

Study Guide and Commentary

ACIM[®] Text, Chapter 29

The Worship of Idols

Section VII

Swear Not To Die

Explanation of underlining, italics and footnote formats can be found at the end of the commentary. See also the note there on the effects of switching from the FIP edition to the Complete and Annotated Edition.

Please note that the FIP and CE versions may differ in where paragraph breaks occur.

• Study Suggestion •

Color marking: Using two different colored highlighters, mark all the words in this section dealing with (a) change, changelessness, or eternal, and (b) purpose, goal, or function.

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Overview of Section VII

Our choice is between death and peace, and the only way to peace is forgiveness. The section points out that death is flatly impossible because God creates only the eternal and changeless. The section is also the most straightforward explanation given in the Course of why God could not have created the world and our bodies. It contrasts our impossible purpose (death) with God's purpose for us (creation). While lasting change is impossible for God's creation, change has a valuable purpose in this world: We can change the purpose given to the world from death to forgiveness, transforming it to a place where we are filled with happiness.

Paragraph 1

How willing are you to forgive your brother? ²How much do you desire peace instead of endless strife and misery and pain? ³These questions are the same, in different form. ⁴Forgiveness is your peace, for herein lies the end of separation and the dream of danger and destruction, sin and death; of madness and of murder, grief and loss. ⁵This is the "sacrifice" salvation asks, and gladly offers peace instead of this.

• Study Question •

1. *What is the “sacrifice” salvation asks; that is, what is “sacrificed” in order for us to have peace?*

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(1:1–3). Have you ever thought that “I desire peace” and “I am willing to forgive my brother” are the same thing in different forms? I can think of many examples of where two seemingly different questions are, in fact, tightly related. For instance, “Do you want to live a long life?” and “Do you want to stop smoking?” When I realized that these two questions were the same thing in different forms, I stopped smoking. When I realized that “Do you want to avoid heart attacks?” and “Do you want to lose weight and lower your cholesterol?” were the same question, I began to lose weight and change my diet to lower my cholesterol. And, when we realize that “I am willing to forgive my brother” is the same thing as “I want peace instead of strife, misery, and pain,” we will become willing to forgive our brother. It is our unforgiveness that brings us pain, and our forgiveness that frees us from pain.

In sentence 4, the word “is” is emphasized: “Forgiveness *is* your peace,” thus summing up the first three sentences in four words. If we say, “I want the peace of God,” we must express that desire by forgiving our brothers. There is no other way.

“Release from guilt, as you would be released. There is no other way to look within and see the light of love shining as steadily and as surely as God Himself has always loved His Son. (T-13.XI.9:1–2 (CE), T-13.X.10:1–2 (FIP))

“Forgiveness is the great release from time. ... There is no other teacher and no other way. (T-26.V.6:1,4 (CE), T-26.V.6:1,4 (FIP))

“The way to God is through forgiveness here. There is no other way.” (W-pII.256.1:1–2)

“There is one way alone by which we come to where all dreams began. And it is there that we will lay them down, to come away in peace forever. Hear a brother call for help and answer him. It will be God to Whom you answer, for you called on Him. There is no other way to hear His Voice. There is no other way to seek His Son. There is no other way to find your Self.” (P-2.V.8:2–8)

Why is forgiveness so crucial? Why is it “the key to happiness” (W-pI.121.title)? Sentence 4 offers some reasons; the connecting word “for,” says, “What came before is the result of what comes after.” It is a synonym for “because.” “A because B” literally means that B is caused by A. So, why is forgiveness equated to peace?

Forgiveness is the same as peace because “herein” (in forgiveness) “lies the end of separation” and so much more. Let’s think for a moment how forgiveness brings an end to all the things listed here.

Forgiveness ends separation. Of course it does! Nothing brings two people together like a shared experience of forgiveness.

Forgiveness ends the dream of danger and destruction, sin and death, madness and murder, grief, and loss. The things in this long list all belong to “the dream” that is ending. When we forgive, we affirm that our brother has not hurt us. We acknowledge that his reality is harmless

and, therefore, not a danger to us, both because we are invulnerable spirit and because he is an extension of God's Love. We affirm that neither of us is mad; that no one has died, and nothing has been lost. These things are part of our mad dream; it is all ended by forgiveness. When separation ends, the mad dream ends as well.

The result of ending separation and the mad dream is peace. When the war ends, what do you have? Peace.

The reference to "sacrifice" in sentence 5 harks back to the earlier discussion of why we resist salvation and fear God, thinking that salvation means loss and that God demands sacrifice. The only sacrifice asked of us is giving up our pain, and salvation offers us peace in its place. What better bargain could there be? Lesson 343 in the Workbook explores this at some length: "I am not asked to make a sacrifice to find the mercy and the peace of God." It teaches that "Salvation has no cost. It is a gift" (W-pII.343.2:2-3). The concept of sacrifice comes up so often in the Course because it is deeply ingrained in our minds. We believe that sacrifice is spiritual, that sacrifice is loving, and that God expects us to sacrifice for Him. The Course fairly shouts the opposite:

"Sacrifice is a notion totally unknown to God." (T-3.III.11:1 (CE), T-3.I.4:1 (FIP))

"We have emphasized many times that the Holy Spirit will never call upon you to sacrifice anything" (T-9.I.4:5 (CE), T-9.I.5:1 (FIP))

"Your confusion of sacrifice and love is so profound that you cannot conceive of love without sacrifice. And it is this that you must look at: Sacrifice is *attack*, not love." (T-15.X.2:5-6 (CE), T-15.X.5:8-9 (FIP))

"For God has said there is no sacrifice that can be asked; there is no sacrifice that can be made." (T-31.III.6:10 (CE)), T-31.III.7:4 (FIP))

Paragraph 2

2 Swear not to die, thou holy Son of God!¹ ²You make a bargain that you cannot keep. ³The Son of Life cannot be killed. ⁴He is immortal as his Father. ⁵What he is cannot be changed. ⁶He is the only thing in all the universe that must be one. ⁷What *seems* eternal all will have an end. ⁸The stars will disappear, and night and day will be no more.² ⁹All things that come and go, the tides, the seasons, and the lives of men; all things that change with time and bloom and fade will not return. ¹⁰Where time has set an end is not where the eternal is. ¹¹God's Son can never change by what men made of him. ¹²He will be as he was and as he is, for time appointed not his destiny, nor sets the hour of his birth and death. ¹³Forgiveness will not change him. ¹⁴But time waits upon forgiveness, that the things of time may disappear because they have no use.

• Study Questions •

2. *Where has the Course mentioned in recent sections or chapters that you have vowed or promised to die?*
3. *What reason does this paragraph suggest as to why we resist offering total forgiveness?*

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The phrase, “Swear not to die” (2:1) is a reference to the earlier mention of the “secret vows” we have made (T-28.VI.6:8 (FIP), T-28.VI.6:6 (CE)) and the “ancient promises to die” from the previous section (T-29.VI.6:6 (CE), T-29.V.7:6 (FIP)). It underscores the fact that our dedication to establishing our identity as bodies, which Jesus has characterized as temples unto death (T-29.II.10:4 (FIP), T-29.III.5:4 (CE)), amounts to a promise to die. “Your brother thinks he holds the hand of death” (T-29.V.6:6 (FIP), T-29.VI.5:6 (CE)). (See also the answer to study question #2.) Don’t “swear to die” with him; don’t cling to your body out of a false sense of its value, wanting to hold on to the dreams you like at the expense of death dreams.

We “swear to die” when we try to identify with our ephemeral bodies instead of our changeless spirits. We are making a promise that is impossible to keep (2:2) because *we cannot die* (2:3); we are as immortal as God Himself (2:4). Change is impossible for us because we share God’s changelessness (2:4–5; compare with T-29.V.2:3 (FIP), T-29.VI.2:1 (CE)). So death

¹ In context, the above sentence (2:1) does not mean “Swear to not die.” Rather, it means “Do *not* swear to die,” for we have *already* sworn to die. The previous section says that each one has come here “to keep his ancient promises to die” (T-29.VI.6:6 (CE), T-29.V.7:6 (FIP)). “Thou holy Son of God” seems to be a reference to Luke 8:28 (KJV): “When he [the man possessed by a ‘Legion’ of devils] saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of God most high?”

² This sentence’s images of stars, night, and day all disappearing might be a reworking of biblical images of the end times. In the prophecy of the end times in the gospels, “the sun shall be darkened...and the stars shall fall from heaven” (Matthew 24:29 [KJV]). In Revelation, the final image of the new Jerusalem says that “there shall be night no more” (Revelation 22:5 [ASV]). In the above sentence, in contrast, the physical heavens in their entirety simply vanish.

is not a fearsome enemy. Death is not anything to worry about. Death is not an option! Death is flat-out impossible! How can the immortal die?

The sentence that follows seems out of place at first: “He is the only thing in all the universe that must be one” (2:6). The connection between immortality and being one isn’t immediately apparent. However, Jesus clarifies the idea in 4:9–10:

“Life’s function *cannot* be to die. It must be life’s *extension*, that it be as one forever and forever, *without* end.”

If life’s function is to extend itself without end, life *must* be one, a seamless whole without any break. Death is a break in life; therefore, it would violate life’s function as God created it. And since the Son of God is life as God created it, this is true of the Son also. Death cannot exist because it would violate our God-given nature.

What about the *other* things “in all the universe”? If the Son of God must be immortal, what about everything else?

From the perspective of our tiny, truncated lives in the body, many things *seem* eternal to us. All of them will eventually end (2:7). We read about astronomy and gasp at the immensity of space, the unimaginable distances between stars, the immensity of those stars, and the universe’s inconceivable age, measured in billions of years. Yet even scientists agree, “the stars will disappear” (2:8). Our sun will expand into a red giant star and will burn our planet to a crisp in the process. We don’t worry about it because it won’t happen for four or five billion years (although after just one billion years, Earth won’t be habitable, or sooner if humans don’t start taking care of the planet). How many generations before that forced extinction happens? About fifty million generations, so not too much to worry about. The human race has been around for little more than 500 generations so far, which leaves another 499,999,500 generations, so we have a long way to go. Perhaps that long a time seems like an eternity to us, but it isn’t. The earth *will* end; there will be no night and day because the sun won’t be shining and the sun’s final death throes will have roasted the earth. “All things that change with time and bloom and fade will not return” (2:9).

The Course teaches that only what God creates is real, and that “God created only the eternal” (T-11.VII.1:2 (FIP), T-11.VIII.1:2 (CE)); nothing else exists (W-pI.14.1:2). Therefore, *only* what is eternal is real. All the things this paragraph mentions, then—the stars, the tides, night, day, seasons, and human lives, all things that fade with time, such as your body—are not real. To me, there is no more explicit statement in the Course that God did not create the physical universe, and that it, therefore, is not real. If something isn’t eternal, it isn’t real and does not exist. You don’t have to accept this if you find it shocking. You don’t have to believe it. But don’t just push it away, either. Just sit with it a while, and let the idea roll around in your mind. Consider it, and open yourself to the possibility that it may be true.

The practical lesson we can take away from this abstract, metaphysical teaching, is that we won’t find the eternal in this world no matter how hard we look (2:10). Nothing in the physical universe lasts forever, so if we want to find something that lasts forever, we have to look elsewhere. And that elsewhere is in “God’s Son” who “can never change by what men made of him” (2:11). In the Course, “God’s Son” means “The true Identity of every living thing; Who we really are” (from Robert Perry’s *Glossary of Terms from A Course in Miracles*). That is where we

find the eternal. This shared identity is the same yesterday, today, and forever, a thought hinted at in the Bible: “Jesus Christ is the same yesterday and today and forever” (Heb. 13:8). What the Bible says about Jesus, the Christ, is true of the Christ, who is also our identity. As the Christ, we exist outside of time and are unaffected by time (2:12). Not even forgiveness changes us (2:13). It only helps us distinguish between what is illusory and fleeting, and what is real and eternal. Time “waits upon forgiveness” (2:14); that is, it continues to exist until everything bound by time disappears because we no longer have any use for it. Forgiveness helps us see the unreality of bodies and egos and see through to the divine Reality behind them.

Paragraph 3

3 Nothing survives its purpose. ²If it be conceived to die, then die it must, unless it does not take this purpose as its own. ³Change is the only thing that can be made a blessing here, where purpose is not fixed, however changeless it appears to be. ⁴Think not that you can set a goal unlike God’s purpose for you and establish it as changeless and eternal. ⁵You can give yourself a purpose that you do not have, but you cannot remove the power to change your mind and see another purpose there. ⁶Change is the gift God gave to all that you would make eternal, to ensure that only Heaven would not pass away.³

• Study Question •

4. Even though we can assign to ourselves the goal of death, we can’t make this purpose changeless and eternal. Why? Find as many reasons as you can in this paragraph why we cannot make the purpose of death a changeless one?

5. (3:6). What is the central thing we tried to make eternal (see paragraph 2 and see also the next sentence)?

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If the purpose of a thing is to die, it will die unless it can somehow refuse its very purpose (3:1-2). Our bodies were made to die, and the world was made as a place in which to die, but because they are not God’s creations, that purpose *can* be changed (3:3). In the world, purpose can change. It isn’t fixed. (3:3); only God’s purpose for us is utterly fixed (4:2).

Given that the purpose we’ve assigned things is death, it is terrific that this purpose is changeable. It’s a good thing that we cannot make anything unlike God’s purpose for us and make it eternal (3:4). If we could, hell would be real, and we’d be there.

What we have done is to assign ourselves a false purpose. We can do that and can think we’ve changed ourselves thereby. But we cannot, in fact, do that. We cannot erase our “power to change [our] mind” nor reassign the purpose of things (3:5).

From the preceding discussion, we’ve seen that we have tried to make separation and death eternal. So, what more fabulous gift could God have given to all we have made than the gift of change? (4:1) *Thank God* what we made isn’t eternal! *Thank God* that only Heaven is, and cannot pass away!

³. Matthew 24:35 (KJV): “Heaven and earth shall pass away, but my words shall not pass away.”

Paragraph 4

4 You were not born to die. ²You cannot change, because your function has been fixed by God. ³All other goals are set in time, and change that time might be preserved, *excepting one*. ⁴Forgiveness does not aim at keeping time, but at its ending, when it has no use. ⁵Its purpose ended, it is gone. ⁶And where it once held seeming sway is now restored the function God established for His Son in full awareness. ⁷Time can set no end to its fulfillment nor its changelessness. ⁸There is no death,⁴ because the living share the function their Creator gave to them. ⁹Life's function cannot be to die. ¹⁰It must be life's extension, that it be as one forever and forever, without end.

• Study Questions •

6. (4:3). *What is the ultimate aim of all the goals and purposes that we establish?*
7. (4:5). *If a thing's purpose is all-determining, when forgiveness fully reveals that time has no further purpose, what will happen to time?*
8. (4:6-10). *When time is gone your true function will be fully restored to your awareness. What is this true function?*

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Sentence 1 continues discussing our purpose or function by stating what God did not make us for: We were not born to die (4:1). Death is definitely a huge change! But we *cannot* change, because our function “has been fixed by God” (4:2). I like the word “fixed.” We have a *fixed function*. God created us, assigned a function to us, and what God creates is eternal so that function cannot change. Everything else (the things we made) can change, but not this. So, although we can attempt to give ourselves the purpose of dying, that isn't the function God gave us, and the function He gave us is fixed; we can't change it (4:1–2). Any goal but this one can be changed and often does change (4:3).

What is the one function (in the world) that does not and cannot change? *Forgiveness*, which, in the eyes of the Holy Spirit, is the only purpose for time. Unlike all other earthly goals, forgiveness aims at ending time rather than preserving it (4:4), and when time is gone, forgiveness, which is needed only in time, is gone as well (4:5). Forgiveness ends time, and ends the world of time; that is its function. And when forgiveness disappears, no longer needed, our real, eternal function will be restored to our awareness (4:6): the function of creation (T-13.IV.1:3 (FIP, CE)).

Notice that “the function God established for His Son” (4:6), *creation*, is both changeless and endless (4:7). What happens in time cannot affect it—thank God! And this is the reason why “there is no death” (4:8). We, the living, have a function given to us by God, a function that “cannot be to die” (4:9) and must be “life's extension” (4:10). Far from being inevitable and eternal, as the ego has striven to make it, death *of any kind* is impossible for us “because the living share the function their Creator gave to them” (4:8). In Heaven, our function is always to extend life, “forever and forever, without end,” in seamless oneness (4:10).

⁴ Proverbs 12:28 (KJV): “In the way of righteousness is life; and in the pathway thereof there is no death.”

Paragraph 5

5 This world will bind your feet and tie your hands and kill your body only if you think that it was made to crucify God's Son. ²For even though it was a dream of death, you need not let it stand for this to you. ³Let this be changed, and nothing in the world but must be changed as well. ⁴For nothing here but is defined as what you see it for. ⁵How lovely is the world whose purpose is forgiveness of God's Son! ⁶How free from fear, how filled with blessing and with happiness! ⁷And what a joyous thing it is to dwell a little while in such a happy place! ⁸Nor can it be forgot, in such a world, it is a little while till timelessness comes quietly to take the place of time.

• Study Question •

9. (5:1). *This sentence clearly says that if you assign to the world the purpose of crucifying you, it will do so. Yet what about Jesus? He got crucified. How can this be explained? Does that mean that he had assigned the world the purpose of death?*

10. (5:2-4). *The world is determined by the purpose you give, by what you see it for. Even though it was made to express the purpose of death, you can change this. If you change this purpose, everything in the world will change as well. Does this mean that things on the outside will change, or that you will only see the world differently??*

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Setting aside for the moment the obvious question that 5:1 raises about Jesus and his crucifixion (addressed in the study question and answer), consider what it means for *you*. The world will carry out the purpose you give to it. If you give it the purpose of crucifying God's Son (death), it will obediently carry out that purpose. As the Text says succinctly, "Projection makes perception; the world you see is what you gave it, nothing more than that. But though it is no more than that, it is not less." (T-21.In.1:2-3 (FIP), T-21.I.1:1-2 (CE)). If you believe that punishing supposed sins is just, you will experience that punishment.

There's no question that the world *originated* as "a dream of death" (5:2), but you do not have to continue seeing it that way. You have a choice! You can "let *this* be changed" (5:3), that is, the world's purpose. Jesus discusses this in some detail in T-25.III, "Perception and Choice (FIP), "The Two Makers of the World" (CE)). He will return to it again in Section VIII of this chapter: "To change all this, and open up a road of hope and of release in what appeared to be an endless circle of despair, you need but to decide you do not know the purpose of the world" (T-29.VIII.6:3 (CE), T-29.VII.8:1 (FIP)). We need to get the point! He repeats it so often. So let's chew it over a bit.

What is the world for, in our way of thinking? For most of us, if we think of it at all, the world is supposed to be a place that provides us with fulfillment and happiness. We may not go so far as to think the world owes us a living, but we do think it should be a fair place, a happy place, a pleasant place. When the world does not meet our expectations, and when disaster strikes (as it so often does), don't we think, "It isn't supposed to be this way?" Evidently, we expect the world to be something different from what it is.

And yet, the Course claims that we have assigned the world the purpose of crucifying God's Son! That seems to clash with our usual way of thinking, as flawed or inaccurate as that may be. Our view of the world may be imperfect, but do we go this far? Do we think of it as a place we made in which to punish, be punished, and die?

No. Not *consciously*, or not often. If we do start thinking of it that way consciously, we're likely to want to end our lives, so we suppress that idea. But the idea is there. How can we tell?

The Course teaches us:

“To the extent to which you value guilt, to that extent will you perceive a world in which attack is justified. To the extent to which you recognize that guilt is meaningless, to that extent you will perceive attack cannot be justified. This is in strict accord with vision's *fundamental* law: You see what you believe is there, and you believe it there because you *want* it there. Perception *has* no other law than this.” (T-25.III.1:1-4 (CE), T-25.III.1:1-4 (FIP))

The *fundamental* law of mind is that we see what we believe is there, and we believe it is there because we *want* it there. In sum, the world is a reflection of our thoughts. If the world is nothing but a reflection of our thoughts, and the world we experience is a place filled with disappointment, suffering, and death, what does that tell us about our thoughts? We want to deny that we have such dark thoughts, but the evidence says otherwise. “Nothing here but is defined as what you see it *for*” (5:4). When confronted with this evidence, we'd rather deny the law of mind than accept the evidence. We want to believe that the world is just the way it is, and our mind's purpose for the world has nothing to do with it. We have to let go of our resistance to this truth if we hope to see a change in ourselves and the world. We have to be willing to say, “I *am* responsible for what I see” (T-21.II.2:3).

We must begin, *consciously*, to declare that the world has a different purpose:

“Forget not that the healing of God's Son is all the world is for. That is the *only* purpose the Holy Spirit sees in it, and thus the only one it *has*. Until you see the healing of the Son as all you wish to be accomplished by the world, by time, and all appearances, you will not know the Father or yourself. For you will use the world for what is not its purpose, and will *not* escape its laws of violence and death.” (T-24.VI.4:1-4 (CE), T-24.VI.4:1-4 (FIP))

When we are willing to make this change of purpose in our minds, everything in the world will change as well! We are so often concerned with changing things in the world that we ignore the need to change our minds. We have things backward, as the famous line from the Text declares: “Therefore, seek not to change the world, but will to change your mind about the world. (T-21.I.1:6 (CE), T-21.In.1:7 (FIP)). The good news is that when our mind changes the purpose we see for the world and begins to see every person, every event, and every situation as an opportunity to heal and be healed, the world *will* change. It *must* change because the purpose we assign to it defines everything in the world (5:4).

• Study Question •

11. (5:5-8). Here is how the world will be experienced when you have assigned to it the purpose of forgiveness. Please list the qualities of this world mentioned in these sentences. By the way, one of the definitions of the real world is this: “The real world

is the state of mind in which the only purpose of the world is seen to be forgiveness” (T-30.VI.1:1 (CE), T-30.V.1:1 (FIP)).

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“Forgiveness of God’s Son” and “the healing of God’s Son” are the same, and are the purpose we must see in the world—its *only* purpose (5:5; see also the quote just above). Seen in this way, the world becomes a “lovely” place, “filled with blessing and happiness” (5:6).

Sometimes, people get caught up in a certain kind of false spirituality that causes them to disdain the world and even wish to leave it. They may talk about how weary they are of the wicked world, and how they want to go to a better place. That is not spiritual vision; that is not living in what the Course calls the real world.

When we see the world’s purpose as one of forgiveness, it becomes “a joyous thing...to dwell a little while in such a happy place” (5:7). Every moment is a time of salvation. Every person is a holy Son of God just waiting to wake up. Every event is an object lesson in forgiveness. “There is a way to look on everything that lets it be to you another step to Him, and to salvation of the world” (W-pI.193.13:1).

Moreover, when you live in the real world, you become aware of how short time really is. Instead of lamenting how long it is taking to heal your mind and heal the world, you happily take part in the healing process, a happy learner, knowing that very, very soon, timelessness will quietly come to take the place of time (5:8).

We should bear in mind and hold as our personal goals these characteristics of a person who lives in the real world, seeing it with Christ’s vision. Such a person is joyful, happy to be living in the world, happy to be taking part in its healing—not merely happy but “*filled* with... happiness” (5:6, my emphasis). He or she is “free from fear” (5:6). And he or she is relaxed, patient, and unhurried, knowing that the end is as certain as God.

Answer Key

1. Salvation asks that you sacrifice separation, danger, destruction, sin, death, madness, murder, grief and loss (1:4) by forgiving your brother.
2. The previous section mentions “his ancient promises to die.” T-28.VI.5:4 (FIP), mentions “his tiny oath to be forever faithful unto death.”
3. We resist totally forgiving because it requires us to see the unreality of bodies and egos, and the world they exist in, and we are still clinging to those things. Total forgiveness will bring the end of time and all things of time, and we don't want that to happen.
4. We cannot make the purpose of death changeless because it is not God's purpose for us; because nothing in this world is changeless; because we cannot change our mind's power to change, to choose another purpose.
5. Death. We are attempting to make a non-eternal, changeable universe the only thing that lasts forever.
6. Our goals are all to preserve time; to keep it going.
7. Time will be gone.
8. To extend life (which means spirit, not biological life). You are life and you must extend what you are, so that extender and extension are completely one and without end.
9. Robert Perry suggests: Perhaps the answer lies in one of Helen's poems, entitled “Easter”:

“I did not die. Appearances of hate
Enveloped Me. Illusions veiled My eyes
And stopped My heart. Earth's dream closed over Me,
And that was all. The Son of God must rise
Above all dreams of fear. Would God allow
The Son who is like Him to separate
From life that is Himself? His Comforter
Came down to lift Me up within His great
And silent wings. The peace of God unbound
My hands and feet. For who can stop the Heart
Of God Himself, or veil the eyes that watch
His Son in mercy, or make Him depart
From what is but Himself?” (The Gifts of God, p. 110)

The answer that I see in this is that even though Jesus was crucified, he did not experience it as real. He rose above the dreams of fear, and this led to the resurrection. It led to the reversal of all the appearances of bound hands and feet and murdered body that the crucifixion had brought.

10. Certainly you will see the world differently. But things on the outside will change as well, as we can see with Jesus' crucifixion and resurrection. The resurrection was a reversal of the set of appearances brought on by the crucifixion.
11. Lovely, free from fear, filled with blessing and with happiness, a joyous place to dwell in, a happy place. Imagine experiencing the world like this right now.

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.

Effects of Switching Editions of the Course

The commentaries on Chapters 29, 30, and 31 were written prior to the publication of the Complete and Annotated Edition (CE) of the Course in 2017. Originally they were based on the edition published by the Foundation for Inner Peace (FIP). The references to other parts of the Course were based on the FIP edition, and the comments themselves were based on the same edition. There were significant changes made in the CE, although for the most part there was no alteration in the meaning of the text, and these final chapters had far fewer changes. There are some changes in section and paragraph breaks and sentence structure that result in different numbering in references to the same text in the two editions.

I have attempted for all references to add a separate CE reference if it differs from the FIP reference, but I may have missed some. If so, I apologize. Please let me know of any referencing problems you find.

I have also tried to edit my commentary so as to reflect any wording changes in the CE. For instance, the CE restored the plural use of "you" where the FIP had substituted the phrase "you and your brother."