

Study Guide and Commentary

ACIM® Text, Chapter 25

The Holy Spirit's Justice

Section II

God's Masterpiece

Explanation of underlining, italics and footnote formats can be found at the end of the commentary.

Overview

This section starts with what may seem to be extreme, perhaps excessive statements about the emptiness and hopelessness of the world the body's eyes can see. It goes on, however, to speak of the hope that can be "seen" in "the masterpiece that God has set within this frame" (5:2). Do not allow yourself to stop listening to its message by over-reacting to the preliminary negatives.

Paragraph 1

Is it not evident that what the body's eyes perceive fills you with fear?
²Perhaps you think you find a hope of satisfaction there. ³Perhaps you fancy to attain some peace and safety in the world as you perceive it. ⁴Yet it must be evident the outcome *does not change*. ⁵Despite your hopes and fancies, always does despair result. ⁶And there is no exception, nor will there ever be. ⁷The only value that the past can hold is that you learn it gave you no rewards that you would want to keep, for only thus will you be willing to relinquish it and have it gone forever.

• Study Question •

1. *Read this paragraph as personally addressing you. It may help to hear Jesus speaking it directly to you. Notice the abrupt change in tone from the previous, very philosophical discussion. Now the sentences are very simple, directly aimed at "you," and designed to personally confront you and spark real reflection on your life.*

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Bear in mind that the Course here is speaking almost exclusively about *physical* things such as bodies: "what the body's eyes perceive" (1:1). Later, it will speak about that which is hidden within or behind the physical appearance, the beautiful creation of

God. But first, it asks us to agree that if we believe that the only reality is physical, it fills us with fear (1:1), it offers no hope of satisfaction (1:2), no peace and safety (1:3).

If our outlook is limited to the physical world, external to ourselves, it always leads to despair (1:5). And that outcome never changes, no matter how fervent our hope or inventive our imagination (1:4–5). “And there is *no* exception, nor will there ever be.” As the Workbook puts it:

”The only purpose worthy of your mind this world contains is that you pass it by, without delaying to perceive some hope where there is none. Be you deceived no more. The world you see holds nothing that you want.

Escape today the chains you place upon your mind when you perceive salvation here. For what you value you make part of you as you perceive yourself. All things you seek to make your value greater in your sight limit you further, hide your worth from you, and add another bar across the door that leads to true awareness of your Self.

Let nothing that relates to body thoughts delay your progress to salvation, nor permit temptation to believe the world holds anything you want to hold you back. Nothing is here to cherish. Nothing here is worth one instant of delay and pain; one moment of uncertainty and doubt. " (W-p1.128.2:3-4:3 (FIP)).

Late in the Text, we find these observations:

The roads this world can offer seem to be quite large in number, but the time must come when everyone begins to see how like they are to one another. Men have died on seeing this, because they saw no way except the pathways offered by the world. And learning they led nowhere, lost their hope. (T-31.IV.3:3-5 (FIP), T-31.IV.3:3–4 (CE))

The point is that if we try to make the world the source of our satisfaction we are doomed to failure and despair. We are trying “to perceive some hope where there is none.” This is a tough lesson to swallow. We want so badly to find happiness *in the world*, and it never works out. In the end, every friend or lover leaves or dies. Cherished possessions wear out. People who are locked into this point of view sometimes choose to end their lives, having lost all hope. But the Text continues on a more upbeat note:

And yet this was the time they could have learned their greatest lesson. All must reach this point, and go beyond it. It is true indeed there is no choice at all within the world, but this is not the lesson in itself. The lesson has a purpose, and in this you come to understand what it is for. (T-31.IV.3:5–8 (CE))

That’s the point in this section as well. Those who see the world as hopeless in the end are right! We need to learn that depressing truth; in fact, that is the only value that the past actually has (1:7). “All must reach this point.” But all “must go beyond it.” We need to learn this lesson so that we will be willing to *relinquish* the world. There is no hope, no choice within the world, but *beyond* the world, there is hope. There is something else to be seen and grasped.

Paragraph 2

2 Is it not strange that you should cherish still some hope of satisfaction from the world you see? ²In no respect, at any time or place, has *anything* but fear and guilt been your reward. ³How long is needed for you to realize the chance of change in this regard is hardly worth delaying change that might result in better outcomes? ⁴For one thing is sure: The way you see and long have seen gives no support to base your future hopes and no suggestions of success at all. ⁵To place your hopes where no hope lies *must* make you hopeless. ⁶Yet is this hopelessness your choice while you would seek for hope where none is ever found.

• Study Question •

2. *Think of a time in your life when you were hopeless, when some goal seemed totally out of reach, when some relationship really let you down. Why, according to these sentences, were you hopeless?*

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This paragraph continues to pound home the lesson that the world is devoid of all hope. Jesus points out how strange it is that, despite repeated failures of the world to bring us anything but “fear and guilt,” we keep on hoping that it will be different the next time (2:1–2). How long will it take for us to realize that, rather than expecting the world to change, we need to change what we are hoping *in* (2:3). Looking for satisfaction and happiness in the world? In the words of Dr. Phil McGraw, “How’s that workin’ for you?” It’s not (2:4). It’s just making us feel hopeless (2:5).

And yet, we are getting just what we have chosen (2:6). It’s as if we were thirsty and kept picking up an empty glass and trying to sip at nothing. As long as we keep doing so, we’ll never quench our thirst. Something *in us* has to change.

Paragraph 3

3 Is it not also true that you have found some hope apart from this; some glimmering—inconstant, wavering, yet dimly seen—that hopefulness is warranted on grounds that are *not* in this world? ²And yet your hope that they may still lie here prevents you still from giving up the hopeless and unrewarding task you set yourself. ³Can it make sense to hold the fixed belief that there is reason to uphold pursuit of what has always failed, on grounds that it will suddenly succeed and bring what it has never brought before?

• Study Question •

3. *When you have had difficulty really giving yourself to the Course and its way, why is that, according to sentence 3?*

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Maybe you are thinking, “Wait just a minute! This gloomy picture is not entirely true. I *have* found some happiness in my life.” And that’s true, but it did not come from the world. Yes; “you have found some hope *apart* from this; some glimmering—inconstant, wavering, yet dimly seen—that hopefulness *is* warranted on grounds that are *not* in this world” (3:1).

When I think about what has brought me hope and happiness, it has not been from anything of the material world. It has come from things like love, compassion, acceptance, and even faith. My greatest hopes arise when I see the divinity in someone shining through in their words and actions. Suddenly, I am in awe of the magnitude of their heart, the power of their loving embrace. On a smaller scale, perhaps, things such as the affection and joy of my dogs bring me hope. “Grounds that are not in this world.” It’s not the physical side, it is the spirit of life within that brings hope.

Despite those clues, however, we often fall back into seeking grounds for hope here in the world, and this prevents us from abandoning our hopeless task, a task we have set for ourselves (3:2). What’s that definition of insanity? “Doing the same thing over and over again and expecting different results.” Isn’t that what we are doing (3:3)?

Paragraph 4

4 Its past *has* failed. ²Be glad that it is gone within your mind to darken what *is* there.¹ ³Take not the form for content, for the form is but a *means* for content. ⁴And the frame is but a means to hold the picture up, so that it can be seen. ⁵A frame that hides the picture has no purpose. ⁶It cannot be a frame if *it* is what you see. ⁷Without the picture is the frame without its meaning. ⁸Its purpose is to set the picture off, and not itself. ⁹Who hangs an empty frame upon a wall and stands before it deep in reverence, as if a masterpiece were there to see?

• Study Question •

4. *Now we get back into the frame metaphor. According to these sentences, how do these three pairs relate: picture and frame, form and content, means and end?*

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“Its” refers to your pursuit of grounds for hope in the world, that hopeless and unrewarding task you set yourself: Its past is nothing but failure (4:1). When Jesus says that “it is gone within your mind” (4:2), I think he means that, in choosing to give your relationships to the Holy Spirit as a classroom in waking up, you have put that earthly pursuit out of your mind so that it cannot continue to “darken what *is* there” within your mind, which is the light of Christ.

You have awakened to the extent that you have become aware of that something else that *does* warrant hope. Perhaps you continue from time to time to pin your hopes on

¹. This means: Be glad that it (the hopeless pursuit of worldly satisfaction) is gone within your mind, where it darkened what *is* there.

something of this world, sort of a remainder of the powerful drive you've been following most of your life. You've cut the power to it, but the engine is still spinning down. The momentum of the past still pushes you in the old direction. But it's time to put a stop to that.

In the discussion of form versus content, Jesus presents the analogy of a frame and the picture it contains. The hopeful forms of this world that we often pin our hopes on are typified by the body, ours or another's. Don't mistake the form (the body) for the content (Christ, although of course Christ is not "in" the body like a hot dog in a bun, but the idea is that our bodies are meant to become expressions or manifestations of Christ in the physical world—"a *means* for content) (4:3).

A picture frame isn't supposed to hide the picture it contains, but to present it so it can be seen (4:4-5). Our bodies are not meant to hide Christ, but to make Him manifest. If what you see is not the picture but the frame, then the "frame" is not a frame at all; it's not framing the picture but obscuring it. Same with our bodies. They are meant to frame Christ, not to hide Him (4:6-9). That is their true purpose. Therefore, our perception should not stop at people's bodies, but always look deeper for the Christ that their body frames. *That* is where true hope lies.

Paragraph 5

5 Yet if you see your brother as a body, it is but this you do. ²The masterpiece that God has set within this frame is all there is to see. ³The body holds it for a while, without obscuring it in any way. ⁴But what God has created needs no frame, for what He has created *He* supports, and frames within Himself. ⁵His masterpiece He offers you to see. ⁶And would you rather see the frame instead of this, and see the picture not at all?

• Study Question •

5. Remember that God is being depicted as a painter here. Based on this sentence, does He really care if you see his masterpiece (5:5)?

Referring to the end of Paragraph 4: That is exactly the mistake you are making when you "see your brother as a body" (5:1). You are staring adoringly at the frame and totally ignoring the absence (in your perception) of the masterpiece the frame is meant to express and present to the world. The Christ is actually all there is to see (5:2; see T-24.V.7:7 (FIP), T-24.V.8:1 (CE)). Here, the Course says that the body *does* hold God's masterpiece "for a while, without obscuring it in any way" (5:3). I have often said or written that Christ is not in us the way a hot dog is in a bun. This sentence seems to imply that the body *does* serve as a frame for the face of Christ, at least temporarily. To me, it seems to be speaking from the standpoint of our perception, that is, we perceive the Christ through the medium of people's bodies. We know from other passages² that the

² For instance, T-28.II.2:8 (FIP), 28.II.2:7 (CE). Overview of Section II

body is actually contained in the mind, not vice versa. But *in time*, “for a while,” we become aware of the Christ through the frame of the body.

The positive picture of the way this can occur is given in the “What is the Body?” section of the Workbook, between lessons 260 and 261:

”The body is the means by which God's Son returns to sanity. Though it was made to fence him into hell without escape, yet has the goal of Heaven been exchanged for the pursuit of hell. The Son of God extends his hand to reach his brother, and to help him walk along the road with him. Now is the body holy. Now it serves to heal the mind that it was made to kill" (W-pII.5.4:1-5 (FIP)).

God’s creation, the Christ, exists without need of any support from the body. God Himself is sufficient support and “frame” of Christ (5:4). This masterpiece is what God desires us to see (5:5). Do we really want to continue to let our sight stop at the body, and to remain blind to the reality it was made to hide (5:6)?

Paragraph 6

6 The Holy Spirit is the frame God set around the part of Him that you would see as separate. ²Yet its frame is joined to its Creator, one with Him and with His masterpiece. ³This is its purpose, and you do not make the frame into the picture when you choose to see it in its place.³ ⁴The frame that God has given it but serves His purpose, not yours apart from His. ⁵It is your separate purpose that obscures the picture and cherishes the frame instead of it. ⁶But God has set His masterpiece within a frame that will endure forever, when yours has crumbled into dust. ⁷But think you not the picture is destroyed in any way. ⁸What God creates is safe from all corruption, unchanged and perfect in eternity.

• Study Question •

6. *There are three “its” in sentence 3. Do they refer to the frame or the picture?*

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The frame that best presents our Christ nature is not the body but the Holy Spirit. Framed in the body, the self appears to be separate. Seen in the context of Holy Spirit, it is easier to recognize the common Self that is the Christ (6:1). What this implies for me is that I am making a choice to rely on my non-physical senses rather than the five physical ones.

“we look not to the things that are seen but to the things that are unseen. For the things that are seen are transient, but the things that are unseen are eternal.” (2 Corinthians 4:18 ESV)

³. Pronoun clarification: “when you choose to see it [the frame] in its [the frame’s proper] place.”

Because the Holy Spirit is “joined to its Creator,” and united as one with both God the Creator and His masterpiece Creation, there is no temptation to mistake the frame for the picture (6:2–4). When we look *from* our connection with the Holy Spirit, we see the Christ in others; when we look *as a body* at another body, our vision is blocked by the frame from seeing the picture. When we identify with our bodies rather than our spirit, we are following the ego’s purpose of separation, which blinds our spiritual perception and values the “frame” of the body in its place (6:5). That physical frame is destined to crumble into dust, literally, but God’s frame of spirit will “endure forever” (6:6). Yet, although the physical frame of the body disintegrates, our spiritual Self is not affected at all (6:7). “What God creates is safe from *all* corruption, unchanged and perfect in eternity” (6:8).

In his 2018 book, *The Religion of Tomorrow*, Ken Wilber writes of this eternal Self, in words strongly reminiscent of this Course, as follows (page 533):

“...genuine spirituality, leading from the mistaken identity with a small, finite, born and dying, skin-encapsulated ego to an infinite, timeless, spaceless, unborn and undying True Self, and from there to an ultimate non-dual ‘unity’ consciousness or Suchness, which is one with Spirit per se, the Ground and Goal of the entire process. This is your birthright.... This is your ultimate Being and Becoming, in a journey without goal and a path without destination and a means without effort, to a Home you have never left and a Welcoming that is already at hand.”

Paragraph 7

7 Accept *His* frame instead of yours, and you will see the masterpiece.
²Look at its loveliness and understand the Mind that thought it, not in flesh and bones, but in a frame as lovely as itself. ³Its holiness lights up the sinlessness the frame of darkness hides, and casts a veil of light across the picture’s face, which but reflects the light which shines from it to its Creator. ⁴Think not this face was ever darkened because you saw it in a frame of death. ⁵God kept it safe that you might look on it and see the holiness that He has given it. ⁶Within the darkness see the savior *from* the dark, and understand your brother as his Father’s Mind shows him to you.

• Study Question •

7. What are the first two “its” in sentence 2, the frame or the masterpiece?
8. What is the first “its” in sentence 3, frame or picture?

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If we are able to make the choice to rely on spiritual perception rather than physical, *we will see God’s masterpiece* (7:1). We *will* see the face of Christ. We will gaze upon “its loveliness,” and see in it the greatness of “the Mind that thought it,” God’s own Mind (7:2). This is the Thought that is behind all creation, the Thought that fuels and drives our

evolution from dust to limited body to individual mind to separate soul to pure Spirit. We *are* this God in expression.

”He is what your life is. Where you are He is. There is one life. That life you share with Him. Nothing can be apart from Him and live” (W-pI.156.2:5-9 (FIP)).

The frame of spiritual perception brilliantly displays the sinlessness that is the core of each of us, obscured by our physicality, and puts the spotlight on the face of Christ, the face of our True Self, shining with the very light of God (7:3). Our error of obscuring Christ’s face in darkness with a body has never actually affected it at all (7:4); it still shines brightly, and we are capable of seeing it whenever we choose to. Created and preserved by God, this face awaits our gaze to display “the holiness that He has given it” (7:5). We can look beyond the darkness to see the One who saves us *from* the dark. God the Father knows our brother (sister) as His Son, as he(he) truly is, and God will show him(her) to us, teaching us to understand him(her) as God does (7:6).

Paragraph 8

8 He will step forth from darkness as you look on him, and *you* will see the dark no more. ²The darkness touched him not, nor you who brought him forth for you to look upon. ³His sinlessness but pictures yours. ⁴His gentleness becomes your strength, and both will gladly look within and see the holiness that must be there because of what you looked upon in him. ⁵He is the frame in which *your* holiness is set, and what God gave him must be given you. ⁶However much he overlooks the masterpiece in him and sees only a frame of darkness, it is still your only function to behold in him what he sees not. ⁷And in this seeing is the vision shared that looks on Christ instead of seeing death.

• Study Question •

9. *What specifically is the “darkness” in this context (sentences 1 to 3; also see the last paragraph and I.4:4)?*

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When we look for the Christ in another, choosing to see past the darkness of the ego-body identity, “He will step forth from darkness as you look on him, and *you* will see the dark no more” (8:1). The changeless Christ will appear to us, unaffected by the darkness that has hidden him, and we will realize that the darkness has not touched us either (8:2). The sinlessness we see in that other is a picture of our own sinlessness (8:3).

Once more, the Course sounds its recurring theme: Give, and it shall be given to you.

For you will not see the light until you offer it to all your brothers. As they take it from your hands, so will you recognize it as your own. (W-153.11:5–6 (CE))

This is what we are called to do: Look beyond the body to behold the Son of God. Lesson 161 describes it clearly:

Select one brother, symbol of the rest, and ask salvation of him. See him first as clearly as you can, in that same form to which you are accustomed. See his

face, his hands and feet, his clothing. Watch him smile, and see familiar gestures that he makes so frequently. Then think of this: What you are seeing now conceals from you the sight of one who can forgive you all your sins, whose sacred hands can take the nails which pierce your own away and lift the crown of thorns which you have placed upon your bleeding head.

Ask this of him, that he may set you free:

*Give me your blessing, holy Son of God.
I would behold you with the eyes of Christ,
and see my perfect sinlessness in you.*

And He will answer Whom you called upon. For He will hear the Voice of God in you, and answer in your own. Behold him now whom you have seen as merely flesh and bone, and recognize that Christ has come to you.
(W-161.12:1-13:6 (CE))

I can imagine us all walking around each day this week and, as we meet someone, silently praying in our minds, “Give me your blessing, holy Son of God!” As the Course says, every encounter can be a holy encounter. Every encounter can offer us salvation, if we choose it.

Sentence 4 makes some wonderful promises of things that will occur “*because of what you looked upon in him.*” The gentleness of Christ will become your strength, and *both of you will look within yourselves in joy to behold the holiness that must be there* (8:4). In other words, when I choose to see the Christ in another person, I enable both the other person and myself to see the Christ in ourselves. The other person becomes the frame in which I see my own holiness (8:5)!

It does not matter how profoundly my brother or sister is set in overlooking their own holiness, no matter how darkly they see themselves, my only job is to see in them what they fail to see in themselves (8:6). The sight of Christ in them becomes a shared vision, blessing us both and liberating us from our focus on death (sin, guilt, the body) (8:7).

Paragraph 9

9 How could the Lord of Heaven not be glad if you appreciate His masterpiece?⁴ ²What could He do but offer thanks to you who love His Son as He does? ³Would He not make known to you His love if you but share His praise of what He loves? ⁴God cherishes creation as the perfect Father that He is. ⁵And so His joy is made complete when any part of Him joins in His praise, to share His joy. ⁶This brother is His perfect gift to you. ⁷And He is glad and thankful when you thank His perfect Son for being what he is. ⁸And all His thanks and gladness shine on you who would complete His joy along with Him.

⁴. The image here is of God as a painter who is happy when you appreciate His masterpiece (your brother).

• **Study Question** •

10. Please list all of the things that happen if you appreciate your brother, God's masterpiece.

God Himself will be glad when we “appreciate His masterpiece” (9:1). What a wonderful thought! How wonderful that we can bring joy to the heart of God, to that extent that God says “Thank you” to us (9:2)! Think about that. When I choose to forgive someone and instead see the beauty of Christ in them as their real self, God says, “Thank you.” We are sharing with Him the praise of what He created and what He loves (9:3). It's more than even love: He *cherishes* His perfect creation (9:4). It delights Him when we join Him in appreciating any part of His creation (9:5).

I think we can all relate to that. It's a normal thing for us. If you have ever made something or created something — knitted a garment, written a book or a song, cooked a meal, painted a portrait, remodeled a room — and someone comes along and says something like “Wow! That's wonderful! How beautiful!” we feel delight that this other person enjoys what we have created. It's the same with God.

Your brother is God's “perfect gift to you,” and He's thrilled when you take pleasure in his perfection, and *thank* that person “for being what he *is*” (9:6–7). I don't think there is any compliment I value more than when someone says with sincerity, “Thank you for being you.” It gives me chills to think that in that moment, God feels the same way, and is shining all His divine thanks and gladness on the person who offers that gift to me (9:8). This makes me want to offer such gifts more and more often, to more and more people.

God has a masterpiece, and that masterpiece is you.
And your brothers and sisters!

Paragraph 10

10 And thus is *yours* completed. ²Not one ray of darkness can be seen by those who will to make their Father's happiness complete, and theirs along with His. ³The gratitude of God Himself is freely offered to everyone who shares His purpose. ⁴It was not His will to be alone, and neither is it yours. ⁵Forgive your brother, and you cannot separate yourself from him nor from his Father. ⁶You need no forgiveness, for the wholly pure have never sinned. ⁷Give, then, what He has given you, that you may see His Son as one and thank his Father as He thanks you. ⁸Nor believe that all His praise is given not to you. ⁹For what you give is His,⁵ and giving it, you learn to understand His gift to you, and give the Holy Spirit what He offers unto the Father and the Son alike.

⁵. What you give your brother is forgiveness, which includes the appreciation of him as God's masterpiece.

• **Study Question** •

11. *Giving what you have been given leads to seeing all the parts of the Son as one because it leads to you and your brother joining (see 10:1 & 3). What has He given you that you should give?*

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As God's joy is completed when one of us recognizes God's masterwork in another person (9:8), *our joy* is also made complete (10:1). It's that whole reciprocal gift thing again: What I give is what I get. If I want more light and joy in my life, all I need do is make God happy by blessing His Son in a brother or sister (10:2). God's purpose is that every one of us recognize the truth about ourselves as His creation, and when I see and acknowledge that in someone I am sharing His purpose. God then freely offers me His gratitude (10:3)!

God created sons and daughters with the intention of not being alone (10:4). While the Course believes in utter, absolute Oneness and non-duality, it does not believe in solitude! Neither does any one of us. The description of the forgotten song makes that very clear:

Listen, and try to think if you remember what we will speak of now. Listen—perhaps you catch a hint of an ancient state not quite forgotten; dim, perhaps, and yet not altogether unfamiliar. Like a song whose name is long forgotten, and the circumstances in which you heard it completely unremembered. Not the whole song has stayed with you, but just a little wisp of melody, attached not to a person or a place or anything particular. But you remember, from just this little part, how lovely was the song, how wonderful the setting where you heard it, and how you loved those who were there and listened with you. (T-21.I.8:1–5 (CE), T-21.I.5:5–6:3 (FIP))

“How you loved those who were there and listened with you.” There is a communal feel to Heaven, almost a family feel. We are all One, and yet we are not alone, but in communion. The Course speaks of how *our* creations wait for us “across the bridge,” ready to welcome us back. Apparently, God feels the same about His own creations.

One way of summing up what it means to recognize God's masterpiece is “forgiveness.” When we forgive anyone we cannot remain separate from them, nor from God who created them (10:5). In reality you have never sinned and need no forgiveness, and that is true of all of us. In that sense God has given us His forgiveness by default, and we can offer that same gift to others (10:6–7). When we do, it enables us to see God's Son in our brothers and sisters, and to see all of us as One, sharing in that Sonship. When we see this Sonship, we will thank God as He thanks us (10:7).

Never believe that God does *not* praise you and cherish you and “forgive” you by recognizing that you are wholly pure (10:8). You can learn to understand God's gift to you when you give forgiveness to your brother or sister. You give the gift of praise to the Holy Spirit, Who offers it to both the Father and the Son (10:9). You have joined with the purpose or will of God in extending Himself in us and as us, endlessly to eternity.

Paragraph 11

11 Nothing has power over you except His will *and* yours, who but extend His will. ²It was for this you were created, and your brother with you and one with you. ³You are the same, as God Himself is one and not divided in His will. ⁴And you must have one purpose, since He gave the same to both of you. ⁵His will is brought together as you join in will that you be made complete by offering completion to your brother. ⁶See not in him the sinfulness he sees, but give him honor that you may esteem yourself *and* him. ⁷To each of you is given the power of salvation that escape from darkness into light be yours to share; that you may see as one what never has been separate, nor apart from all His love as given equally.

• Study Question •

12. *We have all been seeking our entire lives to feel complete, to find self-esteem. How can we find these things, according to sentences 5 & 6?*

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In recognizing the masterpiece of Christ in one another we have surrendered to the will of God *because* it is our own will as well, as His extensions (11:1). We are simply extending His will. This is why we were created, why all of us were created (11:2). In truth this is what we want, what we will. The Workbook has us declare, “There is no will but God’s” (Lesson 74), and says it is “the central thought toward which all our exercises are directed.” In accepting this we have accepted that our own will is one with God’s. Conflict has disappeared. This is what 11:3 means when it says, “*You* are the same, as God Himself is one and *not* divided in His will.” In your innermost being, in the truth of you, you are “the same,” that is, undivided. You are pure, undiluted, unconflicted. “As an expression of the will of God, you have no goal but His” (W-74.1:6).

You have the same purpose as your brother because God gave the same to both of you (11:4). As you offer completion to one another, you each are made complete, which brings God’s will together in your joining (11:5). So when you are with someone and feel a judgment of some kind growing in your mind, make a choice: Don’t focus his faults (his sins), but honor the truth about him. Affirm the purity of him; see him as the Christ. This will not only let you esteem him, but you will also esteem yourself (11:6). In any relationship, both participants have the “power of salvation”: To see the two of you as One, and to recognize that you have never been separate from one another, nor from your Source, being equal objects of His love (11:7). Either one of you can do it, and trigger it in the other. Why not let it be you?

Legend:

Light underscoring indicates emphasis that appears in the Urtext or shorthand notes.

The Text is taken from the Circle of Atonement's Complete and Annotated Edition (which I refer to as the "CE" for "Complete Edition" or "Circle Edition"). Please be aware that, even when the wording is identical to the FIP version, the division into paragraphs is often entirely different in the CE, which restores the paragraph breaks found in the original notes. This results in different reference numbering as well. I will indicate for each paragraph the corresponding sentences in the FIP edition. You should be able to locate specific sentences in that edition if you need to, with a minimum of visual clutter in the commentary. Passages that lie outside the current section will continue to have footnoted references. References to quotations are from the CE unless another version is being quoted, in which case that version is indicated.

Footnotes by the commentary author are shown in this font and size. Other footnotes come from the Complete Edition itself.

Answer Key

1. No answer expected
2. Because you were looking for hope where there was none.
3. Because you hoped that what had always failed would suddenly succeed and bring what it never brought before.
4. Just as the form is a means to deliver the content, so the frame is a means to present the picture.
5. Yes. If He is a painter, He longs for you to see His masterpiece. He offers it *for you to see it.*
6. The frame.
7. The masterpiece.
8. The frame.
9. The body.
10. 1: God will be glad. 2: He would offer thanks to you for loving His Son as you do. 3: He would make known to you His Love for you. 5: God's joy becomes complete. 7: God is glad and thankful. 8: All God's gladness and thanks shine on you for completing His joy. 9: Your joy is thus completed. 10: No ray of darkness can shine on you. 11: God freely offers you His gratitude for sharing His purpose.
11. Forgiveness, sinlessness, holiness, purity.
12. By offering your brother completion and honor.