Abram and Lot

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"**And** Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the south." When Truth comes to our consciousness through Christian Science, we recognize the call to follow at all costs; like Abram, we go up out of Egypt,—forsake the material beliefs about God and man. But Truth is a progressive unfoldment; so that as we journey on, we gain a fuller understanding of the allness of Spirit and the nothingness of matter.

Abram came to Bethel, "the house of God," where he reconsecrated himself to his vision. This reconsecration uncovered to him a conflict between a material sense of substance and the spiritual understanding of God, the conflict taking the form of a quarrel between the herdsmen of Lot's cattle and the herdsmen of Abram's cattle. Abram saw the necessity of separating these warring elements and that he and Lot must go their different ways. His understanding of true substance was shown in his willingness to let Lot choose the best of all he could see.

Man being "the compound idea of God, including all right ideas," as stated by Mrs. Eddy in "Science and Health with Key to the Scriptures" ([p. 475](https://concordexpress.christianscience.com/?query=the+compound+idea+of+God%2C+including+all+right+ideas%2C&book=tfccs.main.sh)), he cannot include an idea of poverty or lack; he can see a land of plenty only. Nor can he be deprived of this spiritual substance by another. Material sense has imaged substance as an entity outside of God, Spirit, of which men can possess only a limited amount, and always at some one else's expense. If he is rich,—so material sense argues,—some one else must be poor. But Christian Science reveals man as the reflection of God, real substance, which substance he has reflected throughout all eternity.

How does this truth about substance enable a Christian Science student to demonstrate over some problem of lack? It will remove from his thought the fear that so-called mortal mind can take anything away from him. It will give him the inward conviction that God is indeed "a rewarder of them that diligently seek him," and that he as God's child has an abundance of good. But the demonstration of this cannot be made scientifically, until the student has learned to distinguish between sense and Soul, has seen that Spirit, not matter, is substance, and that he "cannot serve God and mammon."

The writer well remembers when it became necessary for her own individual progress in Christian Science to make the demonstration of self-support. No human means presenting itself whereby she could accomplish this demonstration, she turned in thought to God; and it came to her—in the quiet and gently way that Truth always comes—that Spirit, not matter, was her source of supply. Shortly after that clear realization the way was unexpectedly opened whereby the demonstration of supply began to be made, unfolding all the time into larger and more beautiful manifestations of the abundance and precious care of divine Love for its own. So little did the demonstration appear to have to do with the writer, that it seemed as though she were watching the unfolding of a beautiful flower, opening in response to the law of its own being.

In the story of Abram and Lot, material sense, represented by Lot, chose the best from a human standpoint; but Lot, later, had to flee from what he had chosen in order to preserve his life. So to-day, our faithfulness to Truth may seem to mean at the time a sacrifice of material comfort. But was not Abram willing to sacrifice his only son? It was proved to Abram, and it will be proved to us, that to follow Truth means to inherit all things. It means to have "good measure, pressed down, and shaken together, and running over" of health and strength and opportunity; to have life, and to "have it more abundantly." We cannot have too much of spiritual wealth; the more we have of it the better. Jesus, in his abundant feeding of the multitudes and in the turning of the water into wine, demonstrated that lack is a lie to be wiped out of consciousness. Lack in any form is virtually a denial of the love of the Father-Mother, God, who is always saying to man, "Son, thou art ever with me, and all that I have is thine."