that same way. It may have been the simplest way to convey to the general populace the concept of the Messiah.

(Verses 10, 11). “And when he entered in all the city was moved, saying, Who is this? And the multitude said, This is Jesus the prophet of Nazareth of Galilee.”]

**[W: “Jesus throws the money changers out of the temple.” Citation B14/Matthew 21]**

[Cobbey writes:]“(Verse 12). Notice that what he does redefines religion, takes the commercialism out of church.

(Verse 13). Quoting the Old Testament (Isaiah 56:7), “My house shall be called a house of prayer.”

(Verse 14). **Once crass commercialism has been ejected, “he welcomes in those in need of healing.”** It is almost the first major declaration that the church would have a large portion of its mission healing those in need. Not the turning away and just simply social service identifying Christianity. Not those sitting outside the temple at the gates and begging for alms and people contributing to an income that would just help sustain their injury. But rather welcoming that one into the church and solving his physical problem through healing.”]

**Book of Matthew, Auditing the Master: A Tax Collector’s Report , by B. Cobbey Crisler**

---

**GIVE THE BEST GIFT! BRING HEALING –AND BEAUTY–TO EVERYONE AND EVERYTHING THAT SEEMS “LAME!”**

**Cobbey Crisler on Acts 3:1-8 (cit. B18, and [“Look on Us” a YouTube poem by Ken Cooper](#)) in which Peter lifts up a lame man who leaps as prophesied in Isaiah 35:6**



[Cobbey:] “Acts, Chapter 3, we find that the **introduction** of the public lecture and ministry technique is increasing. We’re now going into a renewed phased; it’s becoming part of church activity.

And “Peter and John together give a combined lecture” beginning in Chapter 3.

Acts 3:1 Now Peter and John went up together into the temple at the hour of prayer, being the ninth hour.

And first, preceding that, look what else identifies the church? Right. “Coming to the temple.”

Probably, as the *Anchor Bible* suggests at the second daily hour of prayer, which is three P.M.

There at the temple – now notice the juxtaposition here of the “physical structure that’s represented the worship of one God, the temple here, and outside it, a man needing help.

Religion had not been able to address itself to his problems, as yet. “He had been lame from the moment of birth, and **every single** day, his outlook was merely to survive through other’s charity.”

Acts 3:2 And a certain man lame from his mother’s womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple;

So, Peter and John were just two other faces. And they walked by, and “he asked for alms.”

Now, for some the highest view of religion is social service and would give such alms. And often such alms are helpful and humanitarian. He didn’t ask for healing. Perhaps he might have given up on that, or considered it just wasn’t possible.

“But, Peter, fastening his eyes upon him” – now that kind of focus is something, probably, more than physical, wouldn’t you say?

Acts 3:4 And Peter, fastening his eyes upon him with John, said, Look on us.

You remember when the woman who had the infirmity of eighteen years? Jesus looked on that woman, and everyone else had looked on that woman, ...

How did Jesus look at people? How did he see them that enabled him to get such tremendous results – just the opposite of the human sympathy that religion had felt was virtually the highest contribution it could make to the ills of mankind?

If Peter and John, having witnessed Jesus healing in many cases, “fastens his eyes upon him on John, said, Look on us.” (Acts 3:4)

Now, immediately, he got his attention. Now, to study the sequence that led to the healing that the text often gives you. What’s needed in human mentality to bring the healing into the experience of the individual?

“Look on us,” is apparently requirement one – away from the alms, the masses, the crowds, the helpless condition – “look on us.”

You know the story about – if you want the donkey to move, you have to get his attention first. You know (the story), you hit him between the eyes. You know, in a way, this is getting the attention of the patient.

“Look on us.” “He gave heed unto them....” (See below) So, we have the condition of what? Receptivity and expectation, expecting to receive – there are your two words. (He was) expecting to receive something of them.

Acts 3:5 And he gave heed unto them, expecting to receive something of them.

“Then Peter said, Disabuse yourself of any hope that I’m going to hand you out the coin of the realm, but what I have I’m going to give you: In the name of Jesus Christ of Nazareth rise up and walk.” (Acts 3:6)

Peter, to encourage his thought and the possibility of it, for that man had sat there daily in that condition, to help him separate himself from that condition, he “takes him by the right hand, lifts him up: and immediately on his feet, he feels his feet and ankle bones receiving the strength” – simply an endorsement of what Peter and John had already seen was there. (Acts 3:7)

So, I thought you might be interested in seeing this first, specific miracle, so-called, that occurs after Jesus’s departure – the first specific one. We’d been told that “signs and wonders” had occurred. (Samples below of “signs and wonders wrought by the apostles)

Acts 3:43 And fear came upon every soul: and many wonders and signs were done by the apostles.

Acts 5:12 And by the hands of the apostles were many signs and wonders wrought among the people; (and they were all with one accord in Solomon’s porch.

Here’s how the *Anchor Bible* has described the concept of miracle: “Of course, one may assume such miracles cannot occur, but it cannot be doubted that they were of decisive importance to primitive Christianity. We shall not be able to understand the latter unless we take the accounts of these healings seriously.”

The first thing this man does, before he even walks, is what? In verse eight? (“his feet and ankle bones” — Murmurs) Before he walks, “he leaps.” (See below, paraphrased) Not that’s even harder than walking for someone who has been in that condition. (Laughter) “He leaping up **stood**, and **walked**...” – those are three different things requiring his feet and ankle bones to support that activity — “leaping first, standing, walking and entering into the temple,” a relationship now between church and mankind healed, a church that can bring results! (See below)

Acts 3:8 And **he leaping up stood, and walked, and entered with them into the temple**, walking, and leaping, and praising God.

“Walking, and leaping, and praising God.” (See above)

Remember this is the same temple the man at the pool of Bethesda enters after Jesus had healed him. (See John 5:7-9)

And also, this – if we’re going to understand the scripture in terms of prophecy – if God indicates to humanity through His inspired word through prophecy that this is exactly what humanity should be doing – increasing their understanding of divinity to such a point that these obstacles, these ills that have plagued mankind for centuries unchallenged, should be wiped out of human experience.

Well, I don’t think the mention of the word, “leaping” in verse eight is a coincidence. (See below, repeated here for convenience)

Acts 3:8 And he **leaping** up stood, and walked, **and entered with them into the temple**, walking, and leaping, and praising God.

Turn to Isaiah 35, verse 6, Isa 35:6 and you will see that prophecy embraces healing the sick. *[W: Note that Isaiah 35 was divinely given in a Bible opening by CedarS Founder Ruth E. Huff, to be the purpose of CedarS to put into practice daily as outlined below.] ...*

Isa 35:6 Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert.

Every day of our worship in the week, be it one day or more, if we were hearing the prophets about healing the sick and then walking away and forgetting it, wouldn't we be more or less in the same category as those who ignored prophecy in the days of Jesus?

Isa 35, verse 3, actually in a form of command – it says “strengthen ye the weak hands, confirm the feeble knees.” (See below)

Isa 35:3 Strengthen ye the weak hands, and confirm the feeble knees.

And Isa 35, verse 5, talks about “the eyes of the blind shall be opened, the ears of the deaf shall be unstopped.”

Isa 35:5 Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.

And then in Isa 35, verse 6, “shall the lame...” do what? “Leap as an hart...” (See below)

Isa 35:6 Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert.

The contrast between lame and leaping, even greater than lameness and walking.

Now, that becomes/is a prophecy. We can't ignore it. The fact that we perhaps aren't doing that kind of healing work has no relationship to the fact that prophecy says it will be done and implies that it should be done.

And Isa 35, verse 10, shows you the results when humanity begins to comprehend the scope of prophecy. And it begins to look very close to the definition of church, doesn't it? “The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.” (See below)

Isa 35:10 And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.

It's a collective thing, isn't it? Collectively together, you and I, can obliterate sorrow and sighing and ills of mankind's experience. And the church is designed to get us together to accomplish that result.

And what are we doing about the very instrument will bring it about? Are we supporting it? Or are we finding that we have grave doubts about the church?”

**“After the Master What? – The Book of Acts”, by B. Cobbey Crisler\*\***

---

**SEE THAT IN THE “KINGDOM OF OUR GOD” BEFORE “THE ACCUSER IS CAST DOWN” (Rev. 12:1, 10, cit. B21) AND SALVATION ACHIEVED A DOMINION WOMAN**

## **HAD TO COME TO PROVIDE “THE REMEDY FOR EVE”—Cobbey insights below.**

[Cobbey Crisler on prelude verses prior to citation B21, Reve. 12:10 and cit. B22, Rev. 219-11:] “We find in investigating the Old Testament as well as the New, that the woman in travail is an image, a metaphor, used almost as often as Messiah in prophecy. For the epitome of that, look at the 12 chapter of Revelation where we find not a novel figure at all, simply a repetition of a symbol that has been seen throughout the Scriptures. Remember womanhood and comforter, and comfort and love and motherhood all closely linked as well as Scriptural ideas. So the concept of womanhood and comfort and the Comforter perhaps having relation to womanhood’s fulfillment of prophecy and the Genesis 1 role of God-given dominion may all be linked up. At least it’s worthwhile investigating to see what the Bible says.

“As a matter of fact, here is what the *Anchor Bible* says about the figure in Revelation 12. See if you have ever looked at it from this angle.

“In Revelation 12 there is a mysterious symbolic figure of a woman who has a key figure in the drama of salvation. There can be no doubt that Revelation is giving the Christian enactment of the drama foreshadowed in Revelation 3:15 where enmity is placed between the serpent and the woman, between the serpent’s seed and her seed—and the seed of the woman enters into conflict with the serpent. However, often in the Bible collective figures are based on historical ones. This, the fact that woman represents the people of God [*“generic man” cit. S29/561:22*] would not at all preclude a reference to an individual woman who is the basis of the symbolism.” (*Anchor Bible*)

“So, you see that Bible scholars are wrestling with the concept that what we have in Revelation 12 is the **remedy for Eve**. All the stereotypical womanhood elements, all the failures, all the mistakes, all the errors associated with the Eve-subordinated woman have now been swallowed up in the Transfiguration of womanhood clothed with the sun and the moon under her feet. Remember that part of the curse on womanhood humanly is the periodic monthly complaints, monthly-and-moon-related. [*Warren: As Mary Baker Eddy writes: “The Revelator symbolizes Spirit by the sun. The spiritual idea is clad with the radiance of spiritual Truth, and matter is under her feet.” (SH p. 561:25-27)*]

**We find that this ideal view of spiritual womanhood in Verse 1 of Chapter 12 restores the dignity of women’s dominion.** Her feet are on the moon. That is the Scriptural symbol long-recognized in the Bible for dominion, “the moon under her feet.” Thus, the Book of Revelation, a book that is attributed in its first verse to Jesus, which authorizes our including it in a course relating “*Jesus and the Equality of Women*”: **this comparison between Eve and the dominion woman, the contest again between Genesis 2 & Genesis 1, and womanhood having that right on earth to embody the dominion of Genesis 1.**

Should a man be entitled to overcome the problems or stereotypes on womanhood? If so, woman would not have dominion. Is it womanhood’s right to respond to her God-given role prophetically? Are we ourselves perhaps, living in one of the most thrilling times of history?” [*W: a time when we’re hopefully praying for and witnessing “no retrograde step” for dominion for the women of Ukraine, Afghanistan and the whole world...*] What would make these times thrilling despite their inherent dangers? It would be the spirit of prophecy. Is that happening? Can we see the signs of the times? Is manhood waiting to be fulfilled and completed as in the seven days when God himself rested after the completion of “male and female created he them”? (Genesis 1:27)

Until womanhood receives her appropriate Scriptural place, her God-given place, how can man rest in completion? How can man be generic? How can we, hand-in-hand symbolizing a higher spiritual unity than ever before, find ourselves co-residents of the Holy City, a city that has nothing but what is holy in it, a city that establishes our original relationship? No wonder when the Bible closes, we are asked to respond to one of the most heavenly invitations in its

pages, “the Spirit and the Bride say, Come” (Revelation 22:17)

But, Ladies and Gentlemen, we cannot respond to that invitation to the wedding feast, God’s view of creation, without our having on a wedding garment. That, hopefully, is what our search the Scriptures will give us. And we bring to that wedding feast our own thoughts uplifted to the sense of manhood and womanhood united forever by God with full dominion, no subordination or domination—no thought of sex— but a full, complete, joyous image of the Father-Mother divine parent. That’s what the Scriptures are holding out for us to prove in our lives. Then, let us go forward and be part of the fulfillment of that prophecy.”

**“Jesus and the Equality of Woman,” by B. Cobbey Crisler\*\***

---

**EMBRACE UNDEFINED, SUPREMELY HAPPY WHOLENESS in the HOLY CITY, AND WITHIN YOU!**

**Cobbey on Rev. 21 verses before 9-11, cit. B22) + cit. S27/572 & cit. S28574, + SH 575. & 577**

[Cobbey Crisler:] “Revelation 21 (and 22) ... We’ve seen it in previous Scripture but we find that it is the chosen Scriptural summary, the peak, the ultimate, and Jesus is associated with it. How much purer could Scripture be, coming from God through Jesus to John to us? And John saw that “new heaven and new earth” (Revelation 21:1/prelude to cit. B22)

[Warren: We’re told that “this New Jerusalem...– reached St. John’s vision while yet he tabernacled with mortals.” (SH p. 576:3) Mary Baker Eddy amplifies this insight, “The Revelator had not yet passed the transitional stage in human experience called death, but he already saw a new heaven and a new earth.” cit. S30citation S27, 572:23 – 25)

And in another citation in this week’s Bible lesson, she states, “He writes, in Revelation 21:9 (cit. B22) — “And there came unto me one of the seven angels, which had the vials full on the seven last plagues, and talked with me, saying, Come hither, I will show thee the bride, the Lamb’s wife.. ... this message from divine Love, carried John away in spirit. The beauty of this text is, that the sum total of human misery, represented by the seven angelic vials full of the seven plagues, has full compensation in the law of Love. ... the very circumstance, which you’re suffering sense deems wrathful and afflictive, Love can make an angel entertained unawares.” (citation S28, 574:5 – 30)

*“This is Scriptural authority for concluding that such a recognition of being is, and has been, possible to men in this present state of existence, — that we can become conscious, here and now, of a cessation of death, sorrow, and pain. This is indeed a foretaste of absolute Christian Science. Take heart, dear sufferer, for this reality of being will surely appear sometime and in some way. There will be no more pain, and all tears will be wiped away. When you read this, remember Jesus’ words, “The kingdom of God is within you.” This spiritual consciousness is therefore a present possibility.” (SH 573:23)*

Cobbey continues:] “John saw the Holy City, New Jerusalem. (SH 592:18) We know its origin, coming from God prepared as a bride. Finally, the bride prepared, adorned for her husband. [Verse 2] The tabernacle of God with men, [Revelation 21] Verse 3.

“Verse 4, there is a check-off list in this Holy City. **There are no more tears, no more salty reminders of the sea in our bodies chemically.** We’ve been told there’s “no more sea” in Verse 1. **No more sea, no more tears, no more death, no sorrow, crying or pain, not in this consciousness. It’s the Holy City. That also means that it’s whole. There’s nothing that can fragment it.** The tribes embrace it at the gates. The restored and regenerated tribes. The collective idea of you and me working together as chords under the divine principle of a grand music that fills the universe and all eternity....”

**“The Holy City: Its Biblical Basis and Development,” by B. Cobbey Crisler\*\***

---

---

Copyright © 2024. All Rights Reserved