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## Chapter 25.

### THE JUSTICE OF GOD

T-25.in.1. The Christ in you inhabits not a body. 2 Yet He is in you. 3 And thus it must be that you are not within a body. 4 What is within you cannot be outside. 5 And it is certain that you cannot be apart from what is at the very center of your life. 6 What gives you life cannot be housed in death. 7 No more can you. 8 Christ is within a frame of Holiness whose only purpose is that He may be made manifest to those who know Him not, that He may call to them to come to Him and see Him where they thought their bodies were. 9 Then will their bodies melt away, that they may frame His Holiness in them.

T-25.in.2. No one who carries Christ in him can fail to recognize Him everywhere. 2 *Except* in bodies. 3 And as long as he believes he is in a body, where he thinks he is He cannot be. 4 And so he carries Him unknowingly, and does not make Him manifest. 5 And thus he does not recognize Him where He is. 6 The son of man is not the risen Christ. 7 Yet does the Son of God abide exactly where he is, and walks with him within his holiness, as plain to see as is his specialness set forth within his body.

T-25.in.3. The body needs no healing. 2 But the mind that thinks it is a body is sick indeed! 3 And it is here that Christ sets forth the remedy. 4 His purpose folds the body in His light, and fills it with the Holiness that shines from Him. 5 And nothing that the body says or does but makes Him manifest. 6 To those who know Him not it carries Him in gentleness and love, to heal their minds. 7 Such is the mission that your brother has for you. 8 And such it must be that your mission is for him.

#### I. The Link to Truth

T-25.I.1. It cannot be that it is hard to do the task that Christ appointed you to do, since it is He Who does it. 2 And in the doing of it will you learn the body merely seems to be the means to do it. 3 For the Mind is His. 4 And so it must be yours. 5 His Holiness directs the body through the mind at one with Him. 6 And you are manifest unto your holy brother, as he to you. 7 Here is the meeting of the holy Christ unto Himself; nor any differences perceived to stand between the aspects of His Holiness, which meet and join and raise Him to His Father, whole and pure and worthy of His everlasting Love.

T-25.I.2. How can you manifest the Christ in you except to look on holiness and see Him there? 2 Perception tells you *you* are manifest in what you see. 3 Behold the body, and you will believe that you are there. 4 And every body that you look upon reminds you of yourself; your sinfulness, your evil and, above all, your death. 5 And would you not despise the one who tells you this, and seek his death instead? 6 The message and the messenger are one. 7 And you must see your brother as yourself. 8 Framed in his body you will see your sinfulness, wherein you stand condemned. 9 Set in his holiness, the Christ in him proclaims Himself as you.

T-25.I.3. Perception is a choice of what you want yourself to be; the world you want to live in, and the state in which you think your mind will be content and satisfied. 2 It chooses where you think your safety lies, at your decision. 3 It reveals yourself to you as you would have you be. 4 And always is it faithful to your purpose, from which it never separates, nor gives the slightest witness unto anything the purpose in your mind upholdeth not. 5 Perception is a part of what it is your purpose to behold, for means and end are never separate. 6 And thus you learn what seems to have a life apart has none.

T-25.I.4. *You* are the means for God; not separate, nor with a life apart from His. 2 His life is manifest in you who are His Son. 3 Each aspect of Himself is framed in holiness and perfect purity, in love celestial and so complete it wishes only that it may release all that it looks upon unto itself. 4 Its radiance shines through each body that it looks upon, and brushes all its darkness into light merely by looking past it *to* the light. 5 The veil is lifted through its gentleness, and nothing hides the face of Christ from its beholders. 6 You and your brother stand before Him now, to let Him draw aside the veil that seems to keep you separate and apart.

T-25.I.5. Since you believe that you are separate, Heaven presents itself to you as separate, too. 2 Not that it is in truth, but that the link that has been given you to join the truth may reach to you through what you understand. 3 Father and Son and Holy Spirit are as One, as all your brothers join as one in truth. 4 Christ and His Father never have been separate, and Christ abides within your understanding, in the part of you that shares His Father's Will. 5 The Holy Spirit links the other part'd0the tiny, mad desire to be separate, different and special'd0to the Christ, to make the oneness clear to what is really one. 6 In this world this is not understood, but can be taught.

T-25.I.6. The Holy Spirit serves Christ's purpose in your mind, so that the aim of specialness can be corrected where the error lies. 2 Because His purpose still is one with both the Father and the Son, He knows the Will of God and what you really will. 3 But this is understood by mind perceived as one, aware that it is one, and so experienced. 4 It is the Holy Spirit's function to teach you how this oneness is experienced, what you must do that it can be experienced, and where you should go to do it.

T-25.I.7. All this takes note of time and place as if they were discrete, for while you think that part of you is separate, the concept of a Oneness joined as One is meaningless. 2 It is apparent that a mind so split could never be the Teacher of a Oneness which unites all things within Itself. 3 And so What is within this mind, and does unite all things together, must be its Teacher. 4 Yet must It use the language that this mind can understand, in the condition in which it thinks it is. 5 And It must use all learning to transfer illusions to the truth, taking all false ideas of what you are, and leading you beyond them to the truth that *is* beyond them. 6 All this can very simply be reduced to this:

7 What is the same can not be different, and what is one can not have separate parts.

## II. The Savior from the Dark

T-25.II.1. Is it not evident that what the body's eyes perceive fills you with fear? 2 Perhaps you think you find a hope of satisfaction there. 3 Perhaps you fancy to attain some peace and satisfaction in the world as you perceive it. 4 Yet it must be evident the outcome does not change. 5 Despite your hopes and fancies, always does despair result. 6 And there is no exception, nor will there ever be. 7 The only value that the past can hold is that you learn it gave you no rewards which you would want to keep. 8 For only thus will you be willing to relinquish it, and have it gone forever./p>

T-25.II.2. Is it not strange that you should cherish still some hope of satisfaction from the world you see? 2 In no respect, at any time or place, has anything but fear and guilt been your reward. 3 How long is needed for you to realize the chance of change in this respect is hardly worth delaying change that might result in better outcome? 4 For 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. 5 To place your hopes where no hope lies must make you hopeless. 6 Yet is this hopelessness your choice, while you would seek for hope where none is ever found.

T-25.II.3. Is it not also true that you have found some hope apart from this; some glimmering, 'd0inconstant, wavering, yet dimly seen,'d0that hopefulness is warranted on grounds that are not in this world? 2 And yet your hope that they may still be here prevents you still from giving up the hopeless and unrewarding task you set yourself. 3 Can 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?

T-25.II.4. Its past *has* failed. 2 Be glad that it is gone within your mind, to darken what is there. 3 Take not the form for content, for the form is but a means for content. 4 And the frame is but a means to hold the picture up, so that it can be seen. 5 A frame that hides the picture has no purpose. 6 It cannot be a frame if it is what you see. 7 Without the picture is the frame without its meaning. 8 Its purpose is to set the picture off, and not itself.

T-25.II.5. Who hangs an empty frame upon a wall and stands before it, deep in reverence, as if a masterpiece were there to see? 2 Yet if you see your brother as a body, it is but this you do. 3 The masterpiece that God has set within this frame is all there is to see. 4 The body holds it for a while, without obscuring it in any way. 5 Yet what God has created needs no frame, for what He has created He supports and frames within Himself. 6 His masterpiece He offers you to see. 7 And would you rather see the frame instead of this? 8 And see the picture not at all?

T-25.II.6. The Holy Spirit is the frame God set around the part of Him that you would see as separate. 2 Yet its frame is joined to its Creator, One with Him and with His masterpiece. 3 This is its purpose, and you do not make the frame into the picture when you choose to see it in its place. 4 The frame that God has given it but serves His purpose, not yours apart from His. 5 It is your separate purpose that obscures the picture, and cherishes the frame instead of it. 6 Yet God has set His masterpiece within a frame that will endure forever, when yours has crumbled into dust. 7 But think you not the picture is destroyed in any way. 8 What God creates is safe from all corruption, unchanged and perfect in eternity.

T-25.II.7. Accept God's frame instead of yours, and you will see the masterpiece. 2 Look at its loveliness, and understand the Mind that thought it, not in flesh and bones, but in a frame as lovely as itself. 3 Its 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 that shines from it to its Creator. 4 Think not this face was ever darkened because you saw it in a frame of death. 5 God kept it safe that you might look on it, and see the holiness that He has given it.

T-25.II.8. Within the darkness see the savior *from* the dark, and understand your brother as his Father's Mind shows him to you. 2 He will step forth from darkness as you look on him, and you will see the dark no more. 3 The darkness touched him not, nor you who brought him forth for you to look upon. 4 His sinlessness but pictures yours. 5 His 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. 6 He is the frame in which your holiness is set, and what God gave him must be given you. 7 However 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. 8 And in this seeing is the vision shared that looks on Christ instead of seeing death.

T-25.II.9. How could the Lord of Heaven not be glad if you appreciate His masterpiece? 2 What could He do but offer thanks to you who love His Son as He does? 3 Would He not make known to you His Love, if you but share His praise of what He loves? 4 God cherishes creation as the perfect Father that He is. 5 And so His joy is made complete when any part of Him joins in His praise, to share His joy. 6 This brother is His perfect gift to you. 7 And He is glad and thankful when you thank His perfect Son for being what he is. 8 And all His thanks and gladness shine on you who would complete His joy, along with Him. 9 And thus is yours completed. 10 Not one ray of darkness can be seen by those who will to make their Father's happiness complete, and theirs along with His. 11 The gratitude of God Himself is freely offered to everyone who shares His purpose. 12 It is not His Will to be alone. 13 And neither is it yours.

T-25.II.10. Forgive your brother, and you cannot separate yourself from him nor from his Father. 2 You need no forgiveness, for the wholly pure have never sinned. 3 Give, then, what He has given you, that you may see His Son as one, and thank his Father as He thanks you. 4 Nor believe that all His praise is given not to you. 5 For what you give is His, and giving it, you learn to understand His gift to you. 6 And give the Holy Spirit what He offers unto the Father and the Son alike. 7 Nothing has power over you except His Will and yours, which but extends His Will. 8 It was for this you were created, and your brother with you and at one with you.

T-25.II.11. You and your brother are the same, as God Himself is One and not divided in His Will. 2 And you must have one purpose, since He gave the same to both of you. 3 His Will is brought together as you join in will, that you be made complete by offering completion to your brother. 4 See not in him the sinfulness he sees, but give him honor that you may esteem yourself and him. 5 To you and your brother 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 God's Love as given equally.

### III. Perception and Choice

T-25.III.1. To the extent to which you value guilt, to that extent will you perceive a world in which attack is justified. 2 To the extent to which you recognize that guilt is meaningless, to that extent

you will perceive attack cannot *be* justified. 3 This is in accord with perception's fundamental law: You see what you believe is there, and you believe it there because you want it there. 4 Perception has no other law than this. 5 The rest but stems from this, to hold it up and offer it support. 6 This is perception's form, adapted to this world, of God's more basic law; that love creates itself, and nothing but itself.

T-25.III.2. God's laws do not obtain directly to a world perception rules, for such a world could not have been created by the Mind to which perception has no meaning. 2 Yet are His laws reflected everywhere. 3 Not that the world where this reflection is, is real at all. 4 Only because His Son believes it is, and from His Son's belief He could not let Himself be separate entirely. 5 He could not enter His Son's insanity with him, but He could be sure His sanity went there with him, so he could not be lost forever in the madness of his wish.

T-25.III.3. Perception rests on choosing; knowledge does not. 2 Knowledge has but one law because it has but one Creator. 3 But this world has two who made it, and they do not see it as the same. 4 To each it has a different purpose, and to each it is a perfect means to serve the goal for which it is perceived. 5 For specialness, it is the perfect frame to set it off; the perfect battleground to wage its wars, the perfect shelter for illusions which it would make real. 6 Not one but it upholds in its perception; not one but can be fully justified.

T-25.III.4. There is another Maker of the world, the simultaneous Corrector of the mad belief that anything could be established and maintained without some link that kept it still within the laws of God; not as the law itself upholds the universe as God created it, but in some form adapted to the need the Son of God believes he has. 2 Corrected error is the error's end. 3 And thus has God protected still His Son, even in error.

T-25.III.5. There is another purpose in the world that error made, because it has another Maker Who can reconcile its goal with His Creator's purpose. 2 In His perception of the world, nothing is seen but justifies forgiveness and the sight of perfect sinlessness. 3 Nothing arises but is met with instant and complete forgiveness. 4 Nothing remains an instant, to obscure the sinlessness that shines unchanged, beyond the pitiful attempts of specialness to put it out of mind, where it must be, and light the body up instead of it. 5 The lamps of Heaven are not for mind to choose to see them where it will. 6 If it elects to see them elsewhere from their home, as if they lit a place where they could never be, then must the Maker of the world correct your error, lest you remain in darkness where the lamps are not.

T-25.III.6. Everyone here has entered darkness, yet no one has entered it alone. 2 Nor need he stay more than an instant. 3 For he has come with Heaven's Help within him, ready to lead him out of darkness into light at any time. 4 The time he chooses can be any time, for help is there, awaiting but his choice. 5 And when he chooses to avail himself of what is given him, then will he see each situation that he thought before was means to justify his anger turned to an event which justifies his love. 6 He will hear plainly that the calls to war he heard before are really calls to peace. 7 He will perceive that where he gave attack is but another altar where he can, with equal ease and far more happiness, bestow forgiveness. 8 And he will reinterpret all temptation as just another chance to bring him joy.

T-25.III.7. How can a misperception be a sin? 2 Let all your brother's errors be to you nothing except a chance for you to see the workings of the Helper given you to see the world He made

instead of yours. 3 What, then, *is* justified? 4 What do you want? 5 For these two questions are the same. 6 And when you see them as the same, your choice is made. 7 For it is seeing them as one that brings release from the belief there are two ways to see. 8 This world has much to offer to your peace, and many chances to extend your own forgiveness. 9 Such its purpose is, to those who want to see peace and forgiveness descend on them, and offer them the light.

T-25.III.8. The Maker of the world of gentleness has perfect power to offset the world of violence and hate that seems to stand between you and His gentleness. 2 It is not there in His forgiving eyes. 3 And therefore it need not be there in yours. 4 Sin is the fixed belief perception cannot change. 5 What has been damned is damned and damned forever, being forever unforgivable. 6 If, then, it is forgiven, sin's perception must have been wrong. 7 And thus is change made possible. 8 The Holy Spirit, too, sees what He sees as far beyond the chance of change. 9 But on His vision sin cannot encroach, for sin has been corrected by His sight. 10 And thus it must have been an error, not a sin. 11 For what it claimed could never be, has been. 12 Sin is attacked by punishment, and so preserved. 13 But to forgive it is to change its state from error into truth.

T-25.III.9. The Son of God could never sin, but he can wish for what would hurt him. 2 And he has the power to think he can be hurt. 3 What could this be except a misperception of himself? 4 Is this a sin or a mistake, forgivable or not? 5 Does he need help or condemnation? 6 Is it your purpose that he be saved or damned? 7 Forgetting not that what he is to you will make this choice your future? 8 For you make it *now*, the instant when all time becomes a means to reach a goal. 9 Make, then, your choice. 10 But recognize that in this choice the purpose of the world you see is chosen, and will be justified./p>

#### IV. The Light You Bring

T-25.IV.1. Minds that are joined and recognize they are, can feel no guilt. 2 For they cannot attack, and they rejoice that this is so, seeing their safety in this happy fact. 3 Their joy is in the innocence they see. 4 And thus they seek for it, because it is their purpose to behold it and rejoice. 5 Everyone seeks for what will bring him joy as he defines it. 6 It is not the aim, as such, that varies. 7 Yet it is the way in which the aim is seen that makes the choice of means inevitable, and beyond the hope of change unless the aim is changed. 8 And then the means are chosen once again, as what will bring rejoicing is defined another way and sought for differently.

T-25.IV.2. Perception's basic law could thus be said, "You will rejoice at what you see because you see it to rejoice." 2 And while you think that suffering and sin will bring you joy, so long will they be there for you to see. 3 Nothing is harmful or beneficent apart from what you wish. 4 It is your wish that makes it what it is in its effects on you. 5 Because you chose it as a means to gain these same effects, believing them to be the bringers of rejoicing and of joy. 6 Even in Heaven does this law obtain. 7 The Son of God creates to bring him joy, sharing his Father's purpose in his own creation, that his joy might be increased, and God's along with his.

T-25.IV.3. You maker of a world that is not so, take rest and comfort in another world where peace abides. 2 This world you bring with you to all the weary eyes and tired hearts that look on sin and beat its sad refrain. 3 From you can come their rest. 4 From you can rise a world they will rejoice to look upon, and where their hearts are glad. 5 In you there is a vision that extends to all of them, and covers them in gentleness and light. 6 And in this widening world of light the darkness that they thought was there is pushed away, until it is but distant shadows, far away, not long to be

remembered as the sun shines them to nothingness. 7 And all their "evil" thoughts and "sinful" hopes, their dreams of guilt and merciless revenge, and every wish to hurt and kill and die, will disappear before the sun you bring.

T-25.IV.4. Would you not do this for the Love of God? 2 And for *yourself*? 3 For think what it would do for you. 4 Your "evil" thoughts that haunt you now will seem increasingly remote and far away from you. 5 And they go farther and farther off, because the sun in you has risen that they may be pushed away before the light. 6 They linger for a while, a little while, in twisted forms too far away for recognition, and are gone forever. 7 And in the sunlight you will stand in quiet, in innocence and wholly unafraid. 8 And from you will the rest you found extend, so that your peace can never fall away and leave you homeless. 9 Those who offer peace to everyone have found a home in Heaven the world cannot destroy. 10 For it is large enough to hold the world within its peace.

T-25.IV.5. In you is all of Heaven. 2 Every leaf that falls is given life in you. 3 Each bird that ever sang will sing again in you. 4 And every flower that ever bloomed has saved its perfume and its loveliness for you. 5 What aim can supersede the Will of God and of His Son, that Heaven be restored to him for whom it was created as his only home? 6 Nothing before and nothing after it. 7 No other place; no other state nor time. 8 Nothing beyond nor nearer. 9 Nothing else. 10 In any form. 11 This can you bring to all the world, and all the thoughts that entered it and were mistaken for a little while. 12 How better could your own mistakes be brought to truth than by your willingness to bring the light of Heaven with you, as you walk beyond the world of darkness into light?

## V. The State of Sinlessness

T-25.V.1. The state of sinlessness is merely this: The whole desire to attack is gone, and so there is no reason to perceive the Son of God as other than he is. 2 The need for guilt is gone because it has no purpose, and is meaningless without the goal of sin. 3 Attack and sin are bound as one illusion, each the cause and aim and justifier of the other. 4 Each is meaningless alone, but seems to draw a meaning from the other. 5 Each depends upon the other for whatever sense it seems to have. 6 And no one could believe in one unless the other were the truth, for each attests the other must be true.

T-25.V.2. Attack makes Christ your enemy, and God along with Him. 2 Must you not be afraid with "enemies" like these? 3 And must you not be fearful of yourself? 4 For you have hurt yourself, and made your Self your "enemy." 5 And now you must believe you are not you, but something alien to yourself and "something else," a "something" to be feared instead of loved. 6 Who would attack whatever he perceives as wholly innocent? 7 And who, *because* he wishes to attack, can fail to think he must be guilty to maintain the wish, while wanting innocence? 8 For who could see the Son of God as innocent and wish him dead? 9 Christ stands before you, each time you look upon your brother. 10 He has not gone because your eyes are closed. 11 But what is there to see by searching for your Savior, seeing Him through sightless eyes?

T-25.V.3. It is not Christ you see by looking thus. 2 It is the "enemy," confused with Christ, you look upon. 3 And hate because there is no sin in him for you to see. 4 Nor do you hear his plaintive call, unchanged in content in whatever form the call is made, that you unite with him, and join with him in innocence and peace. 5 And yet, beneath the ego's senseless shrieks, such is the call that God has given him, that you might hear in him His Call to you, and answer by returning unto God what

is His Own.

T-25.V.4. The Son of God asks only this of you; that you return to him what is his due, that you may share in it with him. 2 Alone does neither have it. 3 So must it remain useless to both. 4 Together, it will give to each an equal strength to save the other, and save himself along with him. 5 Forgiven by you, your savior offers you salvation. 6 Condemned by you, he offers death to you. 7 In everyone you see but the reflection of what you choose to have him be to you. 8 If you decide against his proper function, the only one he has in truth, you are depriving him of all the joy he would have found if he fulfilled the role God gave to him. 9 But think not Heaven is lost to him alone. 10 Nor can it be regained unless the way is shown to him through you, that you may find it, walking by his side.

T-25.V.5. It is no sacrifice that he be saved, for by his freedom will you gain your own. 2 To let his function be fulfilled is but the means to let yours be. 3 And so you walk toward Heaven or toward hell, but not alone. 4 How beautiful his sinlessness will be when you perceive it! 5 And how great will be your joy, when he is free to offer you the gift of sight God gave to him for you! 6 He has no need but this; that you allow him freedom to complete the task God gave to him. 7 Remembering but this; that what he does you do, along with him. 8 And as you see him, so do you define the function he will have for you, until you see him differently and let him be what God appointed that he be to you.

T-25.V.6. Against the hatred that the Son of God may cherish toward himself, is God believed to be without the power to save what He created from the pain of hell. 2 But in the love he shows himself is God made free to let His Will be done. 3 In your brother you see the picture of your own belief in what the Will of God must be for you. 4 In your forgiveness will you understand His Love for you; through your attack believe He hates you, thinking Heaven must be hell. 5 Look once again upon your brother, not without the understanding that he is the way to Heaven or to hell, as you perceive him. 6 But forget not this; the role you give to him is given you, and you will walk the way you pointed out to him because it is your judgment on yourself.

## VI. The Special Function

T-25.VI.1. The grace of God rests gently on forgiving eyes, and everything they look on speaks of Him to the beholder. 2 He can see no evil; nothing in the world to fear, and no one who is different from himself. 3 And as he loves them, so he looks upon himself with love and gentleness. 4 He would no more condemn himself for his mistakes than damn another. 5 He is not an arbiter of vengeance, nor a punisher of sin. 6 The kindness of his sight rests on himself with all the tenderness it offers others. 7 For he would only heal and only bless. 8 And being in accord with what God wills, he has the power to heal and bless all those he looks on with the grace of God upon his sight.

T-25.VI.2. Eyes become used to darkness, and the light of brilliant day seems painful to the eyes grown long accustomed to the dim effects perceived at twilight. 2 And they turn away from sunlight and the clarity it brings to what they look upon. 3 Dimness seems better; easier to see, and better recognized. 4 Somehow the vague and more obscure seems easier to look upon; less painful to the eyes than what is wholly clear and unambiguous. 5 Yet this is not what eyes are for, and who can say that he prefers the darkness and maintain he wants to see?

T-25.VI.3. The wish to see calls down the grace of God upon your eyes, and brings the gift of light

that makes sight possible. 2 Would you behold your brother? 3 God is glad to have you look on him. 4 He does not will your savior be unrecognized by you. 5 Nor does He will that he remain without the function that He gave to him. 6 Let him no more be lonely, for the lonely ones are those who see no function in the world for them to fill; no place where they are needed, and no aim which only they can perfectly fulfill.

T-25.VI.4. Such is the Holy Spirit's kind perception of specialness; His use of what you made, to heal instead of harm. 2 To each He gives a special function in salvation he alone can fill; a part for only him. 3 Nor is the plan complete until he finds his special function, and fulfills the part assigned to him, to make himself complete within a world where incompleteness rules.

T-25.VI.5. Here, where the laws of God do not prevail in perfect form, can he yet do *one* perfect thing and make *one* perfect choice. 2 And by this act of special faithfulness to one perceived as other than himself, he learns the gift was given to himself, and so they must be one. 3 Forgiveness is the only function meaningful in time. 4 It is the means the Holy Spirit uses to translate specialness from sin into salvation. 5 Forgiveness is for all. 6 But when it rests on all it is complete, and every function of this world completed with it. 7 Then is time no more. 8 Yet while in time, there is still much to do. 9 And each must do what is allotted him, for on his part does all the plan depend. 10 He *has* a special part in time for so he chose, and choosing it, he made it for himself. 11 His wish was not denied but changed in form, to let it serve his brother and himself, and thus become a means to save instead of lose.

T-25.VI.6. Salvation is no more than a reminder this world is not your home. 2 Its laws are not imposed on you, its values are not yours. 3 And nothing that you think you see in it is really there at all. 4 This is seen and understood as each one takes his part in its undoing, as he did in making it. 5 He has the means for either, as he always did. 6 The specialness he chose to hurt himself did God appoint to be the means for his salvation, from the very instant that the choice was made. 7 His special sin was made his special grace. 8 His special hate became his special love.

T-25.VI.7. The Holy Spirit needs your special function, that His may be fulfilled. 2 Think not you lack a special value here. 3 You wanted it, and it is given you. 4 All that you made can serve salvation easily and well. 5 The Son of God can make no choice the Holy Spirit cannot employ on his behalf, and not against himself. 6 Only in darkness does your specialness appear to be attack. 7 In light, you see it as your special function in the plan to save the Son of God from all attack, and let him understand that he is safe, as he has always been, and will remain in time and in eternity alike. 8 This is the function given you for your brother. 9 Take it gently, then, from your brother's hand, and let salvation be perfectly fulfilled in you. 10 Do this *one* thing, that everything be given you.

## VII. The Rock of Salvation

T-25.VII.1. Yet if the Holy Spirit can commute each sentence that you laid upon yourself into a blessing, then it cannot be a sin. 2 Sin is the only thing in all the world that cannot change. 3 It is immutable. 4 And on its changelessness the world depends. 5 The magic of the world can seem to hide the pain of sin from sinners, and deceive with glitter and with guile. 6 Yet each one knows the cost of sin is death. 7 And so it is. 8 For sin is a request for death, a wish to make this world's foundation sure as love, dependable as Heaven, and as strong as God Himself. 9 The world is safe from love to everyone who thinks sin possible. 10 Nor will it change. 11 Yet is it possible what God

created not should share the attributes of His creation, when it opposes it in every way?

T-25.VII.2. It cannot be the "sinner's" wish for death is just as strong as is God's Will for life. 2 Nor can the basis of a world He did not make be firm and sure as Heaven. 3 How could it be that hell and Heaven are the same? 4 And is it possible that what He did not will cannot be changed? 5 What is immutable besides His Will? 6 And what can share its attributes except itself? 7 What wish can rise against His Will, and be immutable? 8 If you could realize nothing is changeless but the Will of God, this course would not be difficult for you. 9 For it is this that you do not believe. 10 Yet there is nothing else you could believe, if you but looked at what it really is.

T-25.VII.3. Let us go back to what we said before, and think of it more carefully. 2 It must be so that either God is mad, or is this world a place of madness. 3 Not one Thought of His makes any sense at all within this world. 4 And nothing that the world believes as true has any meaning in His Mind at all. 5 What makes no sense and has no meaning is insanity. 6 And what is madness cannot be the truth. 7 If one belief so deeply valued here were true, then every Thought God ever had is an illusion. 8 And if but one Thought of His is true, then all beliefs the world gives any meaning to are false, and make no sense at all. 9 This is the choice you make. 10 Do not attempt to see it differently, nor twist it into something it is not. 11 For only this decision can you make. 12 The rest is up to God, and not to you.

T-25.VII.4. To justify one value that the world upholds is to deny your Father's sanity and yours. 2 For God and His beloved Son do not think differently. 3 And it is the agreement of their thought that makes the Son a co-creator with the Mind Whose Thought created him. 4 So if he chooses to believe one thought opposed to truth, he has decided he is not his Father's Son because the Son is mad, and sanity must lie apart from both the Father and the Son. 5 This you believe. 6 Think not that this belief depends upon the form it takes. 7 Who thinks the world is sane in any way, is justified in anything it thinks, or is maintained by any form of reason, believes this to be true. 8 Sin is not real *because* the Father and the Son are not insane. 9 This world is meaningless *because* it rests on sin. 10 Who could create the changeless if it does not rest on truth?

T-25.VII.5. The Holy Spirit has the power to change the whole foundation of the world you see to something else; a basis not insane, on which a sane perception can be based, another world perceived. 2 And one in which nothing is contradicted that would lead the Son of God to sanity and joy. 3 Nothing attests to death and cruelty; to separation and to differences. 4 For here is everything perceived as one, and no one loses that each one may gain.

T-25.VII.6. Test everything that you believe against this one requirement, and understand that everything that meets this one demand is worthy of your faith. 2 But nothing else. 3 What is not love is sin, and either one perceives the other as insane and meaningless. 4 Love is the basis for a world perceived as wholly mad to sinners, who believe theirs is the way to sanity. 5 But sin is equally insane within the sight of love, whose gentle eyes would look beyond the madness and rest peacefully on truth. 6 Each sees a world immutable, as each defines the changeless and eternal truth of what you are. 7 And each reflects a view of what the Father and the Son must be, to make that viewpoint meaningful and sane.

T-25.VII.7. Your special function is the special form in which the fact that God is not insane appears most sensible and meaningful to you. 2 The content is the same. 3 The form is suited to your special needs, and to the special time and place in which you think you find yourself, and

where you can be free of place and time, and all that you believe must limit you. 4 The Son of God cannot be bound by time nor place nor anything God did not will. 5 Yet if His Will is seen as madness, then the form of sanity which makes it most acceptable to those who are insane requires special choice. 6 Nor can this choice be made by the insane, whose problem is their choices are not free, and made with reason in the light of sense.

T-25.VII.8. It *would* be madness to entrust salvation to the insane. 2 Because He is not mad has God appointed One as sane as He to raise a saner world to meet the sight of everyone who chose insanity as his salvation. 3 To this One is given the choice of form most suitable to him; one which will not attack the world he sees, but enter into it in quietness and show him he is mad. 4 This One but points to an alternative, another way of looking at what he has seen before, and recognizes as the world in which he lives, and thought he understood before.

T-25.VII.9. Now must he question this, because the form of the alternative is one which he cannot deny, nor overlook, nor fail completely to perceive at all. 2 To each his special function is designed to be perceived as possible, and more and more desired, as it proves to him that it is an alternative he really wants. 3 From this position does his sinfulness, and all the sin he sees within the world, offer him less and less. 4 Until he comes to understand it cost him his sanity, and stands between him and whatever hope he has of being sane. 5 Nor is he left without escape from madness, for he has a special part in everyone's escape. 6 He can no more be left outside, without a special function in the hope of peace, than could the Father overlook His Son, and pass him by in careless thoughtlessness.

T-25.VII.10. What is dependable except God's Love? 2 And where does sanity abide except in Him? 3 The One Who speaks for Him can show you this, in the alternative He chose especially for you. 4 It is God's Will that you remember this, and so emerge from deepest mourning into perfect joy. 5 Accept the function that has been assigned to you in God's Own plan to show His Son that hell and Heaven are different, not the same. 6 And that in Heaven *They* are all the same, without the differences which would have made a hell of Heaven and a heaven of hell, had such insanity been possible.

T-25.VII.11. The whole belief that someone loses but reflects the underlying tenet God must be insane. 2 For in this world it seems that one must gain *because* another lost. 3 If this were true, then God is mad indeed! 4 But what is this belief except a form of the more basic tenet, "Sin is real, and rules the world"? 5 For every little gain must someone lose, and pay exact amount in blood and suffering. 6 For otherwise would evil triumph, and destruction be the total cost of any gain at all. 7 You who believe that God is mad, look carefully at this, and understand that it must be either God or this must be insane, but hardly both.

T-25.VII.12. Salvation is rebirth of the idea no one can lose for anyone to gain. 2 And everyone *must* gain, if anyone would be a gainer. 3 Here is sanity restored. 4 And on this single rock of truth can faith in God's eternal saneness rest in perfect confidence and perfect peace. 5 Reason is satisfied, for all insane beliefs can be corrected here. 6 And sin must be impossible, if this is true. 7 This is the rock on which salvation rests, the vantage point from which the Holy Spirit gives meaning and direction to the plan in which your special function has a part. 8 For here your special function is made whole, because it shares the function of the whole.

T-25.VII.13. Remember all temptation is but this; a mad belief that God's insanity would make you

sane and give you what you want; that either God or you must lose to madness because your aims can not be reconciled. 2 Death demands life, but life is not maintained at any cost. 3 No one can suffer for the Will of God to be fulfilled. 4 Salvation is His Will *because* you share it. 5 Not for you alone, but for the Self that is the Son of God. 6 He cannot lose, for if he could the loss would be his Father's, and in Him no loss is possible. 7 And this is sane because it is the truth.

### VIII. Justice Returned to Love

T-25.VIII.1. The Holy Spirit can use all that you give to Him for your salvation. 2 But He cannot use what you withhold, for He cannot take it from you without your willingness. 3 For if He did, you would believe He wrested it from you against your will. 4 And so you would not learn it *is* your will to be without it. 5 You need not give it to Him wholly willingly, for if you could you had no need of Him. 6 But this He needs; that you prefer He take it than that you keep it for yourself alone, and recognize that what brings loss to no one you would not know. 7 This much is necessary to add to the idea no one can lose for you to gain. 8 And nothing more.

T-25.VIII.2. Here is the only principle salvation needs. 2 Nor is it necessary that your faith in it be strong, unswerving, and without attack from all beliefs opposed to it. 3 You have no fixed allegiance. 4 But remember salvation is not needed by the saved. 5 You are not called upon to do what one divided still against himself would find impossible. 6 Have little faith that wisdom could be found in such a state of mind. 7 But be you thankful that only little faith is asked of you. 8 What but a little faith remains to those who still believe in sin? 9 What could they know of Heaven and the justice of the saved?

T-25.VIII.3. There is a kind of justice in salvation of which the world knows nothing. 2 To the world, justice and vengeance are the same, for sinners see justice only as their punishment, perhaps sustained by someone else, but not escaped. 3 The laws of sin demand a victim. 4 Who it may be makes little difference. 5 But death must be the cost and must be paid. 6 This is not justice, but insanity. 7 Yet how could justice be defined without insanity where love means hate, and death is seen as victory and triumph over eternity and timelessness and life?

T-25.VIII.4. You who know not of justice still can ask, and learn the answer. 2 Justice looks on all in the same way. 3 It is not just that one should lack for what another has. 4 For that is vengeance in whatever form it takes. 5 Justice demands no sacrifice, for any sacrifice is made that sin may be preserved and kept. 6 It is a payment offered for the cost of sin, but not the total cost. 7 The rest is taken from another, to be laid beside your little payment, to "atone" for all that you would keep, and not give up. 8 So is the victim seen as partly you, with someone else by far the greater part. 9 And in the total cost, the greater his the less is yours. 10 And justice, being blind, is satisfied by being paid, it matters not by whom.

T-25.VIII.5. Can this be justice? 2 God knows not of this. 3 But justice does He know, and knows it well. 4 For He is wholly fair to everyone. 5 Vengeance is alien to God's Mind *because* He knows of justice. 6 To be just is to be fair, and not be vengeful. 7 Fairness and vengeance are impossible, for each one contradicts the other and denies that it is real. 8 It is impossible for you to share the Holy Spirit's justice with a mind that can conceive of specialness at all. 9 Yet how could He be just if He condemns a sinner for the crimes he did not do, but thinks he did? 10 And where would justice be if He demanded of the ones obsessed with the idea of punishment that they lay it aside, unaided, and perceive it is not true?

T-25.VIII.6. It is extremely hard for those who still believe sin meaningful to understand the Holy Spirit's justice. 2 They must believe He shares their own confusion, and cannot avoid the vengeance that their own belief in justice must entail. 3 And so they fear the Holy Spirit, and perceive the "wrath" of God in Him. 4 Nor can they trust Him not to strike them dead with lightning bolts torn from the "fires" of Heaven by God's Own angry Hand. 5 They *do* believe that Heaven is hell, and *are* afraid of love. 6 And deep suspicion and the chill of fear comes over them when they are told that they have never sinned. 7 Their world depends on sin's stability. 8 And they perceive the "threat" of what God knows as justice to be more destructive to themselves and to their world than vengeance, which they understand and love.

T-25.VIII.7. So do they think the loss of sin a curse. 2 And flee the Holy Spirit as if He were a messenger from hell, sent from above, in treachery and guile, to work God's vengeance on them in the guise of a deliverer and friend. 3 What could He be to them except a devil, dressed to deceive within an angel's cloak. 4 And what escape has He for them except a door to hell that seems to look like Heaven's gate?

T-25.VIII.8. Yet justice cannot punish those who ask for punishment, but have a Judge Who knows that they are wholly innocent in truth. 2 In justice He is bound to set them free, and give them all the honor they deserve and have denied themselves because they are not fair, and cannot understand that they are innocent. 3 Love is not understandable to sinners because they think that justice is split off from love, and stands for something else. 4 And thus is love perceived as weak, and vengeance strong. 5 For love has lost when judgment left its side, and is too weak to save from punishment. 6 But vengeance without love has gained in strength by being separate and apart from love. 7 And what but vengeance now can help and save, while love stands feebly by with helpless hands, bereft of justice and vitality, and powerless to save?

T-25.VIII.9. What can Love ask of you who think that all of this is true? 2 Could He, in justice and in love, believe in your confusion you have much to give? 3 You are not asked to trust Him far. 4 No more than what you see He offers you, and what you recognize you could not give yourself. 5 In God's Own justice does He recognize all you deserve, but understands as well that you cannot accept it for yourself. 6 It is His special function to hold out to you the gifts the innocent deserve. 7 And every one that you accept brings joy to Him as well as you. 8 He knows that Heaven is richer made by each one you accept. 9 And God rejoices as His Son receives what loving justice knows to be his due. 10 For love and justice are not different. 11 *Because* they are the same does mercy stand at God's right Hand, and gives the Son of God the power to forgive himself of sin.

T-25.VIII.10. To him who merits everything, how can it be that anything be kept from him? 2 For that would be injustice, and unfair indeed to all the holiness that is in him, however much he recognize it not. 3 God knows of no injustice. 4 He would not allow His Son be judged by those who seek his death, and could not see his worth at all. 5 What honest witnesses could they call forth to speak on his behalf? 6 And who would come to plead for him, and not against his life? 7 No justice would be given him by you. 8 Yet God ensured that justice would be done unto the Son He loves, and would protect from all unfairness you might seek to offer, believing vengeance is his proper due.

T-25.VIII.11. As specialness cares not who pays the cost of sin, so it be paid, the Holy Spirit heeds not who looks on innocence at last, provided it is seen and recognized. 2 For just *one* witness is

enough, if he sees truly. 3 Simple justice asks no more. 4 Of each one does the Holy Spirit ask if he will be that one, so justice may return to love and there be satisfied. 5 Each special function He allots is but for this; that each one learn that love and justice are not separate. 6 And both are strengthened by their union with each other. 7 Without love is justice prejudiced and weak. 8 And love without justice is impossible. 9 For love is fair, and cannot chasten without cause. 10 What cause can be to warrant an attack upon the innocent? 11 In justice, then, does love correct mistakes, but not in vengeance. 12 For that would be unjust to innocence.

T-25.VIII.12. You can be perfect witness to the power of love and justice, if you understand it is impossible the Son of God could merit vengeance. 2 You need not perceive, in every circumstance, that this is true. 3 Nor need you look to your experience within the world, which is but shadows of all that is really happening within yourself. 4 The understanding that you need comes not of you, but from a larger Self, so great and holy that He could not doubt His innocence. 5 Your special function is a call to Him, that He may smile on you whose sinlessness He shares. 6 His understanding will be yours. 7 And so the Holy Spirit's special function has been fulfilled. 8 God's Son has found a witness unto his sinlessness and not his sins. 9 How little need you give the Holy Spirit that simple justice may be given you.

T-25.VIII.13. Without impartiality there is no justice. 2 How can specialness be just? 3 Judge not because you cannot, not because you are a miserable sinner too. 4 How can the special really understand that justice is the same for everyone? 5 To take from one to give another must be an injustice to them both, since they are equal in the Holy Spirit's sight. 6 Their Father gave the same inheritance to both. 7 Who would have more or less is not aware that he has everything. 8 He is no judge of what must be another's due, because he thinks he is deprived. 9 And so must he be envious, and try to take away from whom he judges. 10 He is not impartial, and cannot fairly see another's rights because his own have been obscured to him.

T-25.VIII.14. You have the right to all the universe; to perfect peace, complete deliverance from all effects of sin, and to the life eternal, joyous and complete in every way, as God appointed for His holy Son. 2 This is the only justice Heaven knows, and all the Holy Spirit brings to earth. 3 Your special function shows you nothing else but perfect justice can prevail for you. 4 And you are safe from vengeance in all forms. 5 The world deceives, but it cannot replace God's justice with a version of its own. 6 For only love is just, and can perceive what justice must accord the Son of God. 7 Let love decide, and never fear that you, in your unfairness, will deprive yourself of what God's justice has allotted you.

## IX. The Justice of Heaven

T-25.IX.1. What can it be but arrogance to think your little errors cannot be undone by Heaven's justice? 2 And what could this mean except that they are sins and not mistakes, forever uncorrectable, and to be met with vengeance, not with justice? 3 Are you willing to be released from all effects of sin? 4 You cannot answer this until you see all that the answer must entail. 5 For if you answer "yes" it means you will forego all values of this world in favor of the peace of Heaven. 6 Not one sin would you retain. 7 And not one doubt that this is possible will you hold dear that sin be kept in place. 8 You mean that truth has greater value now than all illusions. 9 And you recognize that truth must be revealed to you, because you know not what it is.

T-25.IX.2. To give reluctantly is not to gain the gift, because you are reluctant to accept it. 2 It is

saved for you until reluctance to receive it disappears, and you are willing it be given you. 3 God's justice warrants gratitude, not fear. 4 Nothing you give is lost to you or anyone, but cherished and preserved in Heaven, where all of the treasures given to God's Son are kept for him, and offered anyone who but holds out his hand in willingness they be received. 5 Nor is the treasure less as it is given out. 6 Each gift but adds to the supply. 7 For God is fair. 8 He does not fight against His Son's reluctance to perceive salvation as a gift from Him. 9 Yet would His justice not be satisfied until it is received by everyone.

T-25.IX.3. Be certain any answer to a problem the Holy Spirit solves will always be one in which no one loses. 2 And this must be true, because He asks no sacrifice of anyone. 3 An answer which demands the slightest loss to anyone has not resolved the problem, but has added to it and made it greater, harder to resolve and more unfair. 4 It is impossible the Holy Spirit could see unfairness as a resolution. 5 To Him, what is unfair must be corrected *because* it is unfair. 6 And every error is a perception in which one, at least, is seen unfairly. 7 Thus is justice not accorded to the Son of God. 8 When anyone is seen as losing, he has been condemned. 9 And punishment becomes his due instead of justice.

T-25.IX.4. The sight of innocence makes punishment impossible, and justice sure. 2 The Holy Spirit's perception leaves no ground for an attack. 3 Only a loss could justify attack, and loss of any kind He cannot see. 4 The world solves problems in another way. 5 It sees a resolution as a state in which it is decided who shall win and who shall lose; how much the one shall take, and how much can the loser still defend. 6 Yet does the problem still remain unsolved, for only justice can set up a state in which there is no loser; no one left unfairly treated and deprived, and thus with grounds for vengeance. 7 Problem solving cannot be vengeance, which at best can bring another problem added to the first, in which the murder is not obvious.

T-25.IX.5. The Holy Spirit's problem solving is the way in which the problem ends. 2 It has been solved because it has been met with justice. 3 Until it has it will recur, because it has not yet been solved. 4 The principle that justice means no one can lose is crucial to this course. 5 For miracles depend on justice. 6 Not as it is seen through this world's eyes, but as God knows it and as knowledge is reflected in the sight the Holy Spirit gives.

T-25.IX.6. No one deserves to lose. 2 And what would be unjust to him cannot occur. 3 Healing must be for everyone, because he does not merit an attack of any kind. 4 What order can there be in miracles, unless someone deserves to suffer more and others less? 5 And is this justice to the wholly innocent? 6 A miracle *is* justice. 7 It is not a special gift to some, to be withheld from others as less worthy, more condemned, and thus apart from healing. 8 Who is there who can be separate from salvation, if its purpose is the end of specialness? 9 Where is salvation's justice if some errors are unforgivable, and warrant vengeance in place of healing and return of peace?

T-25.IX.7. Salvation cannot seek to help God's Son be more unfair than he has sought to be. 2 If miracles, the Holy Spirit's gift, were given specially to an elect and special group, and kept apart from others as less deserving, then is He ally to specialness. 3 What He cannot perceive He bears no witness to. 4 And everyone is equally entitled to His gift of healing and deliverance and peace. 5 To give a problem to the Holy Spirit to solve for you means that you *want* it solved. 6 To keep it for yourself to solve without His help is to decide it should remain unsettled, unresolved, and lasting in its power of injustice and attack. 7 No one can be unjust to you, unless you have decided first to *be* unjust. 8 And then must problems rise to block your way, and peace be scattered by the winds of

hate.

T-25.IX.8. Unless you think that all your brothers have an equal right to miracles with you, you will not claim your right to them because you were unjust to one with equal rights. 2 Seek to deny and you will feel denied. 3 Seek to deprive, and you have been deprived. 4 A miracle can never be received because another could receive it not. 5 Only forgiveness offers miracles. 6 And pardon must be just to everyone.

T-25.IX.9. The little problems that you keep and hide become your secret sins, because you did not choose to let them be removed for you. 2 And so they gather dust and grow, until they cover everything that you perceive and leave you fair to no one. 3 Not one right do you believe you have. 4 And bitterness, with vengeance justified and mercy lost, condemns you as unworthy of forgiveness. 5 The unforgiven have no mercy to bestow upon another. 6 That is why your sole responsibility must be to take forgiveness for yourself.

T-25.IX.10. The miracle that you receive, you give. 2 Each one becomes an illustration of the law on which salvation rests; that justice must be done to all, if anyone is to be healed. 3 No one can lose, and everyone must benefit. 4 Each miracle is an example of what justice can accomplish when it is offered to everyone alike. 5 It is received and given equally. 6 It is awareness that giving and receiving are the same. 7 Because it does not make the same unlike, it sees no differences where none exists. 8 And thus it is the same for everyone, because it sees no differences in them. 9 Its offering is universal, and it teaches but one message:

10 What is God's belongs to everyone, and is his due.

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