Christian Science: Mary Baker Eddy and the Bible

Introduction

The First Church of Christ, Scientist is a towering presence in the city of Boston. It owes its centrally located architecture and nationwide Christian Science "reading rooms" to the ingenuity of Mary Baker Eddy. She's credited with being an entrepreneur in religion, journalism, education, and women's rights. Her innovation as a religious leader remains impressive to this day, being that she began such a large movement before women were even allowed to vote. But what of this faith she's so known for?

Mary Baker Eddy grew up in 19th century New England, a time and place that saw tremendous religious dissatisfaction. Out of this same time and locale Joseph Smith started Mormonism and Charles Russell founded the Jehovah's Witnesses.

Eddy was a sickly woman from early on. She was well versed in general Bible knowledge. At the age of seventeen she joined the Congregational Church. She had somewhat of a rocky social life. She had three husbands by the time she was in her fifties. In her early forties, after her second marriage, Eddy met a man named Phineas P. Quimby.{1} She seems to have learned at least some of her healing concepts from Mr. Quimby.

Her adult life appears to have been characterized by great paranoia and outrageous allegations. She even blamed her third husband's death from heart disease on poisoning from enemies of the Eddy's.{2} She also related to one of her associates just before her death that she wished to be remembered as being "mentally murdered."{3}

The followers of Mary Baker Eddy say she loved God and His

word so vastly that she was given revelation about the truths of scientific healing hidden beneath the surface of the Bible. She recorded these truths in her *Science and Health with Key to the Scriptures*. With this newfound ability to heal came the birth of Christian Science. Christian Scientists claim to possess basic spiritual methods for healing and comfort for participants of any and all religions.

Eddy founded the Church of Christ, Scientist in 1879. She established such periodicals as *The Christian Science Journal*, *The Christian Science Sentinel*, and the Pulitzer Prize winning *Christian Science Monitor*. By the time of her death in 1910, she had even founded the Massachusetts Metaphysical College. Her amazing initiative in the face of poor health for most of her life is not to be questioned. However, what ought to be challenged are the conclusions she arrived at due to such extreme initiative Eddy claimed that "the Bible was her sole teacher" for developing the methodical treatments for sickness as well as sin.{4} If this is so, then it's appropriate to use that same source as a measure of her claims. Here we will examine the claims of Christian Science and weigh them with the established standard of God's word. We will see that Christian Science is neither Christian nor science. Let's see how Christian Science measures up to biblical Christianity.

Prayer

Mary Baker Eddy founded the First Church of Christ, Scientist upon the notion that everything she taught came from her examination of the Scriptures. Today we'll begin evaluating her assertions according to the standard of those same Scriptures. Let's first look at the subject of her first chapter in *Science and Health*: prayer.

She deduces from Scripture that audible prayer is a meaningless attempt to draw attention to one's pretentiousness. Prayer changes nothing. True change comes from putting Truth into practice. Eddy robs prayer of its true

effectiveness in communicating with God. For instance, Eddy says that prayer for the sick is not what will lead to one's healing, only enlightened understanding heals.{5} Otherwise, why would some people remain sick after prayer and others get well? Surely if God is consistent and willing to heal He wouldn't withhold healing from one and grant it to another.

But God's wisdom is infinitely beyond our attempts to understand why He heals some and doesn't heal others. Paul pleaded for God to take the thorn in his flesh from him and Christ responded, "My grace is sufficient for you, for my power is made perfect in weakness" (2 Corinthians 12:7-9). God allows us to experience difficulty in order to fulfill His grander purposes, of which we often know very little (1 Peter 4:19).

Mary Eddy accentuated Jesus' call to "go into your room and shut the door and pray to your Father who is in secret."{6} To her, this was not a simple command to be humble in prayer. She believed this statement communicated that true prayer is not to be spoken or have anything to do with the physical senses. She said,

> *In order to pray aright, we must enter into the closet and shut the door. We must close the lips and silence the material senses. . . . Practice not profession, understanding not belief, gain the ear and right hand of omnipotence and they assuredly call down infinite blessings.{7}*

Not only does prayer become suspect in Christian Science, but so do the orthodox concepts of belief and confession, which are necessary components of prayer and the Christian faith. Eddy misses the point of prayer altogether. Christians don't pray to manipulate fate. We pray in order to verbally express our hearts to God and communicate our concerns. Jesus said that our Father already knows our needs before we ask of Him, but we are to pray nonetheless (Matthew 7:8-9). Eddy's

Christian Science has its roots in Gnosticism, saying that salvation is obtained through some sort of secret knowledge. That flies in the face of the historic Christian truth that simple belief in Christ as Lord and confession of faith in Him leads to justification (Romans 10:9). This issue, of faith versus understanding, is what we will address in the next section of this article.

Belief and Disbelief

Basic to Christian Science is belief and disbelief in error. Once again, like the Gnostics the Christian Scientists see all things in the physical world as an evil opposition to the virtue of the spiritual world. So error comes from an infiltration in the mind by the material. Eddy wrote, "We treat error through the understanding of Truth, because Truth is error's antidote."{8} If one denies the reality of pain, due to its material nature, one may be delivered from such pain. We read in Science and Health, "The dream that matter and error are something must yield to reason and revelation. Then mortals will behold the nothingness of sickness and sin, and sin and sickness will disappear from consciousness."{9} Basically, Christian Scientists believe that pain is an illusion. If you deny the existence of this deception, it will go away.

As a matter of fact, material things are evil, because they don't really exist. Remember, to a Christian Scientist error is the embodiment of evil. To think something exists that doesn't is error. So anything resulting from the physical is also evil. This is the context for understanding sickness and death from a Christian Science perspective. It's inaccurate to Christian Scientists to say only that sin, death, and sickness are results of a fallen world. They believe sickness and death are intrinsically evil themselves. This explains why Christian Scientists reject drugs and human medicine. Drugs are a material attempt at curing what only the spiritual can

heal.{10}

Christian Scientists oversimplify sickness and death. Regardless of whether we like to admit it, death, brought on by sickness or suffering of some sort, is inevitable (Hebrews 9:27). Wouldn't belief in spirituality or "disbelief in error" have rescued at least some from such human suffering? From what I can gather, even Christian Scientists still suffer and die. What about Eddy herself? If she was right, then why did she die?

Sickness and death result from the sin that we all answer for in Adam (Romans 5:12). Therefore, God has opted to rescue us from this fallen world through the means of faith in the gospel of Jesus Christ. Knowledge does not relieve one's sinful predicament. Faith in Christ is the sole deliverer from this condemnation (Ephesians 2:8-9). Even deliverance does not always come in this life, but we have a hope that in the life to come there will be no sickness, no pain, and no death (Revelation 21:4). We have this hope because of that one event in history to which all Christians ought to find unity, the death of Christ. Next, let's look at the Christian Scientist's perspective of the atonement.

The Atonement

As we look at Christian Science we are measuring it according to the standard of God's Word, which it claims to use as the source for its beliefs. In this section, we will discuss Christian Science's perspective on the atonement of Jesus Christ.

Mary Baker Eddy's unique view of the atonement of Christ has supreme bearing on the supposedly biblical nature of Christian Science. To Eddy, the cross of Christ was not meant to save sinful people from death by Christ's death in their place. She stated "The material blood of Jesus was no more efficacious to cleanse from sin when it was shed upon 'the accursed tree,'

than when it was flowing in his veins as he went daily about his Father's business."{11} Instead, Jesus' death and subsequent resurrection was a sign to His followers that the type of life He lived was effective in overcoming death.

To Eddy death is an enemy to Truth, another deception. Jesus was not subject to death, nor are we. She writes, "To him, therefore, death was not the threshold over which he must pass into living glory."{12} Jesus is alleged to have survived the cross through the mastery of mind over matter.{13} This was the ultimate example of Christian Science in practice. Jesus healed Himself with no medicine, bandages, or surgery. Only the disciples thought that Jesus was dead.{14} But Jesus overcame all laws of matter in healing Himself from a near-death experience and He shed His material existence to reveal only the "Soul."

Eddy contends that the disciples originally misunderstood Jesus' appearance after the crucifixion by calling Him a ghost. But soon after they realized that He never died at all. If this is so then why is the tradition passed on to Paul by those same apostles in a sequence of events detailed here in 1 Corinthians 15:3-4?

> *For I delivered to you as of first importance what I also received: that Christ died for our sins in accordance with the Scriptures, that he was buried, that he was raised on the third day. . . .*

In that same chapter Paul defends the idea that Christ was raised *from the dead*, and that if this were not so then we're all still in our sins and of all people most to be pitied (15:17,19). Hebrews 8:12 says of Jesus "he entered once for all into the holy places, not by means of the blood of goats and calves but by means of his own blood, thus securing an eternal redemption." To imagine that Jesus did not die, but simply healed Himself, is biblically and historically

preposterous.

To Mary Baker Eddy, Jesus' death is no longer the redemptive sacrifice that gives life to all who believe. Instead, she establishes Jesus as the first Christian Scientist, a sort of "way-shower," leaving a prime example of how we *all* can conquer sin, suffering, and death.{15}

Human Suffering

As we've been discussing the biblical nature of Christian Science, we conclude with some final thoughts. The central issue in Christian Science seems to be human suffering. Sin, sickness, and death are real threats to the human condition. Mary Baker Eddy was truly bothered by this. Instead of leaning on the God of the Bible for His comfort in times of crisis (2 Corinthians 1:3-4), Eddy devised her own plan to serve as an immediate solution to the burdens she carried.

Contrary to Eddy's charges, Christianity does *not* deny the reality of Jesus' healing ministry. In fact, healing is *still* a valid way for God to show Himself to a generation of hurting people. Nevertheless, healing, even in Jesus' ministry was never intended to be the end all. It was a means for all who witnessed the event to credit Jesus with the Father's seal of approval. The kingdom of God had come. Jesus affirmed this in Matthew 11:4 when He sent John's messengers back to him to respond to the question of whether He was the Messiah with the message, "Go and tell John what you hear and see: the blind receive their sight and the lame walk, lepers are cleansed and the deaf hear, and the dead are raised up, and the poor have good news preached to them."

Healing of suffering, as well as sin must be recognized for what it truly is: God bringing glory to God. When we put humans and their suffering at the center of Jesus' ministry or even our own ministries we are doomed to misunderstand God's mercy and compassion in relation to human suffering. "For my

thoughts are not your thoughts, neither are your ways my ways, declares the Lord" (Isaiah 55:8). The Master Architect who is also orchestrating all of history to end the way He planned it has to have latitude in bringing this about. That means many of the problems that may not make sense to us will go unanswered until He has the final word.

Compassion is an essential requirement of the Christian message. But too many, like Mary Baker Eddy, have confused godly compassion for humanistic ideology. We ought to pray that none of us are found guilty of imposing our own circumstances upon the Word of God, in order for it to better address our perceived problems. God is faithful. He won't do anything without purpose. But His purpose in our suffering cannot always be obvious. Remember, He loves His creation and will do all that's necessary to bring about "good, for those who are called to his purpose" (Romans 8:28). Often pain, suffering, and death are a means of God's character development in His children. "[H]e disciplines us for our good, that we may share his holiness" (Hebrews 12:10). It takes eyes of faith to see His good in our difficulties. He who has eyes to see, let him see.

Notes

1. She credited Quimby with healing her. She became a huge proponent of Quimby's abilities. Quimby claimed to have rediscovered Jesus' very own methods for healing. Later this relationship went sour. There is a great deal of controversy over whether Eddy taught the same things as Quimby or not. Both Quimby and Eddy claimed originality and that the other was borrowing his or her ideas. Hoekema, Anthony A., *Christian Science*.(Grand Rapids MI: William B. Eerdmans, 1963), 10-11.
2. Hoekema, 16.
3. Hoekema, 17.
4. *Science and Health with Key to the Scriptures,* viii.
5. Ibid., 12.
6. Matthew 6:6.

7. *Science and Health,* 15.
8. Ibid., 346.
9. Ibid., 347.
10. Ibid., 345.
11. Ibid., 25.
12. Ibid., 39.
13. Ibid., 44.
14. Ibid.
15. Ibid., 26.

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See Also *Probe Answers Our Email*:

"You Got Christian Science Wrong"

Being a Christian in Science

Rich Milne covers an excellent book by Walter Hearn, both a Christian and a scientist, giving perspective and advice on how to be a Christian in the science field.

Being a Christian in Science

"Carl Sagan is a friend of mine. He said that if Jesus ascended literally and traveled at the speed of light, he hasn't yet gotten out of our galaxy."{1}

So said Episcopal Bishop John Spong, when asked if he believed that Jesus had ascended into heaven. This is an example of the worst kind of mixing of science and Christianity.

In this essay we are considering how to live with integrity as both a Christian and a scientist. Books about science and Christianity are published every month, but they are usually difficult to read and seldom easy to apply. Walter Hearn dynamites those stereotypes in his new book, *Being a Christian in Science*.

Hearn's book is the result of having been a Christian from childhood, and a scientist for much of his working life. His desire is for Christians to enter into science and make a career of it. But he also wants anyone who enters this road to know what joys and obstacles lie ahead around the many bends. His book is by turns intensely practical and deeply devotional.

Ever since Darwin, many Christians have been uncomfortable around science. Many of us have the feeling that science is trying to do away with the need for God. Most of us have heard scientists like Carl Sagan, speaking far from their field of expertise, make grand pronouncements like "The universe is all that is, or was, or ever will be." Is it possible for Bible-believing Christians to also be committed scientists?

Hearn's book, *Being a Christian in Science*, does not try to deal with creation/evolution issues, or chance vs. design arguments, or even science vs. God questions. Instead, his clear and heartfelt focus is on questions such as, How do you work as a scientist if you are also a Christian? What is science like as a profession? Can I really pray in the laboratory?

At the outset it is important to distinguish between a "Christian Scientist," with a capital S, and a "Christian scientist." In the first pages of the book, Hearn, a life-long chemist and editor, separates what science can and cannot do. Science can in no way establish the claim that nothing supernatural or eternal is real. When such a claim is made, it is not scientific but scientistic.{2} While this is not the

book's emphasis, Hearn is very clear about what the limits of science are, and as Christians we must think clearly about what science can and cannot do.

Using *Being a Christian in Science* as a basis, we will look at what scientists really do, why Christians might spend their lives in science, and what resources there are for believers who make science their chosen career. My hope is that you will see, not only the value of science, but, if you are a Christian young person who already loves science, you will see that this is a vocation to which God may be calling you. Science is changing the shape of our world and we need Christian scientists just as much as we need Christian teachers, or carpenters, or missionaries.

What Do Scientists Do, Anyway?

Many Christians are not too sure what scientists do, and fairly sure they don't want to know. As Walter Hearn pointedly observes in his book, "Evangelical churches that send missionaries around the world seldom see the 'World of Science,' or scholarship in general, as a mission field."{3} Too many Christians seem to see scientists as "the enemy" with little thought of what they do or how they might be reached with the Gospel.

What is a Christian? Someone who believes in Jesus. Yes and no. What is a scientist? Someone who believes in science. Again, yes and no. A Christian believes that Jesus is the answer to certain questions about how we can be forgiven and stand before a holy God, questions about how we can know what will happen to us when we die. As a Christian, have you ever thought about being a scientist? Just what is a scientist, anyway?

A scientist believes that science is a "group of methods for solving a particular kind of problem."{4} Science is not just a list of facts or theories, it is a way to understand the

natural world by observing, experimenting, and then attempting to find cause and effect relationships. Scientists are fascinated by the world around them. They long to understand more than what we already know about this complex and intricately connected world we live in. A scientist knows we have few of the answers, and he or she sets out to at least try to ask the right questions so that we can learn more about how things work, and how this wildly diverse world fits together.

What does it take to be a scientist? Walter Hearn, himself a lab chemist for twenty years, gives a disarmingly simple answer to this question. A scientist needs "curiosity about nature, intelligence, perseverance, common sense, and better-than-average conceptual ability. . . . Flexibility is another important characteristic."{5} This is a little like saying "Just have faith" to someone about to enter a long spiritual trial. What he does not say is how hard it can be to maintain these admirable traits on a day-to-day basis in the face of what much of science really is.

Mathematicians can look at the same set of equations for months before they see the relationship between them. Biologists can do the same or nearly the same experiment dozens of times over weeks and months, before they see the result they hoped might happen. Geologists may spend months in the field gathering data, unsure of how they will ever make sense of the big picture. Much of science is daily hard work, often without knowing whether you are succeeding or failing, and then, occasionally, the "aha" moment when things suddenly fall into place and you have one more small stepping stone across the wide expanses we know little or nothing about. Would you still like to be a scientist?

Next we will consider why God might call people to be full time scientists and how a Christian might live out such a calling. There are no easy answers, but if you enjoy science, God might well call you to be one of the bridges in the

twenty-first century that allows Christians and scientists to understand one another. It is a critically important calling.

How Can a Believer Live as a Christian in Science?

"Avoiding profane and vain babblings, and oppositions of science falsely so called, which some professing have erred concerning the faith." (1 Tim. 6:20-21, KJV)

Misunderstanding Paul's admonition to Timothy has left many Christians skeptical of science. After all, don't most scientists believe Darwin, and didn't Darwin disprove the need for God? Why should Christians waste their time on science?

In his wonderfully gentle-tempered book Being a Christian in Science, Walter Hearn offers a quotation from a Christian physics professor that capsulizes this feeling as it applies to a broad range of academic pursuits:

> *One hears Christians speak proudly of their sons or daughters who have married seminary students or missionaries. . . [But] I have yet to hear a Christian father speak proudly of his son or daughter marrying a graduate student. No wonder our young people are discourage from entering the rigorous life of learning and research.{6}*

Christians could once justly claim to be leaders in most intellectual arenas. Modern science is widely acknowledged to have its roots in a Christian perspective on nature. If we believe that God created the world we live in, then shouldn't we be involved with the scientists who are exploring it?

We have already spoken briefly of some of the personal characteristics that many scientists share. If God is calling you to a life as a scientist it is likely that He has also given you the gifts or talents that it takes to work as a scientist. Have math and science classes gone well for you in

school? Do you feel some drive to find out more than what you already know about outer space or inner space? What would life be like as a scientist?

Being a Christian in Science spends several chapters on questions like "What to Expect" and "Science as a Christian Calling." Perhaps the most difficult situation is being misunderstood by both scientific colleagues and other Christians. Christians in science live between two cultures. As Hearn warns: "Christians in science are people with two strong allegiances, holding citizenship in two distinct communities."{7}

The scientific community sets a very high premium on good work. Hearn writes of the importance for Christians who are also scientists not only to make clear their faith in Jesus Christ, but also to be committed to doing really good science. One author found that many Christian graduate students felt guilty about how much time they spent in the laboratory or the library, because it took time away from other Christian activities. They seemed to feel that "their professional work clearly did not have the same value in God's sight as their Christian 'witness.'"{8}

If God is calling you into scientific work, you must not only love scientific work, you must have an assurance that your work will be a way to serve God with your life. And this is where you may feel under attack from your Christian friends.

Most of us are used to the idea that the world needs Christian salespeople and Christian mechanics and Christian lawyers. If scientists are to be reached with the good news of Jesus Christ, the church must see that scientists too are a mission field, and, like most mission fields, they are best reached by the "natives," other scientists.

In the next section we will consider some of the controversies that await a Christian entering science, and how a believer

might respond to them.

Caution, Controversies Ahead

“Scientists may not believe in God, but they should be taught why they ought to behave as if they did.”{9}

Max Perutz, with a Nobel prize in chemistry, made this statement several years ago in response to critical remarks about Cambridge University establishing a Lectureship in Theology and Natural Science. Richard Dawkins, outspoken biologist and atheist, could barely contain himself in an editorial letter about the same lectureship: “The achievements of theologians don’t do anything, don’t affect anything, don’t achieve anything. What makes you think that ‘theology’ is a subject at all?”{10}

Being a Christian in our culture is often not politically correct. Christians often see scientists as not being biblically correct. So, if you intend on being a Christian scientist, controversy likely awaits you. How can you respond?

Walter Hearn has a chapter entitled “What to Expect.” It has much hard-won advice, and he skillfully raises a number of issues while carefully avoiding taking sides. Hearn seems preeminently the peacemaker in both this chapter and the whole book.

One of Hearn’s suggestions is to learn to live cross-culturally. A missionary to Africa may learn another language, and must understand a new culture well enough to explain the Bible in ways that make sense to those people. So, too, a Christian scientist must learn to explain the beliefs of Christians to unbelieving scientists. But at the same time, he or she must also learn how to explain the workings of science to Christians suspicious of the pronouncements of scientists. And the two different funds of knowledge make fundamentally different requirements on those who hear. Hearn summarizes:

“Scientific conclusions generally take the form of statistical generalities making no demands on the knower. In contrast, the moral aspect of religious knowledge puts doing the truth on a par with knowing the truth.”{11}

A second simple statement of great insight is, “It may be wise to step back from some issues even when people whom we admire are passionate about them.”{12} Hearn follows his own advice as he discusses Phil Johnson and his critiques of Christian scientists who accept the whole of evolutionary theory and then have God direct evolution. Hearn does a masterful job of stepping back from this issue and presenting mostly the views in favor of Johnson’s position. At the very least he is demonstrating another characteristic of a peacemaker: being willing to listen to and understand the criticism of those who disagree.

One area Hearn discusses at some length is the growing crisis in ethics among scientists. This is exactly the point of the quotation at the beginning of this section. As science has disowned God, it has also lost any rock on which to anchor a sense of right and wrong conduct. This is where Christians have much to contribute to the discussion. The Bible gives us a basis for deciding right and wrong that science is sorely missing. But it will be primarily in our daily work as scientists that we will show what a biblical framework for ethics looks like.

Hearn makes the wonderfully sensible suggestion of keeping our Bible among the reference works at our desks. All of us, whether scientists or not, need to live more clearly by the book we claim as our authority.

Christians in Science Have a Godly Heritage to Follow

Being a Christian in Science may frustrate some people. Some will find themselves wondering why he doesn’t take a more

clear-cut stand on certain issues. Others will want Hearn to be more specific. But the often inconclusive stance of the book is also what allows Hearn to be so conciliatory in tone. On almost every issue he touches he allows as much diversity as he feels he possibly can. He is never strident, almost never critical, always positive or at most questioning. He models the role of a peacemaker in the midst of controversies that are dividing both the church and the scientific community.

Some of the best material in the book Hearn saves for last. In his chapter "Good Company" he gives us his personal Hall of Fame and Encouragement. Much like Hebrews 11, Hearn considers the lives of other Christians who have gone before him and lived the Christian life in the midst of the scientific community. Some are dead, some are newly arriving on the scene. All he considers friends. What unites them is their commitment to the work of science and their service for the God they love. It is both an encouraging and challenging chapter. There are men and women, a Nobel laureate, and the head of the government's Human Genome Project. There are mathematicians and biochemists, teachers and astronomers. Some are members of the National Academy of Sciences, the most prestigious group of scientists in America. But all of them, Hearn tells us, "Have contributed to science . . . while clearly identifying themselves as Christian believers."{13}

Another feature of the book is its short but intensely practical suggestions for living out what we believe. Stuck in a meeting that is starting late? Don't waste the time, says Hearn—pray for each person around the room or table, bringing each before the Lord. Don't know how to pray for someone? Perhaps this is a sign you need to spend more time listening to that person.

Possibly the most valuable part of the book are the resources mentioned throughout the text and then richly documented in the notes at the end of the book. Hearn describes how to

develop a web of friends who can be a support when experimental work is going badly or when spiritual encouragement is needed. He also shows how the ubiquitous World Wide Web is opening up a whole new frontier of both information and possible friendships.

The twenty-three pages of notes at the end must be read to be appreciated. It is amazing how much diverse information Hearn packs into his comments on each chapter. If you are considering a career in science, or if you are already a working scientist, you need to read this section.

In summary, *Being a Christian in Science* is a compelling expression of just what Paul exhorts us to do: "Whatever you do, do your work heartily, as for the Lord rather than for men."{14} Hearn shows the potential young scientist what it will take to do his or her work heartily, and at the same time makes clear where many of the potential pitfalls lie, and what vast resources are available for the Christian who is serious about living as both a Christian and a scientist in this complex and confusing world. If you are a scientist, keep this book on your desk along with your Bible.

Notes

1. Quoted in Phillip Johnson, *Defeating Darwinism* (Grand Rapids, Mich.: InterVarsity Press, 1997), p. 110, Note 1.
2. Walter Hearn, *Being a Christian in Science* (Grand Rapids, Mich.: InterVarsity Press, 1997), p. 12.
3. Hearn, p. 90
4. Hearn, p. 46.
5. Hearn, p. 51-52.
6. Hearn, p. 11
7. Hearn, p. 59.
8. Hearn, p. 112-113.
9. Hearn, frontispiece.
10. Ibid.
11. Hearn, p. 61.

12. Hearn, p. 74.
13. Hearn, p. 138.
14. Col. 3:23, NASV.

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